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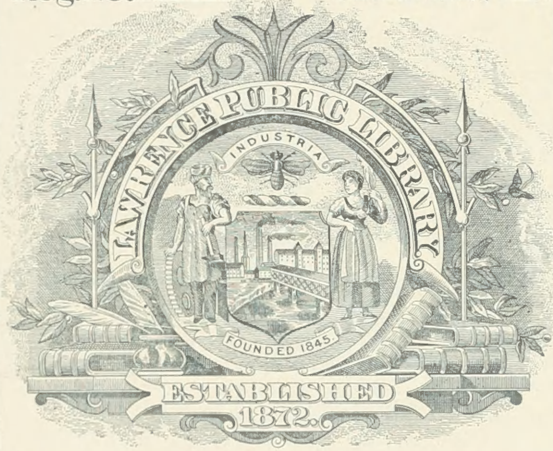

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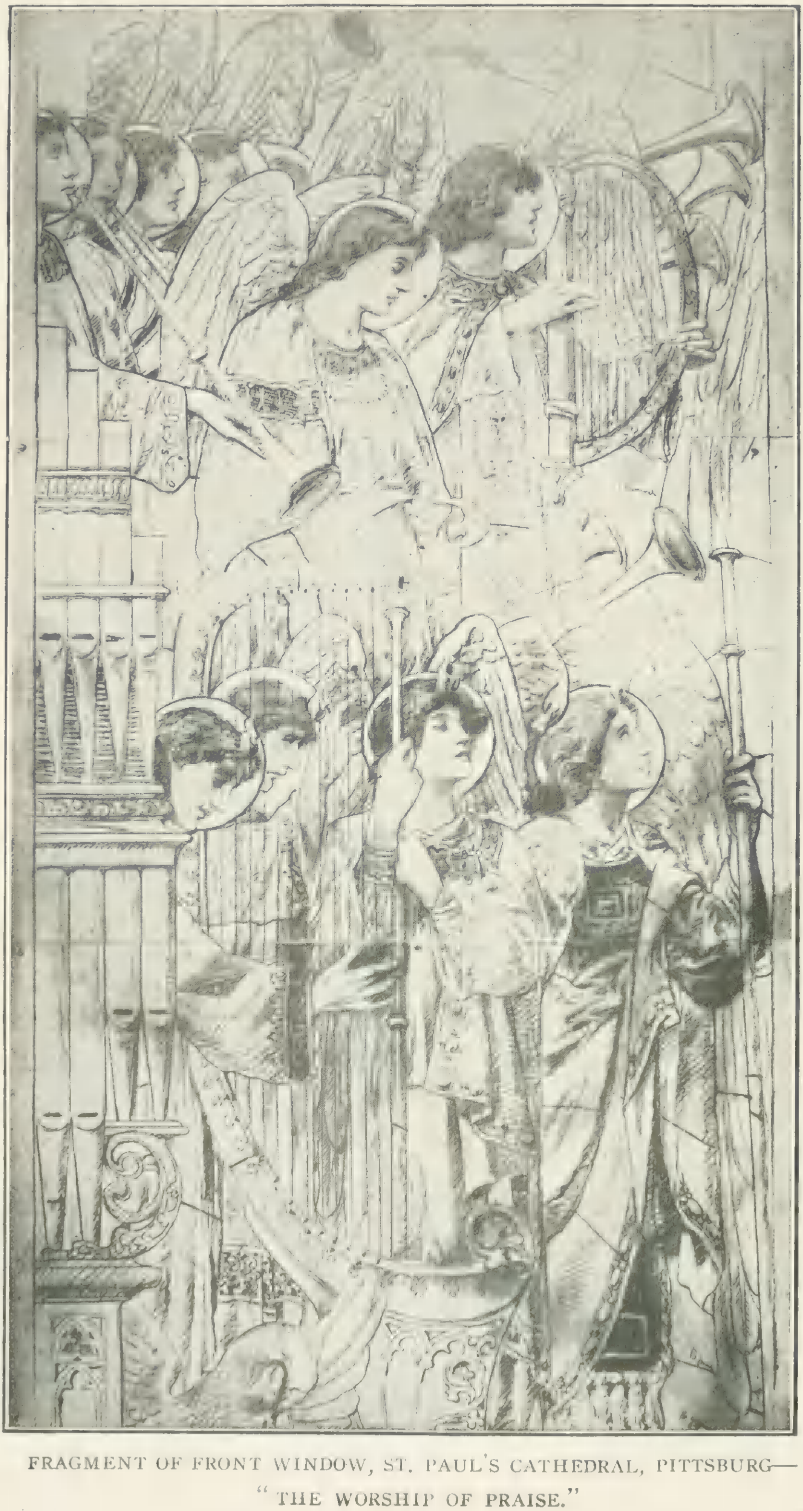

FRAGMENT OF FRONT WINDOW, ST. PAUL'S CATHEDRAL, PITTSBURG—
"THE WORSHIP OF PRAISE."

THE MESSENGER

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THE UNEXPECTED IN FRANCE.

AS USUAL, in France the unexpected has happened, and there is keen disappointment all around, except among those who but a month ago were regarded as doomed to destruction. The government has not been able to apply the Law of Separation of Church and state. It has failed to provoke the active hostilities on the part of Catholics which it was prepared to meet with coercive measures. It has added a year of grace for compliance with a law already enacted a year ago. It has virtually abrogated the law by declaring that a previous one, the law of 1881, apparently lost sight of during the discussion of separation, quite sufficiently provides for the present emergency. It is already drawing up a new bill to replace the law which provided for everything but for an alternative to the one provision, worship associations which Catholics could not accept. Surely, M. Briand never expected a situation like the present, after all his hazardous labors in framing the law, and the skill applied to make it read like a charter of liberty for the Church instead of the instrument of slavery that it really is. Neither he, nor his chief, M. Clemenceau, expected the Church to meet the situation so undauntedly and with such self-restraint. They have reason to be disappointed and to feel very bitterly against their predecessors who precipitated the movement for a separation for which France is not yet prepared, at least in the one-sided manner in which they sought to effect it.

There is disappointment also among the newspapers abroad and at home. Their editors had forecast a war between the civil and religious forces of France, and had reserved prominent space for the startling developments that might naturally be expected. They had arranged to display the usual inspired messages from the government, and to comment editorially on the reactionary and intransigeant attitude of the Church. They took care to prepare their readers for a full account of hostilities, satisfied that for some weeks at least they would have sensational reports to make daily. Their preparatory essays were very brilliant and exciting, but, unfortunately for them, too, the unexpected happened, and when the day came for declaring war they had exhausted their best material, and Catholics had, by their passive resistance so disarmed the government that war was impossible. In less than a week even the yellow journals had ceased to pay any attention to Church and state in France, and we have reason to believe that our editors generally feel ashamed of the bias they manifested toward the party in this struggle which they considered weaker, but which has already proved to be the stronger.

Meanwhile Catholics everywhere have reason to rejoice that the unexpected has happened in the admirable way in which the Church has met the attempt to apply this law. We have heard all too frequently of late that the Catholics of France are indifferent; that they are not united, or have no leaders; that their priests are not practical, or in touch with their people; that a few state-elected bishops rule the policy of the hierarchy, and play into the hands of the government. Like people, like priest. In this grave crisis, French Catholics have certainly shown no indifference; they are united, and unanimous with their leaders, bishops and priests, who are evidently men of affairs and close to the people, no longer, if ever, subservient to the state, but loyal enough to resist legislation which would commit their country to dishonor. The extraordinary unity of the French hierarchy, the fidelity of the clergy, and the restraint they have exercised over the millions of Frenchmen, is a spectacle altogether unparalleled in the history of the Church. In vain the state officials and the representatives of the press have endeavored to construe some of their utterances or actions into compliance with the separation law. In vain, too, has the government held out incentives to some of them to take advantage of the law, in order to form schismatical associations. So far as we can ascertain, of the forty thousand or more associations for which the law provided, not one has been attempted by a French priest in good standing, or by any Catholic layman, except the fanatic Houx. Like priest, like people. The spiritual influence which this indicates is one which defies every other that can be brought to bear against it;

and it is all the stronger because it is not dissipated by vain protests or by superficial display. It is no wonder that the French cabinet was at first driven to the desperate course of striving to bully the Church authorities by the enormity of seizing the Vatican archives and by threatening expatriation of the clergy, suppression of pensions and conscription of seminarists. Nor is it any wonder that on sober reflection they have decided so to modify the law that Catholics may conscientiously accept it, and to cease talking for a while of the dire penalties they were threatening a few days ago. In view of the fine Christian spirit, which prevails among Catholics generally, Briand's utterance, that it is time to drive Christianity from the country, is premature and vain.

The so-called law of separation of Church and state is not a law of separation, but an instrument devised to despoil and enslave the Church and to promote religious schism. The text of the law is very simple, and the motives set forth in its preamble are quite fair; but its provisions for the administration of worship are such as to deprive French Catholics of the rightful use, and in many cases of rightful ownership, of Church property; to subject them in all matters of discipline as well as of doctrine to the civil authority; and to create dissensions not only between the bishops and the laity, but also among the laity themselves.

By virtue of the Concordat the Catholics of France have a right to use the churches and other ecclesiastical edifices which had been confiscated by the state during and after the French Revolution. They obtained this right in consideration of an agreement on the part of the Pope not to disturb by ecclesiastical penalties those who had become owners of alienated church property. They obtained furthermore in consideration of the same agreement the right to have their clergy properly supported. Since most of the misunderstandings which have arisen about this question might have been avoided by reading the laws involved in the discussion, it will be worth while quoting from the Concordat itself:

> Article 11. The bishops may create chapters in their cathedrals, and a seminary for their dioceses, without government assistance.
>
> Article 12. All metropolitan, churches, cathedrals, parochial residences or other buildings for religious use, which have not been confiscated, shall be placed at the disposition of the bishops.
>
> Article 13. His Holiness, for the peace, welfare and happy re-establishment of the Catholic Religion, declares that neither he nor his successors shall molest in any manner the purchasers of confiscated church property

(les acquéreurs des biens ecclesiastiques aliénés), and, consequently, the possession and titles to such property, and the revenues appertaining thereto, shall remain immutable in those having judicial titles thereto.

Article 14. The government assures a proper salary to the bishops and pastors whose dioceses and parishes shall be included within the rearrangement.

Article 15. The government will also arrange that liberal French Catholics may make beneficial foundations in favor of churches.

According to these articles, it might be argued that the Church was to come into possession of all of its own properties, except of those which had been confiscated by the state and afterward purchased; that clause 12, placing everything else at the disposition of the bishops, constituted them possessors, not merely tenants. When making over the ownership of ecclesiastical properties to the nation, the Constituent Assembly in 1790 had used precisely the same terms, "placed at the disposition of." If they meant alienation in one case, they must have meant restitution in the other. The Organic Articles confirm this interpretation, and it must be noted that the Organic Articles were the spontaneous addition of the state, intended to curtail rather than extend the advantages conceded to the Church. Thus, Article 72 declares that:

> "Pastoral residences with their surroundings, which may not have been confiscated, shall be restored to the curés, or pastors, and to the priests officiating in the succursal chapels. When these are not available, the Councils General of the communes are authorized to provide suitable residences and grounds."

To restore usually means to admit not merely the right to use, but the right of ownership; but, waiving the question of ownership, it is clear that the state conceded to the Church the right to use the ecclesiastical properties which had not been confiscated and assumed the obligation of providing necessary accommodations in places in which property had been alienated, and the further obligation of providing salaries for the bishops and clergy. Thus article 71 reads: "The Councils General of Departments are obliged to provide suitable residences for archbishops and bishops." And article 63: "The salary of archbishops shall be 13,000 francs. The salary of bishops shall be 10.000 francs." Article 64: "Curés, or parish priests, shall be of two classes." Article 65: "Those of the first class shall receive 1,500 francs ($300). Those of the second class, 1,000 francs ($200). The *Conseils Généraux* of large districts may from their local incomes or from their taxes augment these salaries in cases deemed advisable. The allowances granted by the laws of the Constituent Assembly shall be deducted from the above-named salaries."

Clearly, then, even if the state claimed the title to ecclesiastical properties, it acknowledged the right of the Church to indemnity to take the form of a concession to use the properties and salaries for its ministers. This right the Church has never forfeited. It will not do to say that the Concordat has been terminated. One party cannot lawfully or justly terminate a contract without the consent of the other contracting party. The Church has faithfully fulfilled the conditions under which it obtained the right to use the churches and to receive so much yearly in salaries. By what right then can the state either exclude Catholics from their places of worship, or, without the consent of the Church, alter the conditions under which the use of the churches was allowed, and suppress the salaries of the clergy? If this be true about the churches taken over at the time of the Concordat, *à fortiori* it is true of the churches, seminaries and charitable institutions erected by Catholic beneficence since that agreement was made.

No law, howsoever fair seeming, can satisfy Catholics which does not grant them proper indemnity for the alienation of their property, or which offers them that indemnity under conditions which they cannot conscientiously accept. Now the Law of Separation, since we may already speak of it as set aside, deprived the priests of their salaries, allowing only the more advanced in years a nominal pension; it deprived Catholics of the use of their churches, by providing that these should be made over to associations which Catholics could not consistently organize; and it provided for the sequestration of properties rightfully belonging to the Church. It was therefore an act of spoliation rather than a law of separation.

To appeal to the "cultual," or properly, worship associations, as devised by the law, and to pretend that the state proposes to maintain the Church in the use of ecclesiastical properties, merely changing the form of associations which will be responsible for the exercise of worship, is only to raise other difficulties against the acceptance of this law. It is true that the law (article 11) declares that these worship associations should be in conformity with the general organization of the religion which they propose to maintain; but straightway it proceeds to determine for them a form and mode of organization which is in principle and practice wholly opposed to the organization of the Catholic religion, and which is designed to enslave the Church, instead of separating or liberating it from the state. According to article 19 of the Law of Separation: " These associations should have no other object than the administration of a religion and be composed of 7 persons in communes of less than 1,000 inhabitants; of 15 persons in communes of from 1,000 to 20,000 inhabitants; and in communes of more than 20.000 inhabitants of 25 persons, all resident in the same ecclesiastical territory." So far as qualifications for membership in these associations are concerned, the law does not specify any, except the vague requirement that the associations themselves shall be in conformity with the religion they are organized to maintain. The members need not be Catholics, or they might be nominally Catholic and at heart hostile to the Church so far as the framers of this law care; they may even be atheists, Socialists, Protestants, Jews, anything but Catholic, provided they profess the intention to organize associations for the exercise of the Catholic religion. Their powers are not limited, except by the control which the state is to hold over their finances; so far as religion goes, they should have complete jurisdiction over it. They should select its ministers, determine their functions, designate the time and conditions for holding services; in a word, regulate the religion itself as well as administer its temporalties. The law does not obviously exclude bishops or priests from membership; but it contains two among other provisions which effectually prevent them from organizing or taking any part in these associations. In the first place the law has so devised these associations that to form or take part in them would be to acquiesce in the right of the state to the possession or sequestration of church properties to administer which these associations are intended. Now even if the bishops could waive the question of the right of the state to appropriate these properties, they cannot consistently become members of associations which would have entire control over them and their priests, as also over the regulation not only of the temporalties of the Church, but also of its public worship, of its administration of the sacraments and of its entire discipline and doctrine. To invite the ministers of the Church to form or to enter the cultual associations is to invite them to approve of spoliation and submit to slavery.

No Catholic layman would assume the responsibilities devolving upon the members of the cultual associations. If it were possible to organize them at all they would be formed of groups of anti-

Catholics uniting for the purpose of hampering the Church authorities. Even were it conceivable that any bishop or priest with some thoroughly devoted laymen would unite to form a cultual association, there is nothing to prevent the formation of contesting societies; nay, the law would seem to encourage rival formations, with the result that two or more associations might be claiming the right to use the same church, employing different ministers, holding different services, and even, as Briand admitted, teaching different doctrine. The law foresees and provides for such a situation, and constitutes the Council of State supreme arbiter in such disputes. This Council of State, under the present government, is not likely to be Catholic, nor, for that matter, far different, so far as religion goes, from the men who are seeking to enforce separation of Church and state. Even if they were all Catholics, or at least Christians, they would not be competent to decide the merit of disputes which properly fall under the jurisdiction of the bishops and priests. This is why the bishops of France were unanimous in deciding that they could not consider the formation of the cultual associations, and why also they agreed with the Pope that it would be impossible to form any association which could satisfy the Law of Separation and safeguard their own authority. They might have submitted to the spoliation of their property; they could not submit themselves and priests and people to intolerable slavery.

From all that has been said it is clear that the Law of Separation was intended to promote religious dissension or schism. It may be deemed incredible by some that a body of legislators would frame a law with the motive of stirring up religious strife; but no one who has followed the discussion of this law can refuse to believe that this was its avowed object. In the first place its reporter and advocates in the Chamber of Deputies did not conceal their objections to the intrusion, as they styled it, of the Pope's interference in the regulation of religion in France. In the next place, they were warned over and over again that the religious associations they were to constitute by this law were intended to divide clergy from laity and to sow dissension among the laity themselves. No clause in the law was more hotly contested than article 19, on the organization of these associations, and to no other were so many amendments offered. It was clear that those who urged this measure were determined not only to wrest control of religion from its proper authorities, but also to create such antagonism in the chief religious body in France as would ultimately accomplish its destruction. M. Briand and his abettors could not believe that the Catholic laity would have nothing to do with his cultual associations. Even as late as September 8, he said in an interview with the *Temps,* his favorite organ, that "the bishops could never succeed in dissuading the faithful that a business-like and loyal trial of the law, so widely advertised for several months, had become suddenly impossible." He was relying on the Catholic laymen to take the initiative in forming these associations, and he was confident that others besides Catholics would be only too ready to co-operate for the sake of the advantages, political and pecuniary, which might accrue to all who could get control of these associations and the variety of business opportunities they would offer. The Pope set aside, the authority of the bishops ignored, the priests deprived of support, or obtaining it on the condition that they would serve a religion to the taste of his associations, and the laity, finally, at war instead of in peace, M. Briand might have enjoyed his Christmas holiday in the supreme satisfaction that he had driven Christ from the land. How little he dreamed that on the very eve of Christmas, while he was nursing an opportune political illness, the order of the day would be a new law forced upon the attention of the Chamber by his chief, M. Clemenceau, protesting that since the Prussian war no Cabinet had had to deal with a more serious situation than they were now facing, owing chiefly to the legislation which had proved to be ineffectual to despoil, enslave and disrupt the Church.

Meanwhile Pius X, who, with eighty-six steadfast bishops thoroughly in accord with him, has caused the French Cabinet to confess failure, is counselling the thirty-six million Frenchmen, who acknowledge him for the spiritual head, not to be disloyal to their government, not to resist its just laws, but to bear its oppression with patience, and to insist that the Deputies give them a law which will not deny them in practice the assurance it gives them in principle, in Article I of the Law of Separation: "The Republic assures liberty of conscience. It guarantees the free exercise of religion with no restriction save such only as public order requires." He bids them to insist that their law-makers give this guarantee specifically and unequivocally in the law, and not leave it to the arbitrary interpretation of a minister who may be weak or hostile. He is not indulging his own sensitiveness, he is not hurt because he has been ignored, but because a solemn contract has been unjustly broken. He may not be diplomatic enough to connive at injustice, but he has the courage to proclaim the truth. Frenchmen know it, and in obedience to his commands they suffer the first acts of spoliation; they witness daily the evictions of their pastors, and the closing of their churches without the slightest resistance on their part; they behold cordons of police protecting the Chamber of Deputies, detachments of military hastening to and fro, and precautions which remind them of martial law; they hear themselves denounced as lacking initiative, reactionary, intransigeant, disloyal, and, worse than all, "clerical." Were it not that their Premier had already played the farce of rounding up Paris for a conspiracy, they might with all France be denounced as conspirators simply because they will not stultify themselves by forming associations professedly for the exercise of religion which, in reality, would bring about the extinction of religion. This is the crucial point, and it is precisely why Clemenceau, with all his eagerness to push a new law through the Chamber, insists that the question of the form of cultual association be deferred. Something must be done to extricate the government from the ridiculous position created by the Briand law. The churches are empty; by law the time is up when the present establishments can hold them; there are no associations to claim them; the government by its own law cannot take immediate possession. "Suppose no associations should be formed," M. Briand was asked in the interview mentioned above. "Then the situation would be inextricable," he replied. And inextricable it must be, so long as the government persists in making laws which do not separate but enslave the Church.

The situation as Briand describes it is inextricable for more reasons than the inadequacy of his own separation law. The Radicals will not be content with fair or lenient measures. They are clamoring for the expatriation of bishops and clergy, the suppression of the pittances allowed the older priests, and the conscription of seminarists. They are watching their own opportunities for power, and they will take advantage of Clemenceau's difficulties to embarrass him and to make his inability to cope with an inextricable situation as impotence. Already M. Combes has said that Catholics would go just as far as the government would let them go, meaning, no doubt, that were he in power he would repeat his tyranny in applying the Associations Law even beyond its most oppressive provisions. It is scarcely credible that a man who was forced out of power with the stigma of conniving in the André war office spy system could be returned to power again; but the unexpected happens in France, and even should he not become Premier, he represents the extremists who would drive Christianity out of France, not by fine speeches, but by sheer force. For let it be clearly understood, this Law of Separation is an instrument devised by French Socialism, which, more than anywhere else in Europe, borders upon anarchy. It is anarchy to wrest the property of the Church from its lawful possession, anarchy to deprive the bishops and clergy of their lawful authority in spiritual matters, anarchy to create antagonism on the part of the laity against their clergy and among themselves. This is what makes Clemenceau's problem the most serious the government has had to solve since the Prussian war. To our thinking, the problem is still more serious. The Prussians were another nation. They fought France and defeated her squarely in a comparatively brief period. They made terms which seemed exorbitant at the time, but which France, with the lessons taught her by the war, was able to meet without difficulty. External war is never so disastrous as civil war; and the French government is waging a civil war against the Church. So Clemenceau terms it, and so we are justified in describing it by the measures he has taken to enforce the separation act. Not content with the problem, serious as it is in itself, he and his supporters have made the situation truly inextricable by striving to make it appear that they are legislating for the benefit of religion; that the government is liberal with the Church; that the Frenchman who does not acquiesce in their plans is not a good citizen; that churchmen are disloyal not only when they offer passive resistance but when they do not come forward to turn over the possessions of which they are to be despoiled, to form the associations by which they are to be enslaved, and to counsel their people to enter into schismatical relations. Woe to them who call good evil, and evil good. This is precisely what Clemenceau is attempting, to solve his problem by a maximum oppression of the Church, which will seem to the world to be a maximum concession of liberty,—an inextricable situation, indeed!

The French government considers the Concordat terminated. Rightly or wrongly, that contract no longer regulates the relations of Church and state. Without admitting the obligation to allow Catholics the use of the churches and other ecclesiastic properties, the government for many reasons wishes to do so. Their chief reason, we should trust, is that at heart they know this is due in equity; besides they do not care to take on themselves the burden of maintaining edifices fit for no other purpose but for religious worship, and they dare not impose wanton hardship on the people. Whatever their motives be, they have failed to put these properties at the disposition of the Church in such a way that the Church can accept them. The French churchman is too logical and too familiar with the policy of his government to waste time discussing whether the Concordat has actually been broken or not. He may denounce its breach by his government as the outrage that it is; but, in spite of the opinion that prevails even among some of our Catholics, he is too practical and too ready to adjust himself to necessary conditons, when he can in conscience do so. Hence, it is unjust to pronounce him recalcitrant because he will not accept the use of the churches under the conditions on which they are offered. Clemenceau recognizes this fact, and, no doubt, this is why he insists on solving first the problem of the temporary, and later on that of permanent, tenure of the churches. Indeed, no one has seen more clearly than the Premier that it was premature to force the issue of separation on the country and that the present law is totally ineffectual to enforce it. No sooner had he assumed the reins of government than he hastened to extend the year of grace for forming cultual associations, allowing another year to gain time, no doubt, to carry through the Chambers other measures which are urgently needed. As the day approached for putting the law into effect and he became painfully aware that Frenchmen saw through the ruse of the cultual associations, he sought to make it possible to use the churches for religious services by invoking the law of June, 1881, regulating public meetings, dispensing even from that law its most objectionable features. Frenchmen were again as quick to see through his ruse as he was to suggest it. As one of the French bishops said, recourse to that law would be a temporary expedient at most, not a permanent solution, that in so grave a question there should be no resort to makeshifts; and that whatever solution was offered it should come with the guarantee of law from the Chamber of Deputies, not from a whimsical or arbitrary minister.

Premier Clemenceau has forced his appeal on the Chamber of Deputies. Will the same Chamber which drafted the law substitute a new law, or a new Premier to enforce the old one? Three weeks ago they would have voted out of office any Cabinet which would have pronounced the Law of Separation ineffectual. Already public sentiment has compelled them to consider a new separation bill. Will the Radical and Socialist members insist on another law quite as odious and ineffectual? Again, three weeks ago they were clamoring for expatriation of the clergy, conscription of seminarists, suppression of pensions. Already they have consented to defer resorting to such extreme measures until they shall have prepared a more adequate law. Evidently a new factor has appeared in the religious question in France, or at least for the first time in half a century its force has been recognized. French Catholics, that is, the French people, are aroused. They have ceased to be beguiled by fair words and false promises. They know now that they cannot trust laws which are framed to mislead, and they begin to know the force of public sentiment, even though they have a minority representation in the Chamber. They know why they have not been hitherto represented by a majority. They have tolerated the oppression which has defeated the free expression of their wishes at the polls; they will not tolerate the oppression which is aimed at their religious convictions. Their bishops and priests have tasted liberty. They have met in council the first time in a hundred years; they have witnessed twenty bishops freely appointed by the Pope; they have had freedom of speech the first time in their lives. Even Briand has boasted of this; but he knew that with his cultual associations even that breath of liberty would be stifled. The unexpected has happened. The law has failed. The cultual associations are regarded as an attempt to stultify the people. The government is in an inextricable situation. The Church in France is free, and from its union with the Pope, the unanimity of the French bishops, the patience of the priests, and the self-restraint of the people, we can confidently look for what was on all sides unexpected in a struggle against such odds, a renewal of Catholicity in France that will give a much-needed renewal of life and spirit to the nation.

The Editor.

THE EDUCATION BILL IN THE HOUSE OF COMMONS.

For Catholics in this country the struggle now going on in the British Parliament cannot be otherwise than of intense interest. Indeed the discussion, dealing as it does with what is vital in the matter of education, necessarily tears aside the curtains of custom and prejudice, and, in doing so, reveals depths which Catholics have for years been beseeching their fellow citizens to explore. In these depths lies an issue which is more than sectarian, or merely local; and this reason alone, apart from all other interest, political, academic or social, was enough to justify the United States Bureau of Education in the belief that it would be "timely and useful" to give the American public some account of what the British legislators are about. "Bulletin No. 1, 1906. The Education Bill of 1906 for England and Wales As It Passed the House of Commons," from which most of the facts in the present paper have been selected, contains an introduction and the complete text of the bill. For the bulk of readers the interest will lie in the introduction. Many who would shirk the task of wading through the precise and ponderous phraseology of the bill itself will find the introductory matter lucid, entertaining and instructive. But, though the introduction is a work exceedingly well done, no human skill could suffice to compress into a couple of dozen octavo pages the war of words which has of late been agitating England, the position of parties which have been at daggers' points for years, the reasons for satisfaction on the part of the friends of the bill, for regret on the part of its foes. To mention only the Catholic phase of the question, the few lines quoted from Mr. John Redmond as a presentation of this side of the case, must seem meagre to one that has seen no more than the pages of the London *Tablet*, or even nothing more than the stray notices in the American Catholic press. It will be the purpose of this paper to bring out the points wherein the bill fails to satisfy the Catholics of England.

First, a few words seem necessary to explain the situation of Catholic schools in England before the introduction of the present measure. The first active interest in the matter of education manifested by the English government was in 1833, when Parliament made a grant of £20,000, to be distributed through two private religious societies, for the building of schoolhouses. The grant was renewed annually and enlarged, and soon after Catholic schools became partakers in its benefits. Their position in 1870 was that of voluntary schools, by which name was designated a class of denominational schools aided by the state, but free from public control. In 1870 board schools (which, roughly speaking, are the same as our public schools) were created. These were controlled by the Cowper-Temple clause, which forbade the teaching of any " religious catechism or religious formulary distinctive of any particular denomination," but the voluntary schools were left free to give religious instruction just as before. Both received their share of the government grant, but only the board schools were helped by local taxes. The board schools, which enrolled less than 8 per cent. of the children in 1873, had increased to 32.7 per cent. by 1883, and to 47.9 per cent. by 1902. It was now becoming more and more hard for the voluntary schools to maintain their position; so, in 1887, Parliament came to their assistance with a slight measure of relief; but in 1902 the Balfour bill changed their position entirely. Of this bill we need only mention, as particulars that refer to the Catholic schools as such, that voluntary schools were thrown upon the rates (local taxes), but were still free from public control; and that the religious instruction was placed under the control of six managers, of whom the local authorities appointed two. This measure, needless to say, aroused a storm of opposition, which ceased, only to be succeeded by the still greater storm raised by the present attempt to allay it. That the particulars of the law of 1902 were inspired less by religious favoritism than by political expediency seems to be clear. For the purposes of " better co-ordination " aimed at by Mr. Balfour, it must be made worth the while of the voluntary schools to allow themselves to be co-ordinated. How could they be induced to allow the government to have a hand in their affairs unless they were to receive a *quid pro quo*. Mr. Balfour challenged his adversaries to tamper with certain features of his bill, and he has their own words to cite in testimony of what he accomplished.

Such, then, was the condition of Catholic schools when the present ministry came into power. The education bill of 1906, as our Bulletin tells us, has three great problems to deal with—the basis of a national system, the just treatment of denominational schools, and local administration. Let us see how it proposes to solve that one of these three problems which alone concerns us here—the just treatment of denominational schools.

The first clause of the bill decides that a school is not to be recognized as a public elementary school unless it is a school provided by the local educational authority; that is to say, unless the local authority recognizes it for its own, it is not to receive a penny of the public money. By this clause, the main source of income on which they had been taught to depend is suddenly swept away from what were, in 1903-1904, 14,082 voluntary schools, which gave education to 3,053,892 pupils, or 50.89 per cent. of the total enrollment. Of these schools the Catholics had 1,063, with 337,868 pupils, 5.63 per cent. of the total; and the Anglicans 11,817, with 2,350,176 pupils, 39.17 per cent. of the total. In 1902 the voluntary schools received from the Government £4,502,723, 78 per cent. of their income, and from local sources, £1,270,470, 22 per cent. of their income. Of these sums the Catholic schools received from the Government £464,163, and from local sources, £99,385; the Anglican, from the Government, £3,409,945, and from local sources, £962,205. In this year, it will be remembered, the voluntary schools were thrown upon the rates. For purposes of comparison it may be interesting to add that school boards numbered, in 1903-1904, 6,145, and that they enrolled 2,946,511 pupils, 49.11 per cent. of the total; and that in 1902 their income was, from Government grants, £3,558,495, 50.01 per cent of the total, and from local sources £3,558,143, 49.99 per cent. of the total. What now is to become of the voluntary schools? They are not simply to be turned adrift in the world.

The second clause of the bill provides for an arrangement between the local education authorities and the owners of the school, by which the school can be continued. Passing over the details of this clause two points are to be noted: 1. The decision whether the school shall be so continued or not rests with the local authorities. 2. Religion may indeed be taught in them, but only in so far as is in keeping with the Cowper-Temple clause of the bill of 1870. But there were two obstacles which stood in the way of making this measure a benefit for all. In the first place, many of the schools had placed themselves in the hands of the local authorities with the understanding that they were to be allowed to teach religion of a more distinctive sort than Cowper-Templeism. In the second place, there were those who could never be induced to have anything to do with Cowper-Templeism in any shape or form. Clause 3 aims to provide for the first difficulty by decreeing that the local education authorities shall fix two mornings a week on which all the children whose parents desire them to do so shall receive special religious instruction. None of the expense for this is to be borne by the local authorities; and, according to clause 7, parents are not to be obliged to cause their children to attend except during the hours allotted to secular instruction exclusively. The second difficulty, which probably in most cases goes along with the first, is graver. It is provided for by clause 4, the "extended facilities" clause, around which waged the hottest part of the debate.

The purport of clause 4 may be reduced to these main features: Religious instruction of a more particular kind may be given (1) in districts having a population of more than 5,000; (2) the parents of four-fifths of the children that attend the school must desire these conditions; (3) there must be public school accommodation elsewhere for children thus excluded. Moreover, the local authorities may, if they see fit, allow the teachers employed in the school to give the religious instruction. Still, to grant these facilities or not rests with the local authorities. What if they refuse to take over a school that will put itself in their hands on no other terms? An attempt was made, but failed, to introduce into the bill some means of compelling them. However, a substitute measure, that of "contracting out," was introduced in the fifth clause. The owners of the school may lay their case before the Board of Education, which, if it decides favorably, may either make an arrangement which it shall be the duty of the local authorities to carry out; or may, instead, make an order allowing the school to continue as a state-aided school, *i. e.*, one that shall receive its share of Parliamentary grants, but nothing from local taxes, precisely the condition of voluntary schools before the Balfour bill of 1902. This has met with angry opposition from the Nonconformists. Mr. Birrell has given them to understand that the bias of the Board of Education is to be against contracting out, so not much relief is to be looked for from this source. Thus the bill provides for three classes of schools—one independent of the local authorities, state-aided, but not on the rates; two in the hands of the local authorities, one denominational, the other undenominational.

The last point we shall touch on will be the action that the bill proposes to take with regard to those voluntary schools that are held under charitable trusts, but with regard to which no arrangement has been made under the act. Two important provisions are made in their regard. 1. A commission is appointed with powers, on application from the local authorities and under certain specified conditions, to make either a scheme according to which effect shall be given to the trusts, or an arrangement by which such a school shall come into the hands of the local authorities. A scheme so made is to have the same force as if passed by the act itself; the arrangement by which it comes into the hands of the authorities is to last for five years, but it may be altered or renewed by the Board of Education with the consent of the local authorities and the owners of the school. 2. Where the local authorities find that the lack of public school accommodation makes the step necessary, they may have possession rent free, from January 1st, 1908, to January 1st, 1910, of any school held under charitable trusts, if they have not obtained the use of it under the act.

Such are the main features of the bill in so far as it concerns the matter of religion in the schools. Here it would be interesting to get a peep at the motives that actuate the patrons of the bill and to view the stand taken by the different parties; but the light which this discussion throws on the subject of religious education and a knowledge of how Catholic schools are going to fare under the act are points of greater interest; so let us turn our attention to them.

To begin with, then, the religious question is one that could not be avoided. Attempting what it undertook to do, to unify the educational system of England by placing all elementary education in the hands of the local authorities, the Government saw staring it in the face, on the one hand, a medley of creeds amongst which no concord was possible, and on the other, a number of taxpayers, at least sufficiently large to be formidable, who believed that the religion they professed should be allowed to shed its influence over the school days of their children. What was to be done? It was indeed proposed to shirk the difficulty by forbidding outright the teaching of any distinctive form of religious belief, and thus to place English children in the religious condition of those in our American public schools; but this procrustean method was seen to be neither fair play nor sound statesmanship. Besides, there was the question of justice to voluntary schools, concerning which the Government had given its pledge. The proposal was defeated by the overwhelming majority of 414 votes. As Mr. Lloyd-George told his Nonconformist brethren, "the Government, if it had attempted to force secularism through Parliament, would have been hopelessly beaten even in the House of Commons." There was behind this majority something more than the motives we have just mentioned. It was the expression of the mind of England on a question of supreme importance. If there is one point amidst all the discussion that attracts attention by the clearness with which it stands out in a position by itself, it is the readiness of all parties to admit the need of religious instruction, whilst they are hopelessly at variance in everything else. Mr. Lloyd-George tells us that "we have got to accept the fact that the overwhelming majority of the people in this country insist upon having some Christian teaching given to their children in the schools of the country." Even Dr. Macnamara, from whom we should expect the least in favor of religious instruction, admits that, though in his eyes a system of purely secular education "is absolutely logical and fair to the body at large," still such a system is "out of touch with national sentiment," and he has words of his own to add in commendation of this sentiment. Passing over the obvious reflection that it can scarcely be "logical or fair" for the legislators of a popular government to pass laws that the popular sentiment condemns, we may take thus much for granted without citing other authority, that the sober-minded Englishman of the twentieth century is opposed to a divorce between religion and elementary instruction.

If, then, religion must be taught, and the state is to do the teaching, which religion shall it teach? The utter infeasibleness of selecting any one form in particular is too manifest to need to be pointed out. Mr. Chamberlain proposed a plan of inside facilities for all, and if the only thing to be done were to draw up a measure that would give satisfaction to the various denominations it should seem that no better way out of the difficulty could be suggested. His proposal was rejected, but by the small majority of 187, a figure which indicates nothing more than a party vote. But the problem was by no means so simple as this. There are those to whom the interests of the denominations seem quite a secondary matter. Here, for instance, is a comparatively mild statement uttered by Dr. Macnamara in the course of the debate: "Let me, with great respect, offer a word of warning to the extreme denominationalists who talk about confiscation. I would recommend them to agree with their adversary quickly, while he is in the way with them. I certainly think the local authority, if there is much haggling, will say: 'Go away. We decline to treat with you. We will build our own schools. We will spread the cost over sixty years. The financial burden will be immediately less, and in the long run we will have a building of our own, and all the time we shall have complete control of it.'" Nay, it may be said without stretching the truth, that much of the noise made about the Balfour bill came from those who could not look on without pain at what gave pleasure to certain forms of religious belief. Besides, there was the avowed purpose of the bill to bring under full state control every school that receives money from the state. It claims, indeed, to be carrying out the principles of Balfour to their logical consequences, and if this means to say that it aims at creating a more thorough unification of the elementary school system by giving a fuller measure of public control, the claim is a true one. But if it means that it is just as much in earnest about safeguarding the rights of voluntary schools, nothing could be farther from the truth; on this point there is a reversal of Government policy, which fails of being complete precisely where its own friends say that it fails to be logical.

How, then, does the Government propose to carry out its twofold purpose of taking over all the schools and of teaching religion at the same time? It adopts Cowper-Templeism. The method it employs is akin to that used by the scientist in making his generalizations. A generic idea can be formed only by stripping off what is peculiar to individuals and to classes, so as, in the language of logic, to gain in extension what is lost in comprehension. Thus to arrive at a general notion of man that will fit every man, the individual must give up his personal traits, and each class of men its racial characteristics; the negro must part with the color of his skin; the Indian with his coarse hair and prominent features; the Anglo-Saxon with his spirit of enterprise; the Frenchman with his politeness; the Greek with his love of the beautiful; the Roman with his patriotism. So, the framers of the bill, to get at a religion that would do for all, pared off the papacy from Catholicism; the Thirty-Nine Articles from Anglicanism; the Trinity, the Incarnation, and whatever other doctrines are distinctive of a creed, from the remainder of the sects, until they got down to the English Bible, left in the hands of each one to make out of it what he can. Here they stopped. They did not lop off the New Testament, and so left out the Jews. But mark an important difference. A generalization is an abstraction, and an abstraction has no existence in the real order of things. The genus man has no determinate features, nor stature, nor language. You cannot paint a picture of man in the abstract; you cannot hear him talk. What the legislators have given to England is not a notion for the mind, but a concrete reality for the uses of everyday life. They themselves are far from thinking that they are dealing with an abstraction. They profess to have furnished a definite religion, and that, none other than Protestantism. Let us hear themselves. The Premier, Sir Campbell-Bannerman, has this to say: "Our idea was that in the ordinary schools there should be taught religion in the form of the common elements of Christianity. In the simplicity of my heart I thought that at least in the Church of England that would not have been obnoxious. The common elements of Christianity with, no doubt, a flavor of Protestantism in them, is that really distasteful to the Church of England as by law established? To my amazement a prelate of that church says that Bible teaching is dangerous unless it is accompanied by his standards. His standards! Why, his standards are based upon the Bible, and not the Bible on his standards." Mr. Birrell judges that Cowper-Templeism "is in conformity with, suits the need of, and has secured the approval of the large majority of the Protestant population of this country," while Mr. Lloyd-George adds: "Such teaching is in itself an adoption of a Protestant attitude toward the Bible." Now, let it be called to mind that it has been decided—and such a judicial decision has been furnished anew very recently—that Bible reading can be forced upon the children by the teachers in our public schools, and there looms up before the eye of the mind a consideration worthy of all attention. Catholics have been calling out for years that to banish religion from the schools is to teach irreligion, that to teach the Bible in the way which they have been protesting against is to teach Protestantism; and now representative English statesmen come forward, unsolicited, and, we might say, seeing that they did not have American quarrels in mind at all, deciding the question on its merits, to throw the weight of their opinion on the side of the Catholic view in both these points. It is as though we had submitted the matter to arbitration and had received a verdict in our favor, that the American public schools teach irreligion and Protestantism. But they go further than this. They enter into the question of justice, and give it out, not as an utterance into which they have been surprised in the heat of debate, but as an opinion calmly and deliberately formed, and as a principle which justice required them to consider in their legislation, that the very claims which Catholics have been making in our country is a sound one—that it is not equitable to force ten millions of Catholics—or any others who feel as Catholics do—to pay taxes for the support of public schools, and then to shut the doors of those schools in the face of Catholic children by a condition which conscience makes prohibitive. Here, for instance, is what the Premier has to say on the subject. In words which are not quite those that a Catholic would use, but which rest on the same grounds, he follows up the quotation given above with the following statement: "But the Catholics are in a different position. They have never failed to put forward as their ideal the full control of the school from the religious point of view. Therefore it seemed to us that an exception must be attempted, which might include the Catholics and also any members or ministers or authorities of the Established Church who are more Catholic than anything else, for if that is the conception of a school our general scheme did not meet it. Accordingly, we introduced clause 4, and what the committee have been discussing for the last two days is not the principle of the clause, but the mere machinery by which that principle is to be carried out. On the part of the Government I have to say that the principle and intention of the clause is as I have described it, and to that we are firmly wedded and do not intend to part in any degree from it." Mr. Lloyd-George draws from his statement, that Cowper-Templeism is "an adoption of a Protestant attitude towards the Bible," the conclusion that it is "if not an offense to the conscience of Catholics, at least antagonistic to the whole theory of Roman Catholicism. From the moment, therefore, that it was decided to give the local education authorities power to give religious instruction in the schools, it seemed an inevitable corollary that you should afford extended facilities to the Roman Catholic parents of the Kingdom in the schools to which they send their children." He adds that the only alternative was the impossible solution of secularism. Of course, much stronger statements could be quoted from the different divisions of the opposition which blamed the Government for granting the principle in words and denying it in deeds, but this is not the place to show how their practice squares with their theory. It is enough to have pointed out that they have put themselves on record as admitting the principle.

Now let us see what this religion is which Mr. Birrell proposes to teach. His opponents have nicknamed it "Birreligion," but he indignantly rejects the idea that it is a new religion. How it is to be hedged by legal enactments we have already seen; we may be helped to know what it is in his own mind by a few stray remarks. After a eulogy of Cowper-Templeism he says: "Even unbelievers—and they are numerous in large towns—do not as a rule withdraw their children from this instruction. They probably agree with that very wise man, Samuel Taylor Coleridge, who said 'that if you want to make your son a fanatic the best thing to do is to withdraw him from all sympathy with the religious feelings of the age in which he lives.' * * * Now what is the alternative? To banish the opening prayer, to silence the familiar hymn, to exclude the Bible, save in elegant extracts—there may be logic in that, but I contend that to do so would be to act against the whole desire of the nation, and I certainly would say, let us preserve as long as we can, in a prosaic age and amongst a prosaic people, any idealism we can lay our hands on. 'Where no vision is the people perisheth.' Our people have been accustomed to look for such scanty glimpses as they have ever obtained of the heavenly vision in the pages of the Bible. I can see no reason to interfere with what I believe to be the national feeling." And again, "But our object being to secure the maximum of religious instruction in the greatest number of schools, we came to the conclusion that it was only by adhering to the system of undenominational teaching that we could secure a wide system of religious instruction which excludes the formularies distinctive of religious sects, but which allows the teacher to put the whole force of his religious character into his religious teaching, a character without which his teaching would be vain, no matter to what denomination he belongs. If he has not got it, it does not matter what he calls himself; if he has the teacher's gift, then, indeed, even through the so-called 'dry bones' of this Cowper-Templeism he can impart to the children who fall under his influence all the elements of sound religion and deep-rooted piety."

Now it would hardly be fair to argue from disconnected statements such as these to the tenor of a man's religious beliefs. Neither is that what we mean to do; for such a purpose there are more definite utterances in Mr. Birrell's published writings. But, apart from the question of Mr. Birrell's private religious opinions, these statements do give an insight into what he takes to be the nature and aims of the religious instruction which he proffers to the elementary schools. He offers, indeed, something that would be worth an unbeliever's while to have for his children—culture as an antidote against all that is ugly in the materialism of the age, and the like. But what else? Only what the teacher has to add of his own. Mr. Birrell's ideal teacher is one that has a strong religious character, which, under the circumstances, can mean little more than an attitude of profound respect towards the most awful questionings of the human soul, along with sincerity in the views adopted, be those views what they may, a description wide enough to admit within its ample folds Zoroaster and St. Paul, Milton and Laud, John Knox and Roger Williams, Huxley and Pusey, Pius X and Mrs. Eddy. Now, no religious tests are to be applied to teachers. When, then, the teacher " puts the whole force of his religious character into his teaching"—and Mr. Birrell wants him to do so, and the more sincere he is, the less he can help doing so—can he fail, will he even desire to fail, to color his teaching with his own religious convictions? How much of the Bible can be read without raising questions which divide believer from unbeliever, the Church from the sects, and sect from sect. Such questions are going to be asked, and if they are to be answered by a teacher who puts the " whole force of his religious convictions into his religious teaching," what can there be of greater moment to cause concern to the parent than the views which inspire the answer? Or is the child awaiting the answer with a soul athirst for knowledge of eternal truth, to be told that it makes no difference? No one can listen with patience to such a suggestion except the indifferentist, one to whom all religions, in spite of their contradictions, are equally true, or all equally false. Such a one, looking with disdain on the chaos of the religious world, may think with Tennyson,

> There lies more truth in honest doubt,
> Believe me, than in half the creeds;

or, sighing over the thwarted cravings of his panting soul, with Wordsworth he may exclaim:

Great God! I'd rather be
A Pagan suckled in a creed outworn,
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathed horn.

This is not the place to argue with him. Enough for us that such a view will not do for Catholics. Their creed is for them something never outworn. It is ever ancient, ever new; the same yesterday, to-day and forever. "Time cannot change, nor custom stale, its infinite variety." For them religion is not a mere sentiment; nor a matter of opinion; nor an idealistic force, such as music, or poetry, to purge away the grossness from a matter-of-fact existence; nor a philosophical system, which can be changed from age to age with the changing currents in the thoughts of men. It has an answer to give on all that it behooves the soul to know and do; that answer is final, because it is the word of God; and "this is eternal life, that they may know Thee, the only true God and Jesus Christ, whom thou hast sent."

Neither is the matter helped very much when parents take advantage of the offer of the state to step aside for two half-hours a week, to let children listen to instruction, which is irksome to youngsters who do not relish an enforced blessing, especially when it must be enjoyed amidst the sounds which their irreligious schoolmates send in from the playground. This instruction is the "denominational superstructure" spoken of by Dr. Macnamara. It does seem preposterous to make secular learning the foundation of religion; but let it be so. The "superstructure" may be all very good in its own way, but what of the foundation on which it is reared? Is there to be no place for religion where it is so much needed, in the foundation itself? Or if the material is handed over to the child during this half hour, will he lay it in place himself where it belongs? Yet, as that religion has to supplement and influence the secular instruction of the child, no one can doubt who reflects how branches of learning can be altogether secular and still have their religious side. What branch of learning has not been used by men hostile to the Church to attack her history and her dogmas? Astronomy has been called upon to witness to her bigotry; biology, to the falsity of her teaching; history, to her obscurantism, and even geography, to her present backwardness; whilst readers and books of extracts can convey to the mind of the child the very influences which the Catholic schoolhouse is designed to wall out. We need but recall such names as Voltaire, Rousseau, Darwin, Spenser, and reflect how the ideas of these men have filtered into books that are meant for children, to see the harm which is possible here. Nothing short of constant vigilance and a firm stand for our rights can secure for us a reasonable measure of fair play in school textbooks. Those that read the press notices in Catholic papers know how keen the eyes of Catholic educators have to be.

However, it is not the book we are concerned with, but the teacher; yet the point is precisely the same. Let the book be as harmless as we could wish, its interpreter is the teacher. Let him, too, be altogether free from bigotry; he is not therefore proof against error. We have good reason to know how large an amount of misconception of our faith can succeed in lodging itself in the minds even of enlightened men that are quite willing to be set right. It is not an altogether rare occurrence that the pupil of a non-Catholic school, shocked by a statement more than usually offensive or ridiculous, should come to the priest for an explanation. A case in point comes to mind at present, which, though it did not occur in the classroom, will serve to show what we are speaking of. Within the present century, one of the foremost astronomers of the United States, lecturing in the largest of our Western universities, repeated the story of a Pope launching a bull of excommunication against a comet. Afterwards he replied courteously to a letter of expostulation, generously acknowledging that he found himself to have been in error, and adding that he had repeated the story for no other motive than to lend a touch of humor to his lecture, without a suspicion that he was giving offense to anyone. But the audience which heard the lecture did not see the letter. The point is this: Questions are bound to come up, and that, too, in the most unforeseen way; if the teacher does not raise them the pupils will. Now, when a question does come up and the only side to be taken is the Catholic side, we want at least our Catholic children to have the truth; where there are two sides we want them to know what the Church has to say in her own defense.

But all this is at most the negative side of Catholic education; though error be removed there still remains the work of giving a Catholic tinge to all that is taught and learned. Truths do not stand alone; they suggest one another, they support one another; they throw light on one another; and profane learning does its noblest work when it helps the mind to know its God. The defect of irreligious education is that for which St. Paul says that the learning of heathendom was inexcusable. The universe is spread about us as an open scroll on which the fingers of the Almighty have traced a writing for man to read. Such is the Catholic view, and he is glad to find the greatest poet of all time in agreement with him:

> "Tongues in trees, books in the running brooks,
> Sermons in stones, and God in everything."

Such, too, no doubt, Mr. Birrell would have the view of his religious teacher to be. But the Catholic teacher and one that holds to materialistic evolution will read different lessons from the same book. Moreover not at instruction only, but at character also does the Catholic teacher aim, moulding mind and heart together, and making each acquisition of knowledge fall in with Catholic standards and Catholic ideals. If you gag him and forbid him to avail himself of the allusions which crop up from time to time to speak of the Trinity, the Incarnation, the Divine Maternity, the Blessed Sacrament, the Communion of Saints, the glories of the Church, the rights of the Vicar of Christ; if he is not to be allowed to exalt the magnificent past of the Church, resplendent with her bede-roll of heroes, and to set her martyrs on a higher pedestal than certain false heroes of the world; if you will not let him use the infallible teaching of the Church —the pillar and ground of truth—to correct the wayward tendencies of human genius—his vocation is gone; you have destroyed his career, for you have cut him off from all that he depends on to do his work, and left him a workman without tools. Indeed, it is the silent influence of our religion, so unobtrusively and so powerful, constantly going on and weaving the Catholic fibre into the texture of the pupil's mind, in this rather than in the formal catachetical instruction, that the merit of Catholic education consists.

A few words remain to be said about the effect of the bill on the Catholics of England. According to a statement of Mr. Redmond in the House of Commons, out of 1,040 Catholic schools 501 would be excluded from all benefit by the double operation of the 5,000 limit and the four-fifths. Accordingly, speaking in behalf of his brethren, he took this stand: "All that was necessary to make the fourth clause acceptable to them was that it should be made obligatory on the local authorities, so that there should be no loophole for evasion by any pig-headed bodies. They asked in addition that the voice of the parents should be heard in the selection of teachers, and they asked for a qualification in the limits of 5,000 and four-fifths, which would enable the bulk of the Roman Catholic schools to come in under the provisions of the act." His plea was vain, and so the vote of the Irish members was cast against the bill, for which they received the thanks of English Catholics. Meanwhile the Catholics throughout the country were not idle. As soon as the purposes of the legislators became known, mutterings of protest began to be heard; and when the contents of the bill were made known, the storm of Catholic feeling burst forth and passed in a wave of dissatisfaction over all the land. With an enthusiasm to which even the Catholic press of this country has done scanty justice, clergy and people girded themselves for the struggle and presented a united front to the enemy. In every part of England mass meetings were held, where their outraged feelings uttered themselves in no uncertain tones. Of these perhaps the most notable was a monster rally at London, from which the clergy purposely held aloof to leave the field clear for the laity. Their temper may be judged from the stand taken by Mr. Redmond in the House of Commons, though what he said is mildness itself compared with much that was said throughout the length and breadth of England. "All that he and his friends wanted was this. They wanted, on the one hand, that there should be sufficient provision for these schools to enable them to be efficient, and, on the other hand, they wanted a provision which would enable them to have religious teaching in their schools as satisfactory to them as the Protestant religious teaching was to the children of the Protestant schools. * * * With regard to contracting out, one of the great cries of the Nonconformists in this controversy, in the country at any rate, had been the objection, the natural objection, which they entertained to pay money for the teaching of a religion with which they did not agree. * * * Now, the Government were proposing to revive that system and to say to these poor Catholic schools: 'You must maintain your own schools, you must pay for your own Catholic teaching, and, in addition to that, you must pay rates for the teaching of Protestantism in Protestant schools. He did not believe that such a scheme would ever pass into law, and if it did pass into law, it would be the opening of a new chapter of sectarian hatred and differences in England." One of the English Bishops recently remarked, though all this agitation should fail of its purpose, it will not have been in vain, for it has shown the depths of English Catholicity, and it has united the Church in England, pastors and flocks, as they were never united before.

Nor do Catholics stand alone in their opposition. The bill pleases nobody. The Nonconformists themselves are indignant at it for going as far as it did in granting "extended facilities" and the chance to "contract out." But others take the same view as the Catholics, that it does not go far enough, and for the same reasons. It has been subjected to a merciless fire of criticism from the positions of logic, statesmanship and fair play. This fire has certainly disclosed its weaknesses; how far it has likewise destroyed its defenses still remains to be seen. A writer in *Blackwood's* denounces it as an attempt to make the English nation conform to Nonconformity. Mr. Wyndham, in the course of a closely reasoned argument, said in the House of Commons: "There are 14,200 voluntary schools, nearly all of them under trusts. Do you suppose, in default of arrangement before January 1st, 1907, that in twenty or thirty years your commission, unless you give them all the powers of Oliver Cromwell's generals, will be able to extract that property from people whom you compel to defend it? * * * You are forcing the country into a period of religious war, and we think no solution can be arrived at which does not recognize the right of the parent to choose the religious education which is to be given to the child. * * * We may have to endure the persecution of this bill, but we will battle against it at every stage, and if the bill is passed, then throughout this Parliament and in every succeeding Parliament, until some recognition is given of 'the natural and inalienable right' of every parent to see that his child receives from the state the religious training which his parents claim for it."

The ex-Premier, Mr. Balfour, says: "I doubt whether it is worth while for the Government to go into committee with the view of modifying their bill to an extent which alone would make possible a satisfactory solution of this question (the religious question). It would be a happier and a wiser course if they were to withdraw it altogether and recast it, to adopt new principles. If they think that inconsistent either with sound policy or with their dignity, I can only say that, either in this House or in the country, they are predestined to find arrayed against them forces, both within their own ranks and outside their own ranks, which will compel them to make this measure dealing with religious education something distantly approaching an impartial settlement of the question." Mr. Chamberlain "predicted that sooner or later the Government would have to go back to the people, who they said had given them their mandate. Whatever might be the result of a general election, it would not, he believed, result in anything like a unanimous approval of a policy which, on the face of it, was unjust, unreasonable, unfair and could not be defended."

In May the House of Commons passed the bill amending the Education Act of 1902 by a majority of 192. By virtue of the new law, no public money was to be spent for denominational teaching; no denominational tests were to be required of state-paid teachers; only Biblical teaching was to be allowed, and attendance at this was to be non-compulsory. In this form did the bill pass to the House of Lords. Here it became clear that Catholics were not its only opponents. It is true that the Lords disclaimed any intention of wrecking the bill, but they added so many and such important amendments that the Commons now find it quite impossible to accept the measure in its present form. To mention only one of the most far-reaching amendments, "no school shall be recognized unless some portion of the school hours every day be set apart for religious instruction." In consequence, there is a great outcry against the Upper House throughout England, at least among the Dissenters, while the Anglicans and Catholics are rejoicing.

Not as if the amendments rendered the bill wholly acceptable to Catholics. The English Bishops in their meeting at the Archbishop's house, have given clear expression to the Catholic point of view in the following resolution: "That the Catholic Education Council, while gratefully appreciating the stand made by the House of Lords on behalf of denominational education, feel bound to declare that, inasmuch as the claims of Catholic parents in regard to the education of their children, as repeatedly put before the country, comprise a Catholic education by Catholic teachers in Catholic schools under Catholic control, and inasmuch as these demands still remain unsatisfied, even in the bill as amended in the Committee of the House of Lords, especially in the absence of any effective security for the appointment of acceptable Catholic teachers to

Catholic schools, the bill cannot be accepted by the Catholic body as a settlement of the educational difficulty.

Still, the Catholic Education Council sent a deputation to Lord Lansdowne in order to express their gratitude for the stand which the House of Lords had taken against the bill. In his answer to the delegates, his Lordship said among other things: "The bill being, in my opinion, fundamentally bad, I regard it as altogether beyond our power to turn it into a bill which we can describe as completely good. All we can hope is that we may convert it into what I may call a passable bill, which we can accept and which may for a time put an end to a controversy which none of us desire to see indefinitely prolonged."

EDWARD S. BERGIN, S.J.

ON LAKE TRASIMENO.

Cold gleam the furrow pools with shreds of day
On Trasimeno's marge; and far away,
The moon o'er Sanguineto's huts is seen—
The year's first crescent like the crown serene
Upon the brow of some averted face
Whose lineaments no mortal eye may trace.
There unto God the orchard-trees lift high
Their leafless boughs like palsied hands and sigh,
"We are too old, O winds of winter spare!"
"Too old! Too old!" the gray hills' answering prayer;
"Have we not borne the ploughs of bronze and steel,
Seen proud Etruria fall writhed 'neath the heel
Of Hannibal and drenched our thirsting loam
With blood the richest in the veins of Rome?
We are too old! The pigmy despots pass
Finding our beauty sterile. Yea, the glass
Of Time is emptied of its mightiest grains
And no strong hand to turn it back remains.
Therefore we crave your pity, gathering year!
Ask you no springtime—no more harvest here!"
But hush, there breathes from where the islands lie
A spirit voice in one melodious sigh
Across the water. "O beloved shore,
Art thou so soon forgetful how we bore
Together here the pulse of ancient Mays,
When I—poor brother Francis—trod thy ways
From dear Assisi while the song of birds
Scourged us with rapture and the southwind's words
Stirred the white brotherhoods of clouds and flowers
In glad processions through the sunlit hours?
Hast thou forgotten me, sweet Umbrian shore,
And all our Perfect Joys? And are they o'er?"
Then silence falls, and o'er the hills afar
Drift ghostly scents of blossoms such as are
At Whitsuntide beneath the evening star.

THOMAS WALSH.

A FRANCISCAN APOSTLE; HIS HOME AND HIS FLOCK.

It was on one of those exquisite days of " St. Luke's little summer," when the English climate seems to relent for a moment in its headlong progress towards wintry gloom, and turn back with regret towards the vanished glories of summer; a day flooded with golden October sunshine, mild and mellow as the apples that gleamed scarlet and gold upon the laden branches of the orchards, that a little band of pilgrims set out for North Worcestershire, to visit the scenes consecrated by the life and labors of a martyred priest, a son of the Poor Man of Assisi, known as the Venerable John Wall; in religion, Father Joachim of St. Anne of the Friars' Minor.

The party consisted of a man of science, who knew the country from his boyhood and who acted as our guide; a young Rhodes scholar from Oxford, whose home was in distant Natal, and the present chronicler. It was our aim to visit a group of houses which had sheltered the martyred priest during his apostolic labors, and to glean what traditions we could of his life and sufferings in the district which had been his home.

We started from the ancient town of Bromsgrove, after having paid a visit to the fine old parish church, magnificently situated on a hilltop overlooking the town at its feet. The fabric has indeed greatly suffered both from the iconoclasm of Cromwell and his soldiers and also from the well-meant but disastrous zeal of the modern architect who restored it. It still, however, contains many features of interest for Catholics, notably the fine fifteenth century tombs of the Talbots of Grafton, lords of this country—a grand old Catholic stock that came to so sad an end within living memory in the last Catholic Earl of Shrewsbury. It was in fact owing to a half-obliterated inscription on one of these tombs that the present Protestant holders succeeded in making good their claim to the Shrewsbury title and to the broad lands of the Talbots. Grafton Manor itself is hard by, and its beautiful old chapel, Catholic within living memory, but now desecrated, tells its own sad tale.

But we were not bound for Grafton on this occasion, but for Harvington. Six miles along the Kidderminster Road brought us to Chaddesley Corbet, a typical old English village, full of the most delightful black and white houses, with one splendid old Elizabethan inn, with quaint porches approached by flights of steps at either end, and in the midst a fine old sign board bearing the Talbot Arms. But the glory of Chaddesley Corbet is the church, a structure of intense interest, with a nave of Transitional Norman, and a chancel of the richest and most exquisite decorated work, far surpassing in beauty what is usually found even in our favored land of fine parish churches.

Reserving, however, the church and its monuments for detailed inspection on our return, we hastened on our way to Harvington Hall, about a mile further on. As we entered the lane leading to it, the leader of our little company, who had known every inch of this country from his boyhood, broke out with the exclamation, "I always think, when I come along this road, of the words, 'Take off thy shoes from off thy feet, for the place where thou standest is holy ground.'" It was the more striking an utterance as the speaker, alone of the pilgrims, had not the happiness to be a Catholic.

In a few minutes more we were standing, in silence, upon a green common, facing the moated mansion we had come to seek. How majestic it was even in its decay! Before us it rose, its old brickwork wreathed and crowned with ivy, the wide, encircling moat green with sweet sedge and water lilies, the desolateness of the whole striking a note of sadness as it spoke of a heroic time now passing away. As we stood there gazing, almost awestruck, a loud whirr of wings above our heads startled us, as two great swans flapped slowly past us, and splashed into the moat beyond. No other sound of life there was, though the Hall does not stand altogether isolated. On our right as we faced it, across the green, was the Hall farm, where kindly Catholics welcomed us as pilgrims to the shrine they loved, while on our left was the cheering sign that the Faith planted here by the martyred son of St. Francis had not died out, for here in this lonely spot was a pretty Catholic church, with its church-yard around it, and hard by the presbytery embowered in a walled garden teeming with fruit trees.

In the midst of the churchyard stands a large crucifix. To this we first directed our steps and on its base we read the following inscription:

DEUS MEUS ET OMNIA.
IN MEMORY OF
FATHER JOHN WALL, O.S.F.,
IN RELIGION FATHER JOACHIM OF ST. ANNE,
WHO, OBEYING GOD RATHER THAN MAN,
FOR TWELVE YEARS MINISTERED THE SACRAMENTS TO THE FAITHFUL
IN THIS AND OTHER PARTS OF WORCESTERSHIRE
IN DAILY PERIL OF DEATH.

On the back of the cross we found the following:

HE WAS BORN 1620,
ORDAINED PRIEST 1646,
WAS TAKEN AT RUSHOCK COURT DECEMBER, 1678,
AND PUT TO DEATH FOR THE FAITH
AT WORCESTER
ON THE OCTAVE OF THE ASSUMPTION, 1679.

Here, then, the note was struck, for this visit of ours was no vulgar excursion, but a pilgrimage.

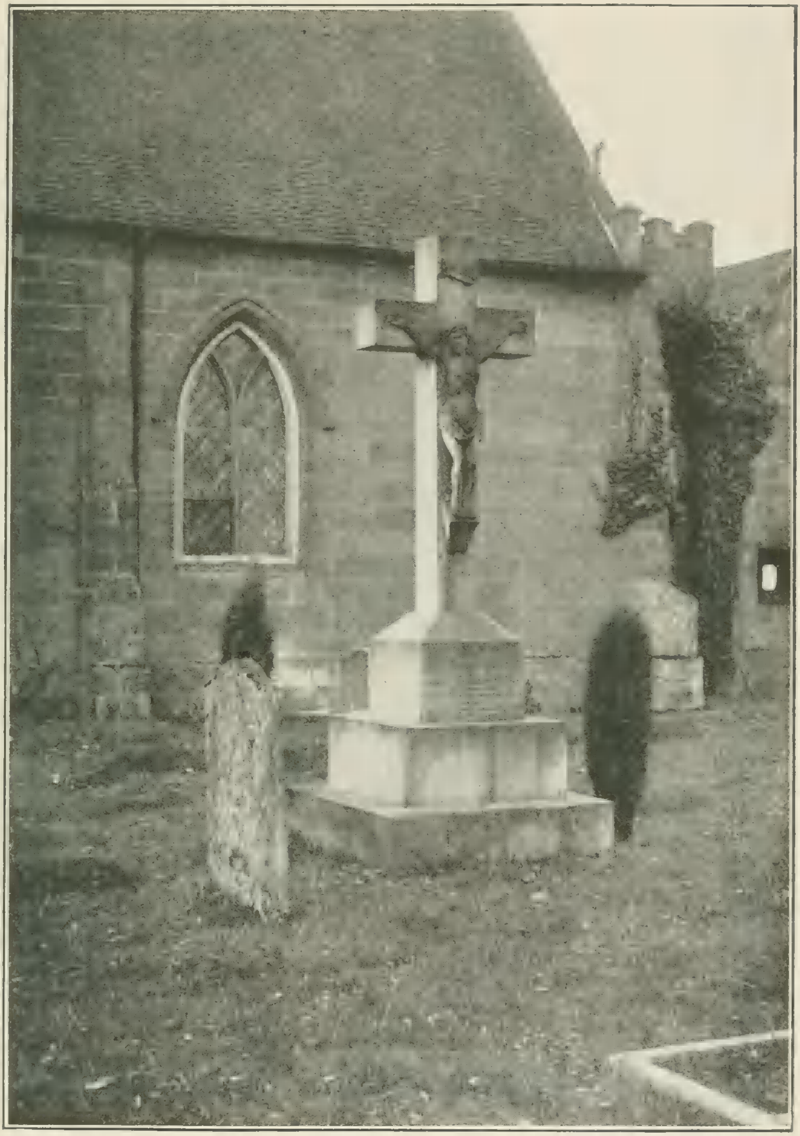
This touching monument was erected in 1879, when the bicentenary of the martyrdom was celebrated at Harvington with great solemnity. Its erection was chiefly owing to the zeal of a member of the martyr's order, and the example set by this good Franciscan in thus commemorating the labors and passion of the martyr in the chosen place of his abode, is one that it would be well to follow in the case of other martyrs.

Father Wall has indeed never been forgotten amid these beautiful pastoral scenes of fruitful Worcestershire any more than has been Father Postgate on his own wild Yorkshire moors. But though enshrined in the hearts of the people, it is surely fitting that our martyrs should also have some visible, tangible memorial amid the scenes of their heroic labors for God.

We entered the little church to spend a few minutes in prayer before the Tabernacle, where the King of Martyrs held His court.

It was time to turn to the old Hall. My photographs will describe it better than any words can do.

Three centuries ago it was one of the finest and most substantial of the many moated mansions of the Worcestershire gentry. It is majestic even now. Though the greater part of the present building would appear to be Elizabethan in date, the middle portion of the



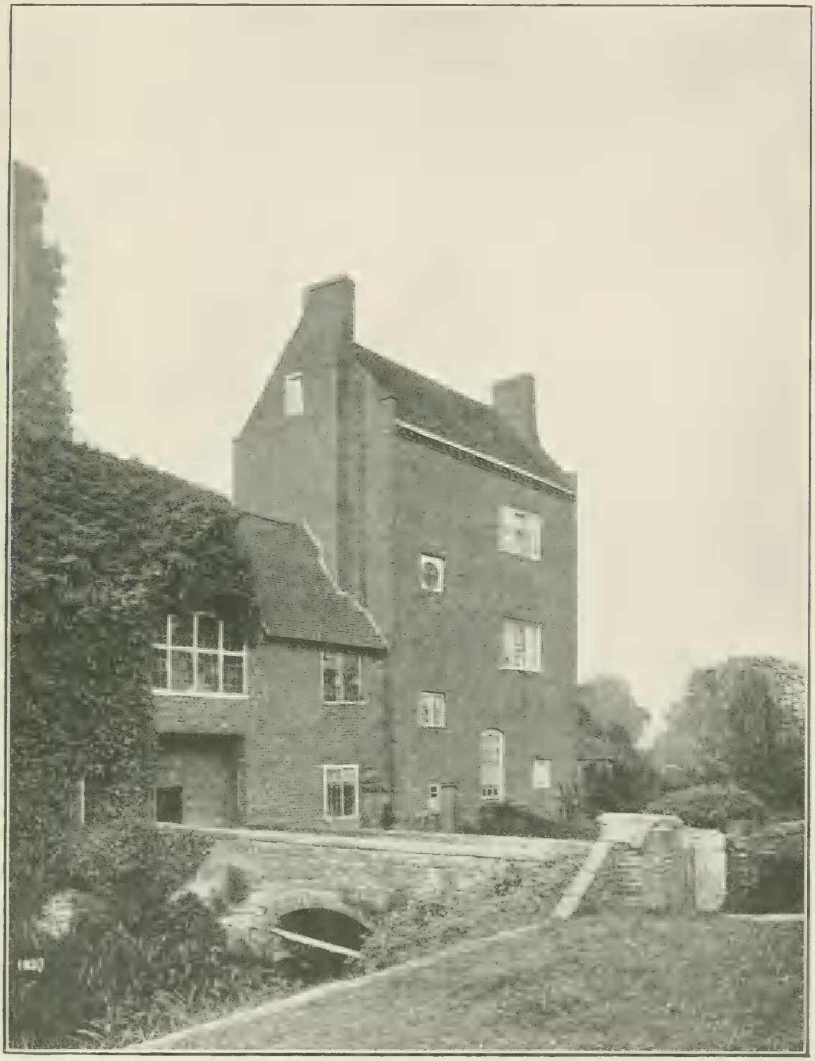
HARVINGTON HALL—MEMORIAL CRUCIFIX TO FATHER WALL.

principal front between the eastern "tower" and the western noble pile must undoubtedly have been standing in all its picturesque beauty more than four hundred years ago.

We pass over the stone bridge which has replaced the ancient drawbridge that once spanned the moat, as our guide points out to us the sweet sedge (*Acorus Calamus*), a rare plant in Worcestershire, which still grows luxuriantly in its waters. It was formerly used for strewing the floors of hall and chapel, yes, and for making a pallet for the hunted priest in the secret hiding-places with which the old hall is full.

The old oaken doors of the gateway still hang on their hinges, and still bear traces of the stormy days they have witnessed. We were shown a hole made in them by a bullet aimed at the heroic mistress of the house, the martyr's hostess, Mary, Lady Yate, when a howling mob of Protestant fanatics came over from Kidderminster to search the Hall for priests. What an eloquent story that hole seems to tell! On entering within the oaken doors you pass under the gateway a deep square tunnel, leading to the inner court. On the left, as you enter, under the gateway, is a large beam lying cross-wise as a support to the upright woodwork of which each side of the gateway is formed. That oak beam must be noted, for it has a hole pierced through it obliquely (but which is now plastered over) large enough to admit a man's hand, and this hole communicates with a secret hiding-place within. Through this orifice letters or food could be passed to the priest concealed in the little chamber, access to which is gained, as we shall see, from within the mansion.

On entering the courtyard we have the main body of the Hall on our left. It is a very striking pile, built of old brickwork, with square-headed mullioned windows and facings of cut stone. The main part of this front is recessed within a huge arch, which gives a very striking character to the whole design. There are doors in the angles of this arch, one of which communicates with the grand staircase. Though in a very tottering and dilapidated condition, the old Hall, with its massive walls and many passages and turnings, still presents an admirable specimen of the ancient Catholic mansion of the penal days. A huge mass of ivy covers the greater part of this front and roof, and threatens the whole Hall with speedy destruction. Though the front facing the moat is still inhabited, this principal wing is in a sad state of decay, with roof half gone and windows broken, so that its final destruction can only be a ques-

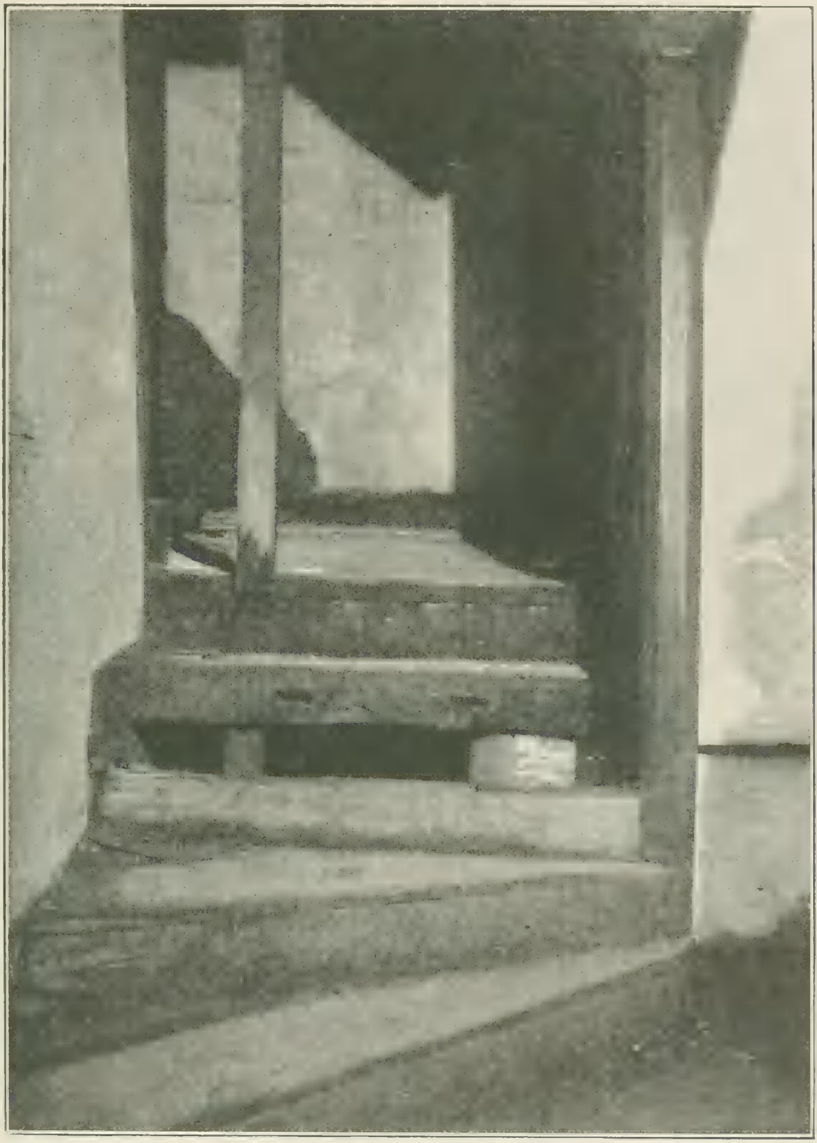


HARVINGTON HALL—THE ENTRANCE GATE.
(Notice bullet hole in the door.)

tion of a few years. It is very melancholy to think that so precious a relic of the days of persecution should thus be doomed to inevitable destruction.

On entering the door at the further angle of the recessed front, we come at once on the grand staircase. This is indeed a noble feature of the house. It is all of solid oak, with massive turned ballusters and uprights of sixteenth century date. It goes up two stories of the house. An American gentleman, we were told, had wanted some months ago to carry it off bodily, and erect in a fine new mansion he was building. But, fortunately, he gave up the project.

This is the more satisfactory, as it is by this very staircase that entrance is gained to one of the three priests' hiding-holes for which Harvington Hall is famous. At the top, on the landing, is a passage approached by two or three steps. One of these, a three-cornered stair, moves down on secret hinges and discloses, when removed, a small hole about sixteen inches square, which is, in fact, the entrance to the principal hiding hole. Within is a chamber 5 feet 9 inches long by 5 feet wide, its height being 6 feet. On its floor lay until quite recently the self-same thick sedge mat-bed, on which the venerable Franciscan martyr (and, no doubt, many another martyr and confessor of the faith) lay when a sudden visit by magistrate or pursuivants forced him to fly for refuge and concealment. This has mostly now disappeared, carried off by pious visitors as relics. Air is admitted by a singular contrivance in the roof. The reader can imagine with what interest our Rhodes scholar gazed on this relic of the days when his Catholic forefathers had to suffer so much for the faith in the old country. He would not be content without slipping through the narrow entrance into the close, confined chamber, which had held the martyr priest sometimes perhaps for days at a time. It was in fact a spot which few could gaze upon without emotion. We pictured the martyr lying silent and patient in his confinement. He had secured himself against intruders by closing and bolting a strong little oak door across the narrow entrance. The pusuivants must often have passed within a few inches of their victim without being able to detect his hiding place. In the banqueting hall close by, a door admits to a small cupboard or pantry, the low ceiling of which conceals the priest's retreat. From this cupboard a small chink communicates with the hiding-place, through which, at a moment when the attention of the enemy was called elsewhere, a word could be whispered, or some small portion of food passed

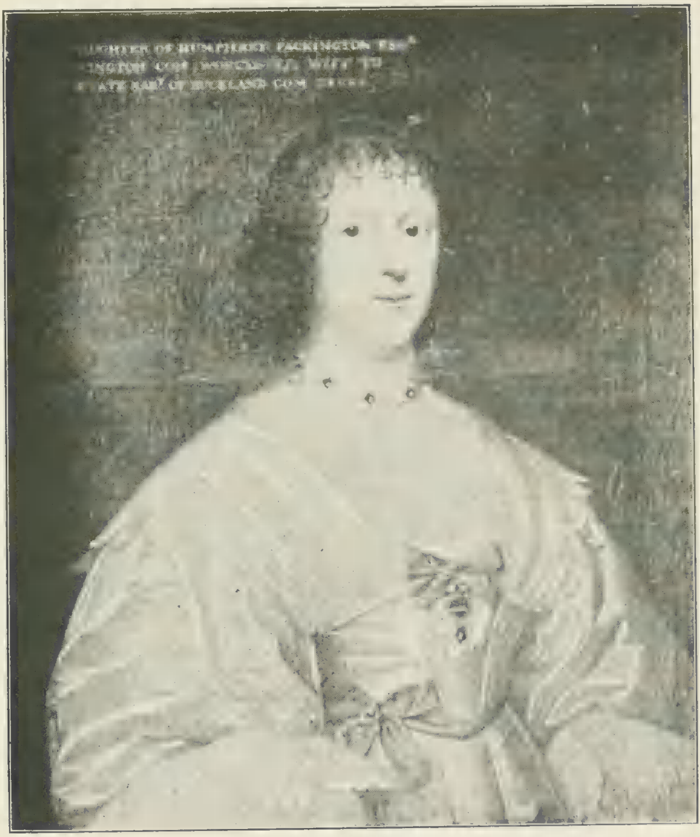


HARVINGTON HALL—HIDING-PLACE UNDER THE STAIRCASE.

through for the captive's refreshment. The existence of this hiding-place has been most carefully concealed, and though now the entrance to it is visible, at the time when it was in use it would have needed a very practised eye to detect it. It is probable, too, that the captive could hear what was passing in the banqueting hall below him, through tiny holes pierced in the brickwork and concealed beneath the decorated plaster of the frieze.

Let us now descend to the first story and enter the banqueting hall. It is a room of noble proportions, once paneled in oak and hung with costly tapestry. The tapestry has been carried off to Coughton, the seat of Sir William Throckmorton, the owner of Harvington, and the paneling has, alas! also disappeared. We were told that it now adorned the drawing-room of an Anglican clergyman at Oxford. On entering, we have at our left the door of the little pantry of which we have spoken, which is in fact immediately under the hiding-hole already described. Next to this door is a noble mullioned window of great size.

From the banqueting hall opens another room of great interest. It is known as Lady Yate's bedroom, although in some accounts it is styled the reception room. It is still paneled in oak, painted green and has a coved ceiling. This room runs along the front of the house facing the moat. It has recently been put in repair and is now inhabited by an old lady, who mostly kindly permitted us to examine it minutely. On either side of the fireplace is a door. The one on the right, that is on the side facing the moat, leads to a china-closet. The left-hand door opens on a long corridor which runs across the gateway, and connects this part of the Hall with the tower on the other side. (These doors were, it would seem, originally sliding-panels.) In this corridor is the second hiding-place. Thus, if at the time the pursuivants arrived the priest was with the family in the banqueting hall, he had two means of escape. He could fly to the staircase on the left, or to the right through this room to the corridor beyond, which communicates with the tower. But the hunted priest had no need to hasten along this corridor, fo., just inside the sliding-panel, he could stoop down and raise up three thick boards from the flooring, which form a trapdoor to the hiding place. The original ladder, with broad oaken staves, still remains fixed against the wall, and the priest could quietly descend the eight strong steps, and before reaching the bottom, close and bolt the trapdoor over his head. Even if the pursuivants discovered the sliding panel,



LADY MARY YATE OF HARVINGTON HALL.

they would be baffled here, for the boards are thick and give no hollow sound, however hard you kick them. The only way of reaching the priest would be by tearing up this floor, and there is nothing whatever to show that the three planks which form the trapdoor are any different from the rest of the flooring. When in this hiidng place a chink is visible near the outer corner of the chimney stack, which goes up several feet high to the floor above, and it was this hole that communicated with the oak beam under the gateway entrance, to which allusion has already been made. In this second hiding place the poor priest could only manage to stand upright. It has no floor but the loose, dry earth. This hole is 8 feet deep and 4 x 2 feet wide. As one who long years was priest at Harvington has written: " When you stand in it, making your devout meditation on the sufferings and joys of the martyrs, you feel as if you were encased in a venerable, saintly relic."

But we must leave this spot and return through the banqueting hall to the staircase landing. Here a door on our left leads to a passage which communicates with more rooms. We pass through this door and take the first door to our right down the passage. Five steps lead us up into a narrow room paneled in oak. It is about 12 feet long by 8 feet broad. This is called Dodd's Library, because it is the room where the famous church historian and controversialist, Hugh Tootel (known as Charles Dodd), kept his books. The old bookcases still remain, though in a sadly dilapidated condition, but the books (each bearing the inscription " *Bibl. Harvin Cler. Sæc."*) and a very valuable and fascinating set of rare old books they are—have been removed for safe-keeping to St. Mary's College, Oscott. This was done in the time of Bishop Milner.

At the end of the room opposite the window is a large cupboard in the paneled wall. It is about 5 feet from the floor, and it needs some agility to pull oneself up into it. This, however, we did, and found that we were easily able to stand upright in it. The cupboard, in fact, is about 7 feet high by 4 feet broad. On the left side, as you face the window, is a huge oaken beam embedded in the brickwork of the wall, apparently one of the main beams of the house. But all things are not what they seem, especially at Harvington. Our guide proceeded to show us that this huge beam is hung on a pivot, and when the lower end is pressed it yields to the pressure, swings back into the wall, and discovers a hole through which a man can creep. The pivot is an iron rod which passes right through the middle of the beam and sticks out about two inches on either side into holes made in the brickwork. Once you have crept through you find yourself in a large hiding-hole about 8 feet long, 2 feet broad and 6 feet high. Inside the movable beam, at the lower end, is a strong iron staple, through which once within the hole you can pass a bolt and so secure yourself from intrusion. It would need a very skillful pursuivant to discover this hiding-place.

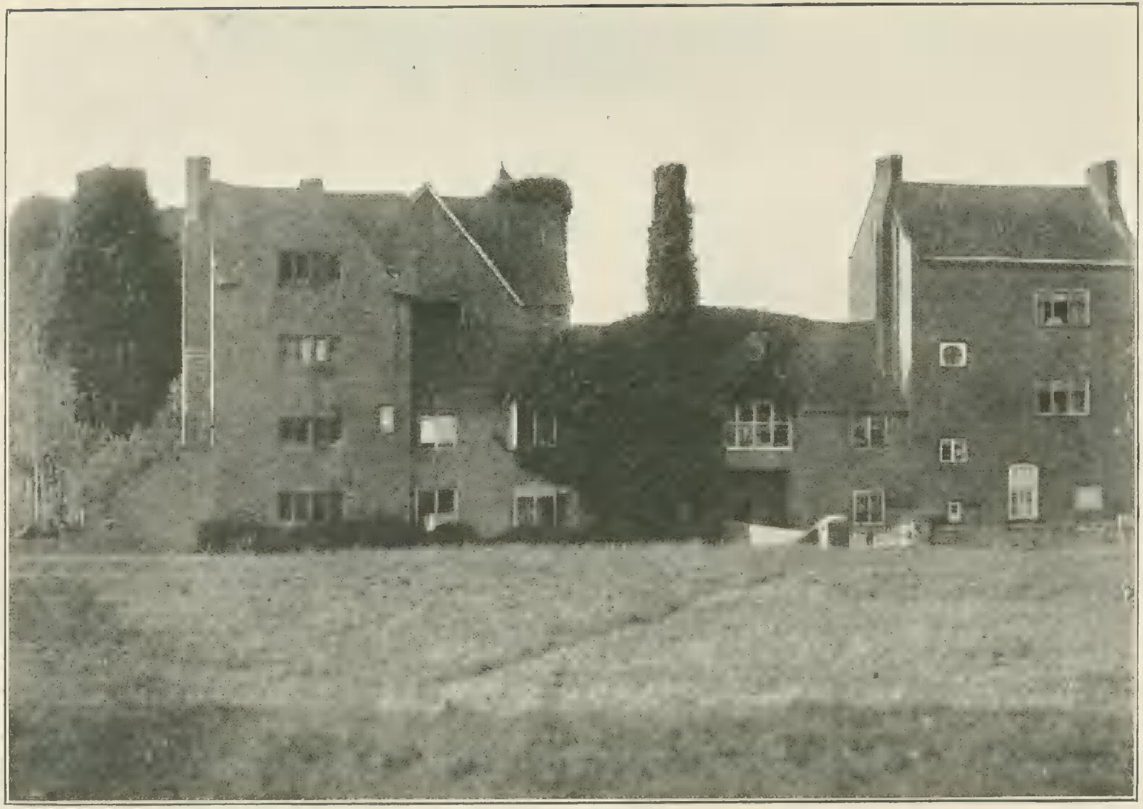
Indeed it was so skillfully made that the Catholics of Harvington had no idea of its existence till quite recently, when it was accidentally discovered during some alterations by a priest who was staying there. It had probably remained forgotten and unknown for some two centuries.

At present there is another means of access to this hiding-hole. If you leave the library and go along the passage you soon come to a winding staircase, which is known as the chapel stair. Mount this and you come to a small closet, opening from a landing. Inside this closet a hole communicates with the hiding place. But it is doubtful whether there was any original access to it from this side, though it is probable that there was a chink of communication through which, as in the other two hiding places, notes or food could be passed. Possibly it would be only liquid food, such as broth or milk, which the imprisoned priest could take through a straw.

It is very interesting to note the ecclesiastical designs roughly stenciled in black and red on the open rafters of this winding staircase. These were, no doubt, intended as a guide to the faithful to the place where Mass was celebrated, and they would pass unnoticed be those not initiated.

At the top of the staircase is a large room known as *Lady Yate's Nursery.* It has windows in every direction, so that those on watch here could see if anyone were approaching the house from any side. For this is indeed the ante-room to the secret chapel. Three steps lead up from it into the little sanctuary where the martyr was wont to offer up the Adorable Sacrifice. The door is latticed, and beside it is an opening of lattice-wood, so that the watchers kneeling in "Lady Yate's Nursery" could yet assist at the holy mysteries within.

The walls of the chapel have at an early date been carefully decorated in good Gothic style, with foliage, vine stems, pomegranates, pots of lilies and scrollwork in red. There are three windows in the chapel, but those by the altar have been blocked up. We were touched to see two swallows' nests built in the angle of the



HARVINGTON HALL—FRONT.

wall over the place where once the altar stood, recalling to the mind the psalmist's words: "The swallow hath found her a nest where she may lay her young, even Thine altar, O Lord of Hosts."

We had to tread with great caution on the floors, for the boards were very rotten, and the whole place seemed fast going to ruin. Looking out of the windows of the "Nursery" towards the front of the house, we found the roofs below covered with a luxuriant drapery of poly-pody fern, which made a beautiful harmony of color with the old red tiles.

A few steps up to a narrow doorway leads us onto the roof, from which we get access to various lumber rooms and closets fitted in among its ponderous and complicated timbers. These rooms communicate with each other in most bewildering confusion and seem admirably adapted for the purposes of concealment or escape.

I have come across an old account of Harvington Hall printed a good many years back, from which I have gleaned the information that follows:

"The priests' rooms were at the top of the house, at the further end of a dimly lighted passage. Near by is a large room which has always gone by the name of "the chapel," in which still hang tatters of the tapestry. This is supposed to be the room used as a chapel in the darkest days, when the other room was not considered secure. Guard could be safely kept by persons standing in the long passage, for it was thought well to have more than one room set apart for this holy Mass so as to baffle the pursuivants more effectually. Doubtless Father Wall often said Mass in either room.

A third chapel within the precincts of the moat was built in 1743, and is also very interesting, though it has, of course, no connection with the martyrs. Outside it appears like two cottages. Within a handsome oak staircase leads to the "upper room," where the divine mysteries were celebrated for the Catholics of Harvington, Kidderminster and Stonebridge and the neighborhood.

At the further end of this room is still standing the quaint old altar step, a very shallow one of oak, overpassing the rider, and worked round at each corner. The sacristy was behind the altar and is approached by a small door. But the chief interest of this chapel to us lies in the fact that it was the depository for many years of some priceless *relics of the days of persecution.*

These consisted of sundry small chalices that would fit inside each other, a long candle, sacerdotal vestments, books, including the old register, and a curious box strongly clamped with brass. These most precious relics of our martyrs were placed under the old altar in this chapel. They were in course of time forgotten, and priests of later days were not aware the altar could be opened. However, the late Mrs. Anne Parkes, who in the early part of this century was entrusted by the priest with the care of the altar, one day, when dusting behind it, observed through a chink in the paneling some glittering objects inside the altar. She specially noticed the chalices, the gold lace of the vestments and the large book. Unfortunately, Father Marsden, the priest in charge, was just leaving home, and when he returned very weary on Friday night, he decided to inspect the treasures next day. But, alas! that very night a fire broke out in the room beneath, and the chapel and altar were soon in flames. Before it could be extinguished, the whole of these hidden treasures of bygone days were in ashes. In the confusion some one threw the smouldering heap into the moat, and when this was emptied some years later, tiny bits of gold lace and a mass of molten metal were found there.

" Who knows what treasures perished in that fatal fire of 1823? Very likely the clamped box held relics of the martyrs. In any case, the books, vestments and chalices were of themselves most precious relics, whose loss we can never sufficiently deplore."

But it is time that the reader learned something of the life of the glorious martyr for whose dear sake Harvington Hall has become a shrine of pilgrimage, yes, and of the noble lady, his hostess, who risked her life to give him shelter and thus secure the sacraments of God's Church for herself and the little flock of the faithful round about.

Mary, Lady Yate, was the elder of the two daughters and coheiress of Humphrey Packington, Lord of Chaddesley Corbet, who died in 1631. She married Sir John Yate of Buckland County, Berks, Bart.

Her portrait, of which we are happily able to give a reproduction, now hangs at Coughton Hall, the seat of her descendants, the present owner of Harvington.

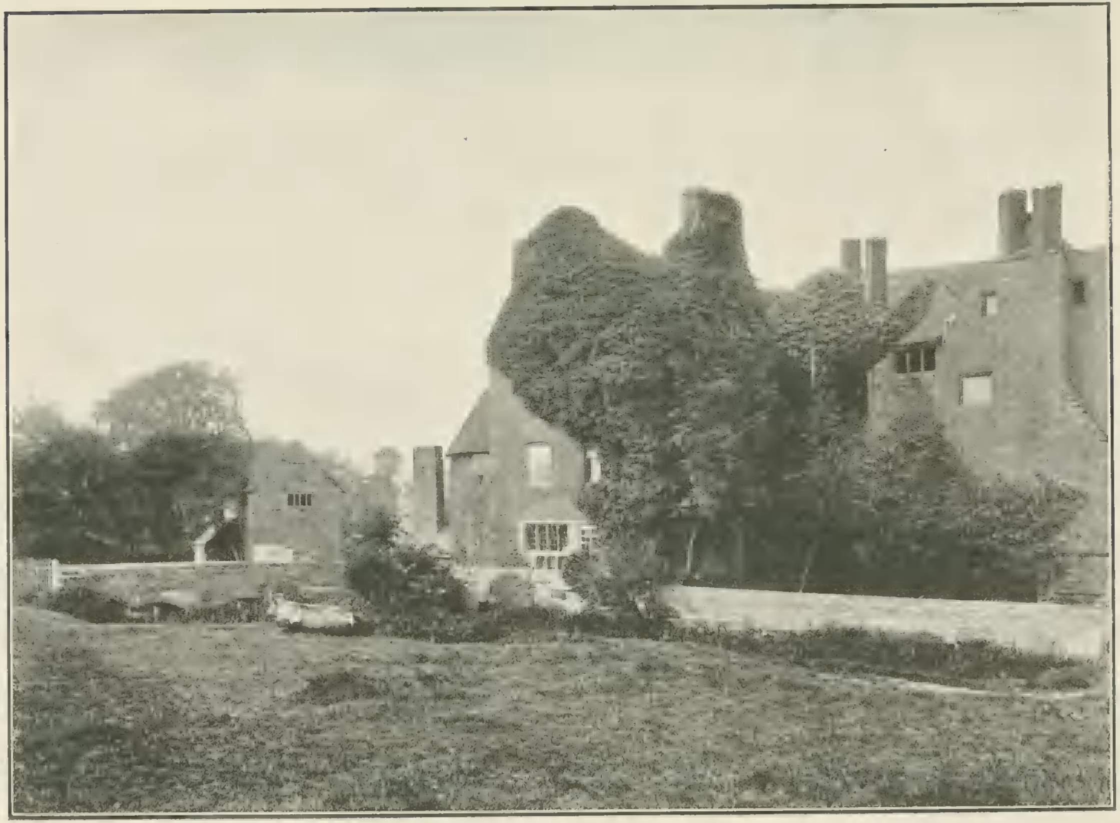
Lady Yate's father was a Protestant, but her mother belonged to a good old Catholic family who had suffered much for the faith; she was Abigail, daughter of Henry Sacheverell of Morley, County Derby.

Lady Yate seems to have been born and brought up at Harvington until her marriage. Her husband belonged to another family illustrious for their fidelity to the old religion. It will be remembered that Blessed Edmund Campion was taken in 1581 at the house of a Mrs. Yate at Lyford, and Lyford is close to Buckland. Thus Lady Yate was closely connected with two families of tried fidelity, and she was herself not unworthy of them. By her father's death the manor of Chaddesley Corbet fell to her share, but her mother had a life interest in it, and so she resided at Harvington Hall till her holy death in 1657. Next year Sir John Yate also died, and his widow retired to Harvington, which she henceforth made her home. She gave up her life to good works, and especially to the maintenance and propagation of the Catholic religion in the district in which she lived. It must have been soon after her return to Harvington that she took the holy Franciscan Father Joachim of St. Anne under her roof, for he came on the English mission in 1656, two years previously, and we know that the greater part of his missionary career was spent at Harvington.

John Wall was a Lancashire man, and was born in 1620, probably at Chingle or Singleton Hall, in Goosnargh parish, being the fourth son of Anthony Wall, the first of the name to hold Chingle. His younger brother William became a Benedictine monk at Lambspring Abbey and was also tried and condemned to death for his priesthood during the Oates plot frenzy. He was, however, subsequently reprieved. John had a happier lot, he was to gain the martyr's crown and palm.

His early life is soon told. Educated first at the English College of Douay, and then at Rome, he was ordained priest in the Eternal City in 1645, his name being entered in the College lists as John Marsh. At the age of thirty-two he took the Franciscan habit at the Convent of St. Bonaventure at Douay, that convent which has been the nursery of so many glorious martyrs, and there he made his holy profession on the 1st of January, 1652.

He took the name of Joachim of St. Anne, on account of his tender devotion to our Blessed Lady, and perhaps, as Miss Stone suggests, in memory of a pilgrimage to our Lady's house at Loreto, which he had made on leaving Rome, where he seems to have received the grace of his religious vocation. After serving as Vicar and Master of the Novices in his convent, he was sent on the English mission in 1656. Here he labored for over twenty years chiefly, if



HARVINGTON HALL.

not entirely, in North Worcestershire, under the assumed names of Francis Johnson or Webb.

It is as Johnson that he was known at Harvington, and under this name his beloved memory was handed down to generation after generation of faithful Catholics, as ever on his anniversary the priest reminded the little flock of the glorious martyrdom of him who had once been their pastor. Still at East Bergholt Abbey in Essex is reverently preserved a large piece of the rope with which the "Blessed Mr. Johnson" was hanged.

He suffered his glorious martyrdom at Worcester, August 22, 1679, in the same month that saw good old Father Postgate die for the same holy cause at the York Tyburn.

It is for his sake that Harvington is and ever will be so dear to every Catholic heart.

But there was yet much to see, and so at last, with reluctance and regret, we tore ourselves away from Harvington. On our way back we stayed at Chaddesley Corbet to refresh ourselves in the picturesque old inn, and to visit the very beautiful church hard by. The church contains a very curious Saxon, or early Norman, font, carved with strange, interlaced dragons. The chancel is in the middle pointed style, and as fair a specimen of that most beautiful period of English Gothic as it would be possible to find. The exquisite decorated tracery of the windows, the enriched buttresses, noble sedilia and piscina, and other features breathe a refinement of artistic feeling such as is rarely surpassed even in our noblest ecclesiastical buildings.

But what attracted us most in the church was the tomb of Lady Mary Yate, the noble hostess of our martyr, and those of her family around it. They are in the North Chapel, which is the family chantry and was of old dedicated to St. Nicholas.

We copied the epitaph of the Lady of Harvington Hall:

"Here lies the Eldest Daughter and Coheire of Humphrey Packington, Esqre., Lord of ye Manor of Chadesley Corbet, and the incomparable Widow of Sir John Yate, of Buckland, Knight and Baronett, the Lady Mary Yate, of pious memory, whose loss is too great to be forgotten.

"She lived for the common good, and died for her own.

"She lived too well to fear death, and could not have died if the prayers of the poor had prevailed. Her prudence in ye management of a bad world was alwaies aiming at a better.

"Her justice was more than exact in paying all she owed, even before it was due.

"Her fortitude was built upon her faith, a rock which no storm could move.

"Her temperance was grounded on her Hope and Charity, wch raised her heart so much above ye world that she used it without enjoying it.

"She bestowed it liberally upon those who needed it, lived in it as unconcernedly as if she had never loved it, and left it as easily as if she had allwaise despised it.

"Ripe for Heaven, and as full of vertue as of daies, she died in ye 86th year of her age, the 12th day of June in the year of our Lord 1696, after having been lady of this manor 65 years.

"REQUIESCAT IN PACE

"This is a dutyful tribute erected by her daughter, Apolonia Yate."

"Her fortitude was built upon her faith, a rock which no storm could move." How touching those words sounded when one thought of the hiding-places and the secret chapels of the old Hall we had just left, and realized all that they meant. A life of constant peril, for it was death to harbor a priest, a life exposed to continual terrors, sudden invasions and attacks, ground down under the burden of cruel fines, daily seeing the estate grow more impoverished, daily having to endure some fresh injury, some new exaction.

To live in a home that had no sanctity, no privacy, to be the object of hatred and suspicion, to see the priest you loved and venerated torn away from you to a cruel death, and to be able to do nothing to protect or save him. Such was the life summed up in these few words of her epitaph, every line of which breathes a daughter's love.

This daughter, Apollonia, it may be noted, remained unmarried and was distinguished for her filial piety and virtuous life. The elder daughter, Abigail, married Charles, Viscount Fairfax, of Gilling Castle, in Yorkshire. Lady Yate has left many marks of her charity and benevolence. She built and endowed three almshouses at Harvington for poor widows in perpetuity. She also founded and endowed a permanent charity for the purpose of putting out poor children into respectable apprenticeships.

OH WORLD.

Oh world, world, world!
With your passionate, restless heart,
Beating and throbbing and breaking,
Till ultimate grief depart,
Whither away, oh world?

Oh world, world, world!
In your wonderful masquerade dress,
Of fancy's manifold sewing,
Silk with the sackcloth showing
Under the day's long stress,
Whither away, oh world?

Oh world, world, world!
With your ceaseless, hurrying tread,
Over the graves of the living,
Over the hearts of the dead,
Whither away, oh world?

Oh world, world, world!
With your hands full of Dead-Sea fruit,
Leave me in Thought's fair garden,
Where the plant of Peace finds root,
And go on your way, oh world!

L. Ann Cunnington.

THE ROSE OF LIFE.

It was twenty years since Ovide, Marquis de Circe-Foucher, had abruptly deserted New Orleans and his splendid plantation, *Le Grimpereau,* near the city.

It was twenty years since his fiancée, the lovely daughter of his dear friend and neighbor, Alcée Deslonde, had eloped—on the very eve of their marriage—with Eugene Bayard, who was not only an American, but an obscure one.

Eulalie Deslonde was nineteen years old, the Marquis was forty; nevertheless the elopement was an unaccountable proceeding on her part, for Ovide was not only pre-eminently distinguished in appearance and character, but he was a man whose profession made him world-renowned. He was with justice considered the greatest civil engineer of his day, and that day was a century.

He told himself that in Mademoiselle Deslonde he had found the woman of his dreams, an exquisite fortune so rare that he was, after all, not surprised when, like a dream-figure, she vanished forever. The city and plantations were empty and unendurable without her, so he said adieu to his consoling friends, not greatly desiring ever to behold any of them again, and went with the Deslondes, Monsieur and his widowed sister Artémise, to Paris. In New Orleans these naïve Creoles had always considered themselves French; in Paris, six months after their arrival, they proudly and ostentatiously proclaimed their American citizenship, to the unconcealed amusement of the Marquis, who belonged to the globe. Therefore, had Eulalie been at home to welcome them, the Deslondes would have returned joyfully to Louisana, in 1900, when the oil-fields of that state were discovered and their plantation, *Belle Rose,* and the adjoining *Le Grimpereau* were found to possess the most productive wells.

However, it chanced that government engineering works necessitated the presence of the Marquis in New Orleans; he undertook, in connection with his own, his friends' business, and the Deslondes remained in France. Upon the arrival of the great engineer it was whispered throughout the city that he was many times a millionaire, and that age had passed him with a smile. The old Quarter, now sadly diminished in numbers and prestige, hastened to revive the acquaintance of a score of years before, but Circe-Foucher was not inclined to meet these suggestive advances, although the young Creole belles who had blossomed in his absence, and some of the remembered ones who had matured magnificently in tropical fashion, were as charming as their Parisian protoypes. He had not married, he did not intend to marry, and he found that the city and plantations were but a background for the unforgetable dream-figure of Eulalie. She haunted his thoughts as if she were a spirit. His eyes forever interrogated the faces of those he passed in hope of meeting her again. The twenty years had vanished with flying feet. One evening at twilight, as he was walking past the garden of Père Antoine on Royal street, and making uncomplimentary mental comparison of New Orleans' and Paris' banquettes, he observed a figure approaching him from Cathedral alley. The light was dim, but as it paused for a moment at a corner of the Garden, he could discern a slender shape in a dark dress, the oval of a white face under a veiled hat, the deep glance of vivid, yet soft, dark eyes. He crossed the street. Almost could he have touched her, when she glided beyond him past ancient tenements whose intermingled purplish shadows absorbed her—blotted her from his straining vision, and whispered "Eulalie, Eulalie!"

It was seldom that the Marquis visited the Dead, but the next afternoon he was induced to take a motor-drive to the Metairie, that necropolis of Dreams. They stopped before a tomb that made to him an almost personal appeal. The sarcophagus was a sphere of black marble, upon which a seated figure, in contrasting white, bent a bandaged and anguished face to a harp, as if to catch and prolong the last faint vibration of its one remaining string. The execution of this pathetic monument was admirable, and in its poetry and sculpture united to apostrophize despair.

The Marquis descended from the car and with a swelling heart and tightening throat walked around the tomb and found himself at the end of an avenue of "ovens," where the poorer dead lay singly. From the low, arched door of the narrow vault nearest him the black letters leaped at his eyes:

Marie Eulalie Artémise Deslonde,
Beloved Wife of Eugene Bayard.
Aged 24.
Pray for Her.

He remained motionless for several moments, staring at this inscription, pierced with the deepening pain of it. Then his eyes turned to the next low door:

Eugene Bayard.
Aged 28.

—the date a few months later than the other.

When he remounted the touring-car his companion darted a side look of curiosity at him, but the moods of the Marquis de Circe-Foucher were not to be lightly commented upon.

A short while after this the Marquis was pasing through one of those narrow streets between Canal and Esplanade, where pawn-shops masqueraded as jewelers' establishments, and where antiques of all ages, even the present, exhibited grotesque glories in dirty, contracted show-windows. In one of these some fine pieces of Bohemian glass attracted his attention. Entering the place, he was beset by many relics of bygone days, at most of which he shrugged his shoulders, commenting caustically upon them, to the great perturbation of the antiquary, who gladly devoted himself to less critical and more promising visitors. The Marquis strolled undisturbed through the crowded, dusty aisles, discovering on all sides a heterogeneous huddle of objects too personal in intention and too poor in artistic value to afford the slightest temptation either to purchaser or thief. While examining through his lorgnon the inscription on a silver bowl whose *blason* was familiar, one of the pictures in a dark corner fell with a clatter as of skeleton bones in this tomb of defunct fashions. He looked up involuntarily and was transfixed by sight of another picture thus brought to light, a painting—a portrait by a master hand, that gazed at him from a heavy, tarnished frame, festooned with cobwebs.

His lorgnon dropped, his cane fell (demolishing a cup and saucer once belonging to the Duke of Martinique), his ruddy cheeks grew pale.

"Eulalie!" he exclaimed aloud, poignantly. Ah, *mon dieu,* how lovely she was. His memory had played him no trick—had not idealized her. The matchless artist had done full justice to that pathetic face with elongated, mysterious black eyes, with lips like those of the Mona Lisa, with clouds of vaporous black hair, blue as a sea-mist in the shadows of temples and forehead. Ah, how well he remembered the purity of that brow, of the fair cheeks, the slender, supple throat. For all the inexpressible beauty of these they had called her O-Taë, the Exquisite One, at Belle Rose. The portrait of her there, by Frieseke, was masterly, but this one was divine. Never, in any gallery or museum or private collection, had he ever seen painting to compare with it. Who could the artist be? He was familiar with the work of all the portrait painters of distinction, but this did not belong to any one of them. Yet of a certainty no untrained hand had colored this canvas. It was absurd to suppose that a genius of such transcendental ability should be living in obscurity unless, indeed, this was a solitary expression of his perfect power. Like the Potocka, it may have been the supreme inspiration of love itself, that impersonal passion, existing only in the object adored. It may have been the sole flower and culmination of youthful genius burning in pure flame with such selfless intensity that its very fervor was its destruction.

A terrible anguish composed of jealousy and regret burned his heart. He had not suffered so much—no, not even on the day of the discovery of Eulalie's desertion—for now, between him and the incomparable reproduction of a beauty that should have been immortal, the black letters of the low door of the oven were written upon the air.

He stretched out his empty hands, crying in a stifled voice: "Eulalie! Eulalie!" Then covered his wretched face with them.

Had the others in the shop observed him they might have thought him insane.

Again he looked up.

The portrait was not there.

A chill wind rushed through the place, whispering in the moth-eaten draperies of ancient canopies, fluttering the rags of ancient sofas, ceasing suddenly with the sound of a ponderous door heavily closing.

He went out of the shop, stumbling on the rough cobblestones of Bieuville street.

For the first time in his life he felt old and distrustful of himself. He entered a cab and was driven to his hotel. Thinking himself the victim of an hallucination, he remained for an hour or so in the café, not wishing to be alone. But what was it a man at a table near him was humming:

"Eulalie, but yesternight
Came a spirit clothed in white.
I knew it could be none but thee,
Bride of death, sweet Eulalie."

He got up and went to his room.

Later in the evening, while entertaining a number of friends at dinner in the brilliant salon, the Marquis reproached himself for his unsuspected susceptibility to suggestion. He had a practical man's contempt for such philosophers as Flammarion and Gibier. He assured himself that there were no such things as apparitions, and he knew that he was in sound health. Eulalie's portrait by an unsurpassed artist was on exhibition in a public place. It must be removed at once. The next morning he returned to the antiquary, who greeted him with trepidation. The Marquis thought he had never seen a much more contemptible specimen of a man than this crooked, small, dried-up creature, with his shop-keeper's humility, his anxious smile. Monsieur wished to examine the stock of paintings? Bien! Of course the Bath of Venus (by Nattier, monsieur) was the gem of the collection. Too imposing and highly colored a canvas? Truly . . . except for a musée. Family portraits? . . . Ah, those. . . . Done in pastel, monsieur, and oils. . . . Monsieur was saying? . . . The portrait of a very beautiful young woman? . . . In that corner? But, no, monsieur. Absolutely nothing there except some fine landscapes and several superb rococo frames . . . There might be some others in an adjoining apartment, since monsieur insists. Would he then give himself the trouble to step into the courtyard?

Monsieur would.

A key nearly a foot long was brought and one-half of the ponderous back door was unlocked and opened, taxing the little shopkeeper's strength.

This place, monsieur, was once a Spanish jail. Observe the compound, inclosed by high brick walls, in which the prisoners took exercise fifty, sixty, one hundred years ago. It is now littered with furniture to be repaired.

This was one of the cells.

Will monsieur condescend to enter and scrutinize the iron bars embedded in the masonry of the slits of windows? To examine the extravagant locks and bolts and hinges of the oak doors?

An old negress and a young girl were tacking some faded damask upon an ancient divan. At the sound of approaching voices and steps they rose from their knees and turned their expectant faces toward the door. A shaft of sunlight pierced the barred window, striping fantastically the girl's slender, graceful figure, displaying her purple calico skirt folded back from a dingy flannel petticoat, her coarse stockings and wooden shoes. She hurriedly unpinned the skirt and snatched off the plaid madras covering her hair, which, released, flew about her oval face in misty black clouds with purple shadows. Under these dark clouds her deep blue eyes appeared black, the color of the night sky in the tropics.

"O-Taë!" exclaimed the Marquis in a thin, piercing voice, "why are you here? Why do I find you in this place?"

The young girl gazed at him in speechless astonishment, the negress grinned, the antiquary stood amazed.

"Eulalie," the Marquis persisted, "why do you not reply? Tell me why you are here . . ?" He pressed a hand to his head; then with a change of voice and manner:

"Pardon, mademoiselle, but what is your name?"

"Eugénie Bayard," she answered with her mother's lips and smile, and then he saw that her eyes were blue. On the sofa they sat in the Spanish jail, the Marquis listening as in a nightmare to the young girl's replies to his questions. At her father's death, so soon after her mother's, she had been cared for at an orphanage until she was old enough to earn a living. Then she had sewed in the shop of Madame Grandet until the little old antiquary took pity on her and wheedled her from her hard task-mistress. He drove a thriving trade in antiques, she was nimble-fingered. Ostensibly he offered her employment, in reality he gave her a home.

"A home?" . . . Mademoiselle, where do you live?" queried the Marquis with trembling lips.

She pointed to the ceiling with a hand whose elegance no hard work had been able to destroy.

"Not in the cell above this?"

"But yes, monsieur . . . Madame Verlay has another and I take my meals with the family. Ah, but they have been angels of goodness to me."

They went into the grimy court, ascended dark and slimy stone stairs, and came out upon a flat tiled roof, where tattered clothes hung out to dry and small, dark-eyed children frisked in perilous proximity to the railless edge of destruction.

"Not here, mademoiselle?"

"But yes, monsieur. Is it not quaint? So many visitors to the city say that . . . Behold my garden—I adore plants and flowers."

She pointed with sincere pride to a number of cans filled with vines and brightly blooming geraniums. The Marquis looked at them through dim eyes. What would she think of the gardens at the plantations, and the conservatories?

Verlay, who had followed them, now said:

"Doubtless it seems very poor to you, monsieur—but it is safe." He emphasized the last word slightly, glancing at the young girl; then retreated timidly.

But the visitor did not seem to hear. He took one of the girl's hands.

"We called thee O-Taë at Belle Rose. Hast thou forgotten?"

Eugénie's eyes implored the shopkeeper to remain near. The Marquis interpreted the glance.

"Then you know nothing of your mother's people?"

"Nothing, monsieur, beyond the name. I think none of them are in America."

"I am the friend of your grandfather, who is Alcée Deslonde. Will you not come with me? I will take you to your friends."

"My friends, monsieur? They are here."

"Monsieur," humbly ventured Verlay, from the edge of the top stairstep, "permit me to suggest that you bring Mademoiselle's friends to her. Also—to present my wife . . ." as that stout lady appeared from a cell-door with an armful of wet clothes. She had seen, and heard.

The Marquis bowed; she returned the greeting with Gallic composure and self-possession.

"Possibly, madame, you have heard of Madame Lar-Saluces?"

"Monsieur," eagerly interposed the antiquary, "but yesterday I sold her three plates, six chairs, a console, and——"

His wife threw him a glance of scorn.

"Mademoiselle Bayard will be ready to receive Madame Lar-Saluces within the hour." (Then, aside to Eugénie) "I will lend you my pink cashmere and the coral earrings."

. . . .

The Deslondes returned to Louisiana with what speed may be imagined. Eulalie herself emerged from the oblivion of the tomb to welcome them. They were unable to separate the two personalities, and called the young girl so constantly by her mother's name that it finally became her own. Fortunately her inherited tastes, as well as her beauty, were marked.

The Marquis was amazed to find with what charity and kindness the Verlays had shielded and befriended her, what books the antiquary had given her to read, what careful instruction he had bestowed, especially in French; with what common sense Madame Verlay had taught her some simple domestic arts, and how happy she had been with them. They had, in fact, treated her like a beloved daughter, and though grieved by her loss, they rejoiced unselfishly over her good fortune. The Marquis felt truly ashamed of his first contemptuous judgment of the queer shopkeeper and his curious establishment. He went often to visit him in order to discover some delicate way to reward him, and found that, like Eugénie, he had a passion for plants and flowers, roses in particular. These last would not flourish in the melancholy of the Spanish jail, so it happened that hardly a day passed that the young girl did not enter the shop, if only to say *bon jour,* and leave a bouquet of roses for him. The cathedral was but a square away, and invariably another was left at the Grotto of Our Lady of Lourdes, for whom Eugénie had a special devotion.

It was easy for Eugénie to adapt herself to her changed surroundings, where, in a short while, she naturally became the object of admiration of a number of young men, among whom was Hector Gibert, a nephew of the Marquis. For these young suitors, none over thirty years of age, the Marquis felt no affinity; if he occasionally experienced a pang of envy, he permitted himself no jealousy. He would not for an instant entertain the idea that Eugénie could regard him in any other light than that of an antiquated admirer of her mother's. The difference in their ages made an impasse from which there seemed no escape.

The young girl herself was not altogether happy, and the Marquis was the only one who divined it. She greatly desired to sacrifice herself upon an imaginary altar of reparation in order to rehabilitate her mother's memory.

In reality she was afraid to define her true feeling for this man for whom she cherished an immense admiration. His superb height, his massive frame, his leonine head crowned with thick, silver-white hair under which his eyes flashed black and brilliant; his deep, mellow voice, his enormous vitality, the ardor with which he threw himself into a work which would have taxed the powers of a dozen smaller minds—all inspired her with exultant pride. A strange pity for her dead mother began to take possession of her. How thankful she was with an undefined thankfulness—that she so greatly resembled her. Yet, beyond this outward resemblance, what else was there to cause the Marquis to think of her? Doubtless the very fact that she must constantly remind him of an intense grief colored with humiliation, must also make him regard her with repulsion. The thought suffocated her. How could she imagine that he was endeavoring not to think of her?

One evening she overheard a sentence as he was speaking to her grand-aunt on the piazza:

"Do not flatter me, Artémise. What if she has refused these scores of young men, my nephew among them? It only proves that she is fastidious. If at the age of forty I was incapable of retaining the affection of a woman of twenty, can you then dream that at sixty I could inspire devotion in anyone, much less an exquisite girl of a mysterious temperament? You are mistaken. Eugénie would not marry me. I adore her—yes—but I cannot disport myself in a fool's paradise. Let beauty mate with youth. Old age must console itself with philosophy."

"Old age!" thought the young girl indignantly. "How amusing. Does he consider himself old? Some men are ancients at twenty-five, like the Parisian Hector, but the Marquis de Circe-Foucher will live to be one hundred, and will be magnificent at that age." She passed beyond the sound of the voices with scarlet cheeks and mutinous, smiling mouth.

The next day, in exchange for her bouquet of roses, the antiquary presented her with a small wooden box whose pencilled inscription absorbed her attention.

"Where did this come from?" she asked eagerly.

"From this," said Verlay, putting a hand upon an inlaid rosewood writing-table. "I bought it at an auction yesterday with those other pieces yonder. The Briseños are returning to Cuba and are disposing of their household goods. I was told that these pieces came originally from Belle Rose. Your grandfather must have given them to the Briseños when he went to Paris. This table was a part of the furnishing of a lady's room. I thought possibly it might have been your mother's, and was convinced of it when I found the box in an inner secret drawer. There was nothing else in it, and no writing except that on the cover."

This was in a feminine hand, one line in French—"From Monsieur on my 19th birthday. E. D."

"What can it be?" asked Eugénie, answering the question by sliding the top of the box and looking with curiosity at the velvet case it contained. This, opened, revealed a gold, heart-shaped locket with *Eulalie* engraved on one side of it and a date on the other. Pressing a spring, its leaves parted and disclosed two tiny photographs—of the Marquis de Circe-Foucher, and of herself, it would seem.

She held the gift in the hollow of her hand—the little hidden heart—musing over it. Then she showed it to the antiquary, who compared the pictured face with her own with much interest and feeling. By this time he knew the Marquis quite well and had many thoughts about him. He looked keenly at the young girl, more beautiful than ever in her rich, though quiet dress, and wondered a little at the delicate sadness that still seemed a part of her nature.

Why was she not happy?

"I am glad the writing-table fell into my hands," he said, "and that few people nowadays suspect, or are able to find the secrets of this sort of cabinet work. Now, I have something else for you."

"A day of gifts!" said Eugénie, smiling. "Well, you know the proverb," he rejoined, "though I think it would tax ingenuity to find any connection between these gifts."

When Eugénie left the antique shop she went at once to the cathedral and knelt at the Grotto of Lourdes, holding the little box tightly in her palms. It was not often that Our Lady looked down from her rocky eminence upon such an April face of smiles and tears and blushes. Eugénie lighted not one but half a dozen candles in a frame near the shrine, made a pilgrimage of the other altars, dropped all the money in her purse into the alms-boxes and the rather dirty hand of the old *Suisse* who had charge of the church, and yet drove home with a quaking heart, leaving the intended shopping for another day.

For several days at Belle Rose it was remarked that she was absent-minded and preoccupied. The Marquis announced his intention of going to Alaska on business, for how long an absence he could not tell.

Hector Gibert essayed his fortune for the third time, and being again dismissed, angrily declared his intention to leave the city also.

"Surely not until day after to-morrow?" said Eugénie. "We are going to celebrate the name-day of the Marquis . . . I have heard that the journey to Alaska by sea is one of the most beautiful. Is that true?"

"Ah!" exclaimed the self-absorbed Hector. "You advise me to take it?"

"Not at all. You will enjoy Paris much more than Sitka."

He darted an awakened eye at her.

"Perhaps you would like to take it?"

"Perhaps. . . . I enjoy travel under some circumstances."

The next evening Belle Rose was *en fête*. While the older guests played cards or gossiped, the younger ones danced, and toward midnight, while the Marquis was smilingly observing the dancers, who were taking their places in an old-fashioned quadrille, Eugénie approached to ask him to take part in it.

She was charmingly dressed in white, with no ornaments except a chain about her slender throat from which hung a small gold heart. The Marquis had not noticed it because it was only partly visible among the laces of her corsage, in which were also fastened a small spray of withered leaves.

She was pale, but not more so than usual, and her lips and eyes were vivid, giving her an effect of intense life. The supple, slender hand the Marquis took in the dance trembled in his firm grasp.

When the music ceased with a sonorous chord, and the dance with ceremonious bows, she said abruptly:

"Monsieur, I have a name-day gift for you."

"Is it a draught from the Fountain of Youth?" he asked eagerly, then sighed. "I will offer that to one who really needs it," she answered with a sudden lightness of heart. "My gift, alas! is of such small significance and value that I am ashamed to offer it publicly. But if you will come with me . . ."

She led the way into the conservatory, and through it so rapidly that she finally paused somewhat out of breath at its extreme end. Here was a flower-stand upon which stood a little shallow bowl of water.

Detaching the withered leaves from her bodice, Eugénie dropped them into the bowl. Slowly the shrivelled plant revived; its leaves turned from ash-gray to green; it spread, it expanded, it transformed itself into a flower, a green rose.

"Wonderful!" exclaimed the Marquis, watching its resurrection with intense interest. "Wonderful! A miracle! What is the flower, ma belle?"

Eugénie pressed her hands together, then caught the little heart at her throat between her fingers, taking courage, remembering certain overheard words.

"Monsieur," she said in a low voice, "do you not know the Semper-virens? The Rose of Life? The Flower of Resurrection?"

She took it from the water, shook the drops from its miraculous petals and held it out to him.

"It is also," she said more clearly, lifting her candid eyes to his, "the emblem of Love in Age—*as such,* monsieur, may I offer it to you?"

Her look fell again; a scarlet, uncontrollable tide swept to the edge of her shadowy hair, then faded suddenly, leaving her ghost-white, faint, amazed at her own words.

The Marquis caught her cold, wet, shaking hands.

"Eugénie!" he exclaimed in his deepest voice. "Eugénie!—Rose of my life—Rose of my life!"

CLAUDE M. GIRARDEAU.

THE YOUNG PRIEST HOME FROM FRANCE.

(CIRCA A. D. 1750.)

A song in the sails, and the waves aglow,
  And the Frankincense of spray;
A fair wind blowing a tremolo
  To the sea's LAUDAMUS TE.
White as a prayer, the seagulls rise
  To the Canopy above;
And a wave on the breast of the ocean dies
  In an ecstasy of love!

Laus Deo Semper! Upon this brow,
  Where the Chrism lingers still,
To-morrow a scented breath shall blow
  From a gorse-clad IRISH hill.
To-morrow my priestly hands shall bless
  The kinsmen's kneeling throng,
And an exile's passionate kiss shall press
  The soil where my sires belong!

With hands that throb 'neath the mystery
  Of the Burden that they bear,
I shall turn where the bowed heads wait for me
  In the patience of silent prayer;
Where deep through the hush, the words shall ring,
  That shall summon the God above
To the sobbing, rapturous welcoming
  Of an IRISH people's love.

Light on the sky, and light in the spray,
  And the Godhead, veiled in light,
Close to the world, till I faint away
  In the glow of the Vision's might.
And a wind of light and a wind of love,
  And a white ship speeding fast;
And—praises to Him who reigns above!—
  My NATIVE LAND at last!

EILEEN WALSH CONCANNON.

A MODERN MEDICAL SCIENTIST.

It has been only too frequently said that medicine has a tendency to make its devotees unorthodox in their religious views. The old Latin proverb runs—where there are three physicians there are two atheists. . . . There may be some truth in this old saw as regards the light weights in the profession of medicine, but it certainly is not true for the great discoverers, the men who are responsible for the most important contributions to modern medical science. In proof of this we need only mention the fact that the most distinguished discoverers in nineteenth century medicine, such men as Morgagni, Laennec, Theodor Schwann, Johann Müller, Jenner, Graves, Stokes and Corrigan, Claude Bernard and Pasteur were not only faithful believers in revealed religion, but practically exemplified their beliefs in their lives. To this list must now be added another, an American army surgeon who has conferred what is perhaps the greatest benefit on humanity of any worker of the nineteenth century.

Almost needless to say, this was Major Walter Reed, U. S. A., whose demonstration of the fact that yellow fever is conveyed by the mosquito and by no other means, and whose method of protecting mosquitoes from yellow fever eradicated this dread disease from Cuba and freed the Southern States of the Union from this recurring scourge which caused so much suffering and death and inflicted such awful commercial losses on the community. The beginnings of the benefits to be derived from his discoveries are only coming to be realized. Dr. Reed, like the other medical discoverers whom we have mentioned, proves to have been (unfortunately he died of appendicitis three years after his discovery) a sincere and simple-minded Christian whose trust in Providence and in the will of God, as shown in his letters to his wife particularly, formed a striking feature of his personal character. Some of these are so different from what might ordinarily be expected from an army surgeon that we quote them from the life of Major Reed, written by Prof. Howard Kelly, of Johns Hopkins University, which has only been recently published by McClure, Phillips & Co., 1906.

As a young man, Dr. Reed, then practising in Brooklyn, wrote to his fiancée:

"For in what does life consist? What is its true philosophy? Is it to win the applause of the rabble, or to sit in high places? Do we not arrive nearer to true happiness in striving to accept what Divine Wisdom allots to us—doing all we can to assist our fellowmen in being happy and submitting uncomplainingly to the will of Him who gave us birth, ever remembering that 'he that humbleth himself shall be exalted?'"

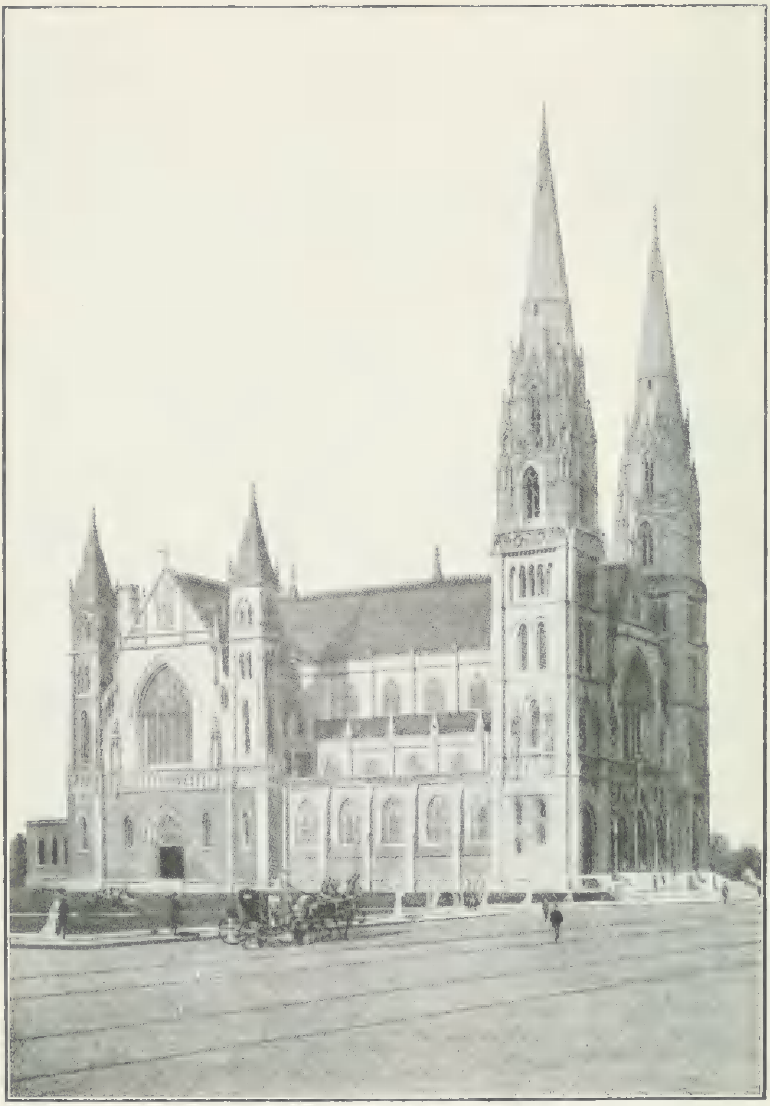
A quarter of a century later life's disillusionments had not changed his trust in Providence, nor had the making of the greatest medical discovery of the age dimmed his faith in the influence of heaven in his life, for just as soon as the discovery was made he wrote in a strain of tenderness that, unfortunately, is all too rare in this age:

"Thus, just eighteen days from the time we began our experimental work, we have succeeded in demonstrating this mode of propagation of the disease, so that the most doubtful and skeptical may yield. Rejoice with me, sweetheart, as, aside from the antitoxin of diphtheria and Koch's discovery of the tubercle bacillus, it will be regarded as the most important piece of work, scientifically, during the nineteenth century. I do not exaggerate, and I could shout for very joy that heaven has permitted me to establish this wonderful way of propagating yellow fever."

His letter at the end of the year only echoes this, but more sublimely and after reading it one is sure of the Christian nobility of soul of this great modern medical discoverer:

"Only ten minutes of the old century remain. Here have I been sitting, reading that most wonderful book, 'Laroche on Yellow Fever,' written in 1853. Forty-seven years later it has been permitted to me and my assistants to lift the impenetrable veil that has surrounded the causation of this most wonderful, dreadful pest of humanity and to put it in a rational and scientific basis. I thank God that this has been accomplished during the latter days of the old century. May its cure be wrought out in the early days of the new! The prayer that has been mine for many years, that I might be permitted in some way to do something to alleviate human suffering has been granted! A thousand Happy New Years. . . . Hark, there go the twenty-four buglers in concert, all sounding 'Taps' for the old year."

JAMES J. WALSH, M.D., Ph.D.



ST. PAUL'S NEW CATHEDRAL, PITTSBURG, PA.

THE NEW CATHEDRAL OF PITTSBURG.

THE Diocese at Pittsburg, Pennsylvania, was established and its first Bishop, Michael O'Connor, consecrated, in 1843. St. Paul's Church, built by Father Maguire in 1829, was chosen by the Bishop as his cathedral. When this church was destroyed by fire, in 1851, the Cathedral of St. Paul was erected and consecrated in 1855. Bishop O'Connor resigned his See in 1860, to become a member of the Society of Jesus. The old cathedral was used by Bishop Domenec, Bishop Tuigg and Bishop Phelan. In 1901 Bishop Phelan sold the edifice, as its position, on account of the growth of business in the city, was no longer suited to the needs of a cathedral church. With part of the proceeds of the sale, a magnificent site in the center of the new city was bought, on Fifth avenue, Dithridge and Craig streets. The corner stone of the new cathedral was laid on September 6, 1903, by the Right Rev. Regis Canevin, then Coadjutor Bishop, now Bishop, of Pittsburg. Mr. Thomas Reilly, of Philadelphia, was the builder of the cathedral.

St. Paul's Cathedral is built in pure XIV century decorated Gothic, and forms one of the most dignified pieces of ecclesiastical architecture in America. Repose and strength lie in every line and lineament of the great pile, with its gray towers pointing heavenward. The architects, Messrs. Egan and Prindeville, ripe with the experience of a lifetime, have laid their lines in prayer, free from all self-consciousness and self-seeking. There is no presumptuous arrogance of display. The cathedral is a humble offering of the people, under peculiarly fortunate guidance, of a dwelling-place for "The Most High," and the spirit of both Bishop and builder could not be more fully described than in those last lines of Michael Angelo's:

"Not that I build a temple for mankind,
To meet and pray in, borne of every wind,
Affords me peace. I count my gain and loss,
For that great love which hangs upon the Cross."

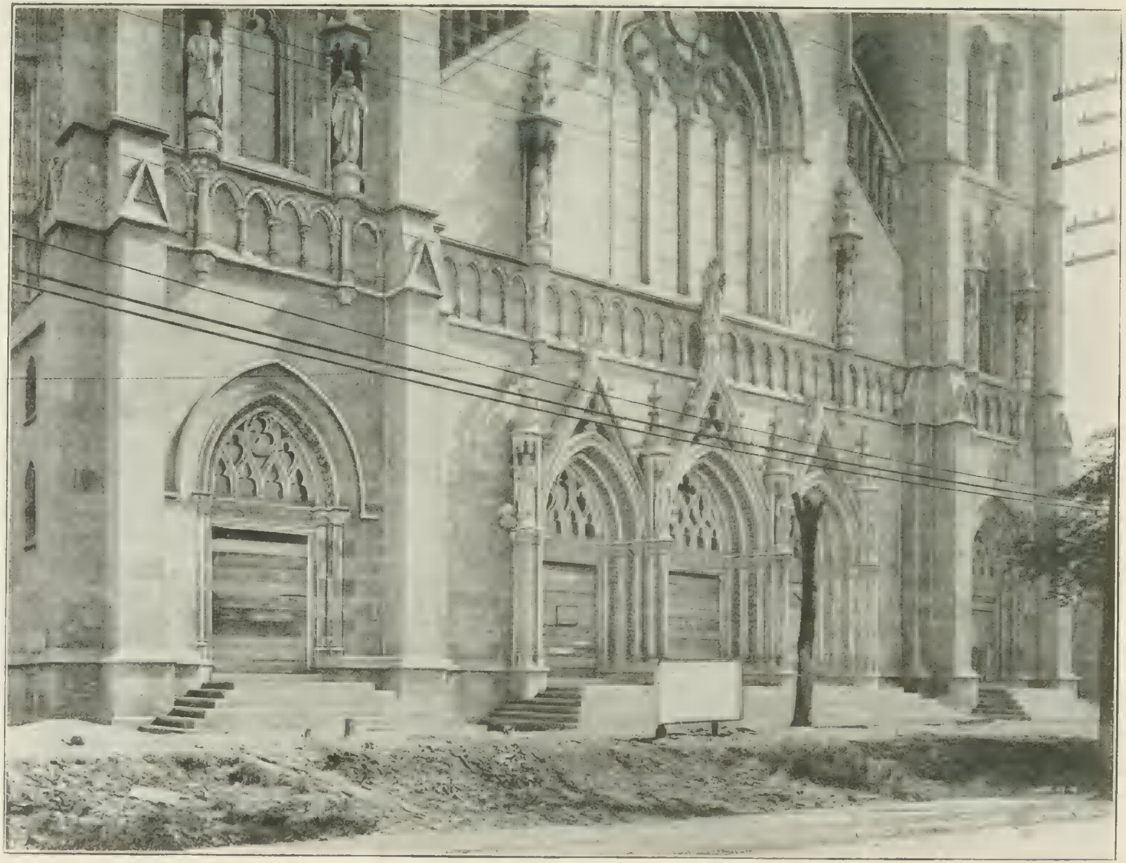
The structure externally is of finely chiseled Indiana limestone, from the base course to the summit and the cross surmounting each spire, and even the numerous and elaborately wrought traceried windows are set in the same gray stone.

The principal dimensions of the new cathedral are:

Total external length, 225 feet 4 inches.
Total internal length, 205 feet 9 inches.
Length of nave exclusive of vestibule, 188 feet 9 inches.
Width of vestibule, 17 feet.
Depth of sanctuary, 44 feet.
Width of nave, 42 feet 8 inches.
Width of inner aisle, 15 feet.
Width of outer aisle, 14 feet.
Interior width of nave and aisles, 100 feet 8 inches.
Length across transept, 130 feet.
Width of transept, 76 feet, including its two aisles.
Height of vaulting in nave, 76 feet.
Height of vaulting in inner aisle, 44 feet.
Height of vaulting in outer aisle, 30 feet 9 inches.
Height of main gable, 110 feet 9 inches.
Height of main towers, 247 feet.
Height of transept towers, 135 feet 7 inches.

To one who is familiar with the proportions of the classic cathedrals of Europe, the nave in the present structure may appear short and the church wide. As a matter of fact, if practical considerations, the bane of all artists, had not forbidden, the architects would have lengthened the nave and apse so as to have added one hundred feet to the building, and would have provided for the chancel choir in the apse at the rear of the high altar, instead of near the sanctuary rail and in the side chapels as at present. But the practical purpose in view was, while keeping within the financial resources at command, to provide a place for cathedral and pontifical functions, and to have at the same time a building not too large to serve the needs of a parish church. Towards this twofold end all thought and labor have been directed. As the experience of fifty years had shown that the purpose of a parish church was satisfactorily attained in the old cathedral, its dimensions were roughly adopted in its successor.

The richly carved entrances on Fifth avenue extend a welcome in the name of the Blessed Trinity to all the nations of the earth. The cathedral bears the name of the great missionary Apostle of the Universal Church, and the architects have endeavored to present this



ST. PAUL'S CATHEDRAL, PITTSBURG—FRONT VIEW.

ST. PAUL'S CATHEDRAL, PITTSBURG—VIEW OF INTERIOR.

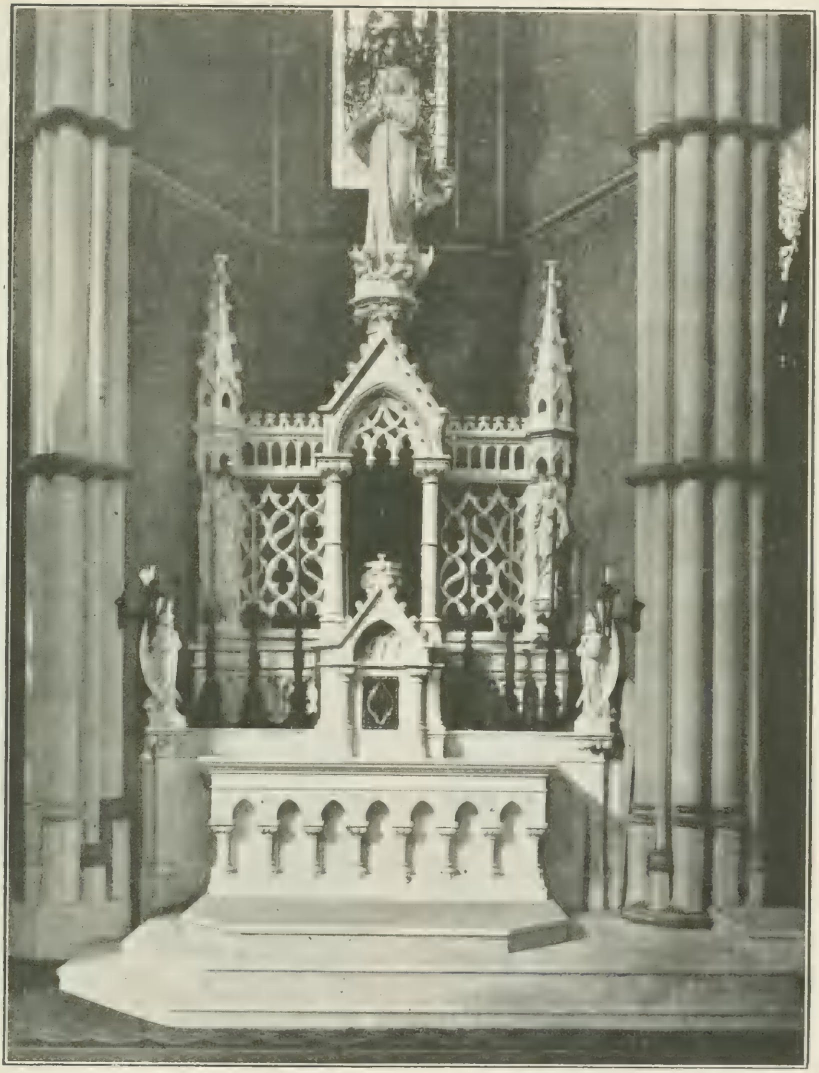
thought in the story told by the numerous beautiful statues and the magnificent traceried windows. The upper clerestory windows, of which there are twenty-eight, give the typical saints of the various nations and ages, beginning with the Patriarch, Abraham; the King, David, and the Prophet, Malachias. Then come in Christian times, St. Boniface, the Apostle of Germany; St. Patrick, the Apostle of Ireland; St. Francis Xavier, the Apostle of the Indies, and St. Rose of Lima, our own American saint, the first fruits of Apostleship on the American soil. The plan of the windows is carried out in broad treatment reflecting the true note of the mediæval glass workers in clear and sparkling tints, admitting an abundance of sunlight, which falls in constantly changing colors over the majestic arches and exquisite gray stone carvings of the interior of the cathedral.

Beneath these are the lower clerestory windows, gems of intense primitive coloring, containing the emblems of the Passion of Christ and of the Rosary and Litany of our Lady. Beneath these are the aisle windows, telling the story of the House of God, the Patriarchal, Mosaic and Christian Church; Jacob's Dream, Moses with the Tables of the Law, the Annunciation and the Birth of Christ the Sermon on the Mount, the Day of Pentecost and ending with the Assumption of the Blessed Virgin Mary. A quaintly interesting picture of the first Mass in Pittsburg, which was celebrated in 1745 in the chapel at Fort Duquesne, dedicated under the title of "The Assumption of the Blessed Virgin of the Beautiful River," closes this series. The aisle windows were made by Meyer of Munich and are by many considered the finest work ever produced by a firm that for a hundred years has been embellishing the churches of Christendom.

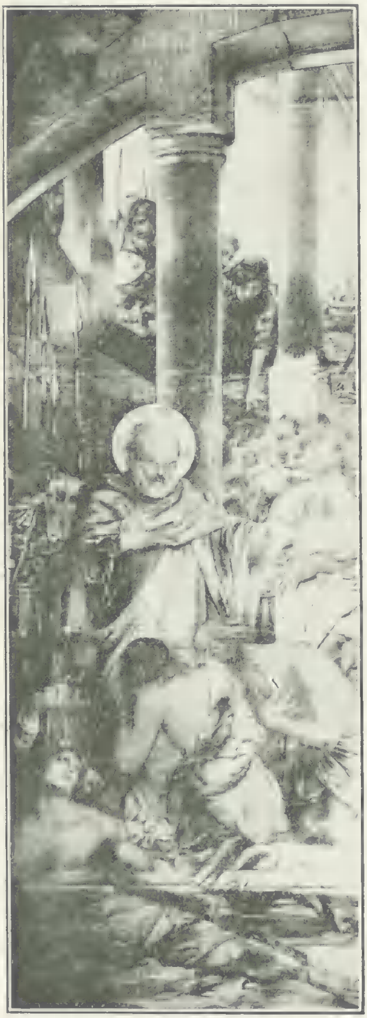
The transepts, of majestic proportion, are each lighted by an unusually large traceried window, simply but exquisitely built, each of them being divided into four vertical openings, separated by strongly moulded mullions, which support a well-designed and graceful tracery. The glass in these two windows, as well as that in the front window and the clerestories, is the work of the Willet Stained Glass Company of Pittsburg and is of commanding interest. The transepts are dedicated to St. Paul and illustrate the four principal epochs in the earthly career of the Apostle of the Gentiles: His Conversion, Ministry, Imprisonment, and Martyrdom. The east window shows the Conversion of Saul of Tarsus and Paul before Agrippa. The artist has here drawn on Peter Paul Rubens for his principal figures. As Saul lies blinded upon the ground, he attempts to raise his prostrate form to the Christ, a most dignified and impressive figure in the corona of light, bearing the verse, " Saul, Saul, why persecutist thou Me? " In the accompanying panel the Angel of the Old Law is typified, emphasizing the Scripture, " For I through the Law am dead unto the Law."

In the next scene St. Paul stands chained before Agrippa, reasoning of justice, righteousness and temperance, while the aged monarch, stricken with a sense of his sins, crouches with bowed head upon his throne of gold. Bernice and the nobles and philosophers of his court surround him, while in the foreground is shown the populace, which has crowded the hall to hear the speaker, thus giving a varied setting for the noble figure of the Apostle, the simple dignity of his brown cloak and chained hands in contrast to the rich clothing of his hearers and the gold and porphyry pillars of the interior.

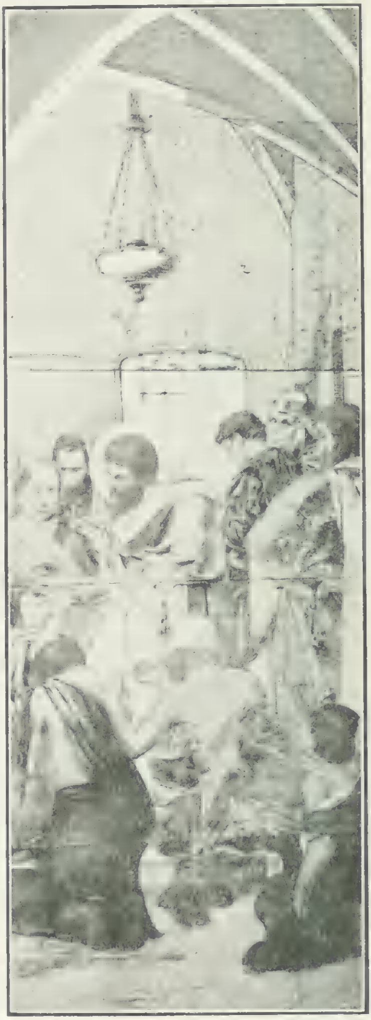
The west transept shows St. Paul in Prison chained to the Roman Soldier. He explains the Scripture to the people who have gathered in the prison cell. For the death of St. Paul we have as a setting, an evening landscape of the country outside the walls of the city of Rome. St. Paul is led by the soldiers to the place of execution; the headsman stands ready with the sword; a weeping band of disciples, tearful and helpless, mingles with the jeering mob that clamors for his death. But there is joy only in the face of the Martyr. He sees neither friend nor foe; his eyes are fixed on a vision of Christ nailed to the Cross, surrounded by the Angelic host. " I have fought the good fight, I have finished the course. Oh, death, where is thy victory? Oh, death, where is thy sting? " is the text of this window. The bases and canopied portions are light and clear in tone, after the manner of the early French glass workers, while the picture portions are rich and brilliant, being devoid of garishness and agitation, Tintoretto in a setting of light and glory. Throughout these windows strong and masterly draftsmanship and delicate drawing are noticeable in all details, the spirit of the twentieth century has been combined with the supposedly lost arts of the mediæval glass-artist. The wonderful beauty and refinement of color is perhaps the chief charm of these windows. The richest hues are used, but the juxtaposition of colors is so well managed that the harmony is complete. The delicate mosaic treatment is in the style of the mediæval glass-workers as exemplified in the Cathedral of Amiens in La Sainte Chapelle.



SIDE ALTAR, ST. PAUL'S CATHEDRAL, PITTSBURG.



FRAGMENT OF WEST TRANSEPT.
"ST PETER IN PRISON IN ROME."



FRAGMENT OF WEST TRANSEPT.
"ST. PAUL PREACHING IN PRISON."

Beneath the transepts at the sides of the entrances are eight lancet windows bearing the shields of Popes Leo XIII and Pius X, the Apostolic Delegate and Archbishop Ryan and the Bishops of Pittsburg. These are beautiful examples of heraldry work on glass, while across the golden-hued background leaf shadows seem to wave.

The sanctuary contains five magnificent altars of exquisite design and rarely beautiful sculpture. These altars were built from the drawings of the architects. The high altar, rising to a height of 37 feet from the sanctuary floor, is of Carrara statuary marble. The reredos has four beautifully sculptured panels in high relief, most fittingly and touchingly representing the scenes from our Lord's Passion, the Agony in the Garden, Christ Before the High Priest and the Buffeting of Christ and the Crowning with Thorns. Beneath the altar table the Last Supper is carved in relief. This altar is the gift of the Vilsach family.

The altars on either side of the main altar are devoted to the Blessed Virgin and St. Joseph, while the two end altars are commemorative of the Sacred Heart and the Souls in Purgatory. These two altars are the work of Mr. Joseph Sibbel, and his sculptured group of Purgatory is such as to command the attention and approval of all who are interested in the highest ecclesiastical sculpture.

The generous gifts of Pittsburg Catholics have enabled the Bishop to decorate the cathedral in artistic fashion. The Sacred Heart altar is the gift of Mrs. John C. Reilly, the Blessed Virgin's altar is the gift of Mr. John C. Reilly; both altars form the Reilly Memorial. St. Joseph's altar is the Donnelly Memorial. The altar of the Holy Souls, erected by Mrs. William J. Burns, recently deceased, is now the memorial not only of her husband, but of herself also.

The Baptistry, of Carrara marble, is the gift of Bishop Phelan in memory of Bishop O'Connor. Bishop Canevin has gracefully joined the names of both on a tablet recording the gift.

Mr. Andrew Carnegie, although not a Catholic, is the donor of the magnificent organ, a princely gift, built by Kimball of Chicago, and also of a superb copy of the Sistine Madonna.

The sanctuary rail, of marble and bronze, was presented by the Pollard family. The great crucifix, of bronze, is the gift of Mr. and Mrs. Anton Lutz. The sanctuary lamp, of silver, was given by Mr. and Mrs. Lauinger. Mrs. Mary Wright donated the monstrance of gold and silver work and precious stones; it is four feet in height.

Two gold ciboria were given by Mrs. E. J. Frauenheim in memory of her husband. The Bishop's throne is the gift of the Woods family. The Stations of the Cross, fourteen beautiful works of art in bronze, are the Lanahan Memorial, and the four large holy water fonts of the same material are the gifts of Mr. and Mrs. Thomas Reilly.

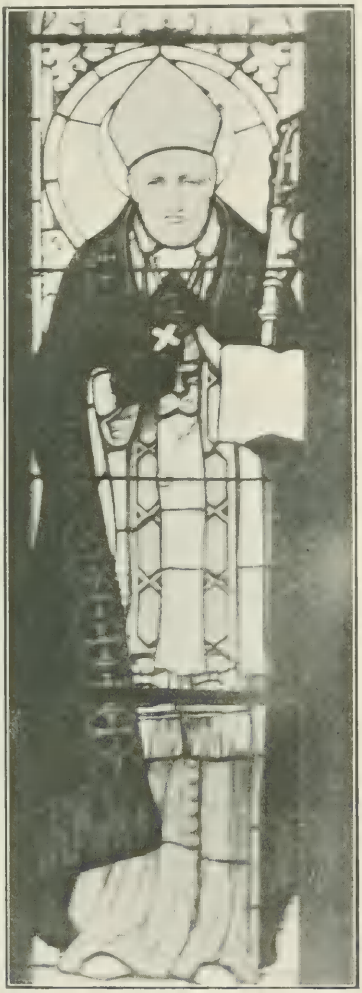
Over the high altar hangs the painting of The Crucifixion, by the celebrated Italian, Pietro Gagliardi, made by him in 1857 for the altar-piece of the old cathedral, whence it was removed and carefully restored with a reverent desire to depart in no wise from the original coloring, but simply to make these portions, which have become darkened by the dust of the city, visible to the eye once more.

As we turn to leave the altar we face the great front gable window of the cathedral, over the Fifth avenue entrance, "The Worship of Praise," depicting the joyful aspect of the Christian life. In the center of the Gothic tracery, at the apex, is the Lamb of God, surrounded by the symbol of the Trinity, towards whom the hundreds of faces throughout the great window turn in adoring ecstasy. The middle portions of the window show the human family, the father and mother lifting their children toward the heavenly vision, while behind them press the laboring man, his garments brown with the soil, the scholar with his book and ink horn, soldiers, kings and rulers of earth surrounded by the holy women, monks, deacons, priests, bishops and popes in their sacred vestments, all in attitudes of adoration, gazing heavenward toward the Lamb of God, their faces radiant with the light of God.

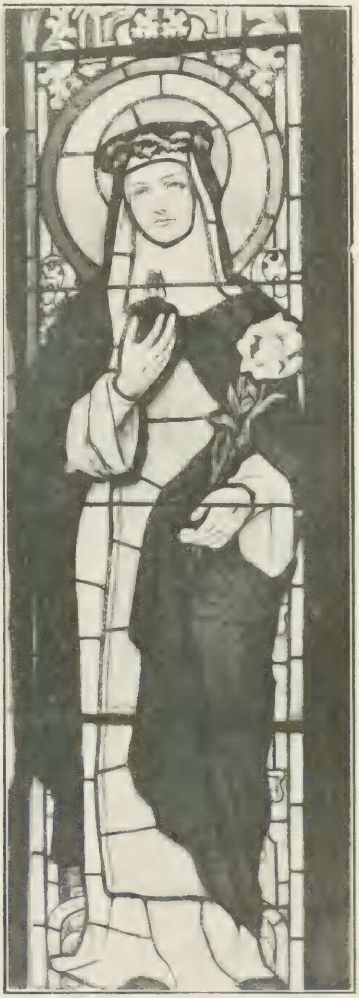
At the extreme top of the vertical sections are St. Stephen, with arms uplifted toward the celestial vision, and St. Mary Magdalen, St. Joseph and St. John the Baptist. On the right is the Blessed Virgin, lifting her head in prayer and adoration, while the sword that pierced her heart descends.

The lower sections of the window represent the armies of heaven, the angelic host ever about us, standing, though unseen, with trumpets and with flaming swords for our protection, while others encourage us during our warfare with strains of music from the choirs of heaven. The expression of spiritual ecstasy in the faces and figures is very fine; they seem to be lifted upward by the power of the love of God, which illumines their faces.

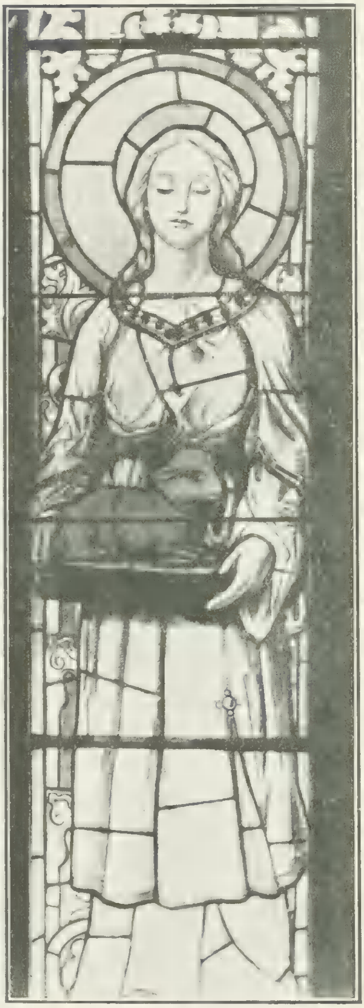
In the Gothic tracery surrounding The Lamb That Was Slain. the Lord, is a halo of happy cherub faces, while four cherub boys hold aloft the scriptures, on which are inscribed the words of the



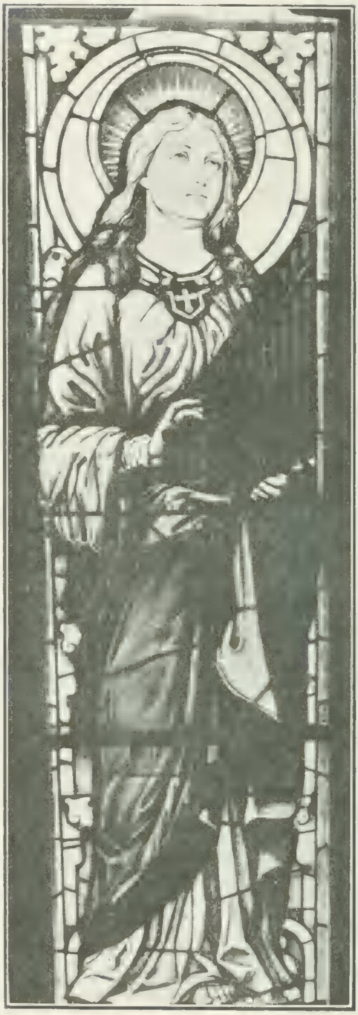
ST. ALPHONSUS LIGUORI.
(CLERESTORY SERIES.)



ST. CATHERINE OF SIENNA.
(CLERESTORY SERIES.)



ST. AGNES.
(CLERESTORY SERIES.)



ST. CECILIA.
(CLERESTORY SERIES.)

Angels' song, "Holy, Holy, Holy." Seraphs with musical instruments, figures of the sun, moon and stars fill the various openings and complete the symbolism of all created things, praising God. This window is a design and arrangement of Bishop Canevin, who gave the most minute oversight to every slightest detail of this structure. The glorious colors of the window are only the colors of the glass itself. The shading or drawing is all done with the costliest stains produced from the ashes of gold and silver, burnt into the glass by such intense heats that they are completely fused and made a part of it, after the manner of Albrecht Durer and other ancient artists in glass, whose work has stood for centuries, undimmed and perfect. There are in these windows none of the enamels introduced in the early part of the past century, which produced effects pleasing to the eye by a cheaper and less tedious process, for the common enamel is sure to fade and corrode in time. Hence these windows are a symbol of the Christian Church, dull and meaningless to the outside world, but to those who enter, all-glorious. They are tinged with the tints of the rainbow, by the light of the sun, and in the dark night they are made visible and beautiful to the world by the light within the Church.

EDITORIAL.

LESSONS FOR THE SCHOOL OF JOURNALISM.

AN encouraging sign of the times as the New Year opens is the change in public sentiment from hostility to sympathy not only with the Catholic religion, but also with its representatives. This change has been gradual, and it is more manifest in some localities than in others, but it is noticeable to some extent everywhere. More especially does it appear on occasions, such as there were in plenty during the past month, when the Church, or the policy of its authorities, is attacked as it has been so violently in various parts of Europe. Seldom has there been a better opportunity for taking sides for or against Catholic interests, and it is gratifying to note that with rare exceptions our people believe that the Church is right, and that it is the victim of unscrupulous politicians, as in France; that it is not responsible for the political upheaval in Germany. This change of sentiment is not due to religious indifference; on the contrary, it is due to a sincere interest in the welfare of our religion, which makes many a man of no religion at all wish to see fair treatment for the Church and respect for its ministers everywhere. The influence of the Church in our social life recommends our religion to minds who care little about its doctrines. They are quick to perceive the contrast between the principles of Catholicity and of those who would oppress it. They cannot be misled by the suppression of the truth which is practised by some of our newspapers. They know that the press does not reflect this change in public sentiment, either because its owners are controlled by powers adverse to the Church, or because some of its editors are still under the spell of the *idola theatri*. It is well to be mindful of this fact when our indignation is rising against the newspapers. They no more represent public sentiment in religious questions than they are permitted by their controllers to reflect it in political or commercial interest. Since we must all read the newspapers, we as well as their editors need at times the lesson from the school of journalism, reminding us that the special cable is inspired by a foreign press bureau depending on government subsidy in one form or other, and therefore, as in France, anti-Catholic; or, that some editors so misread public opinion that they fear to print news somewhat favorable to the Church without providing the antidote in their editorials. However, as editors follow, instead of leading, public sentiment, we may hope that even they will mark this sign of the times, and, as the years advance, learn to interpret and report news concerning the Church with the same impartiality they boast of showing to every human interest.

THE DISSOLUTION OF THE REICHSTAG.

On December 13, Emperor William dissolved the Reichstag and ordered new elections. This was the result of the Government's defeat, by 178 to 168 votes, on the bill authorizing the supplementary budget, amounting to $7,350,000, to meet the expenses of the war in German Southwest Africa. The Appropriation Committee had rejected the Government's demand on December 11, its majority being convinced that the number of German troops in that colony could be reduced to 2,500, although the Government and the general staff affirmed that the present garrison, numbering 12,000, could not be lowered below 8,000. Herr Spahn, the Center leader, reported in behalf of the committee's majority decision to the House, and then left the question to the Reichstag. The Chancellor replied in a masterly way, expressing, at the same time, the Government's firm determination not to yield any of its demands for the maintenance of an adequate number of troops in Southwest Africa. He appeared to be rather confident that the situation was most favorable to the Government. The Chancellor's speech was followed by the most exciting and acrimonious debates which the Reichstag has witnessed since the tariff discussion in 1903. At first, the smooth words and unction of Prince Bülow, together with the aggressive responses of Herr Dernburg, the new director of the Colonial Bureau, appeared to carry the day. But the latter speaker overreached himself. He was forced to reply to Herr Rören, one of the leaders of the Center. The latter appealed to the authority of many missionary reports against the crimes of several colonial officials, so black that they cannot be reprinted even in the newspapers. On the business side, Herr Dernburg's own balance sheets were constructed on methods which no conservative banker could endorse. The speaker accused the colonial director of "bringing the language of stock exchange robbers into the Reichstag." Herr Dernburg answered with considerable force, but he threw down the gauntlet to the Center, on whose votes the Government has long depended for its control of the Reichstag. At last, the Center, the Socialists, the Poles, and one wing of the Radicals voted against the Government. while the Conservatives, the National Liberals and the Moderate Radicals supported it.

Since the new elections must take place within sixty days, and the re-opening of the Reichstag within ninety days after the dissolution, it is clear that the different parties will begin their election campaigns without delay. The moderate Radical parties have united on the platform of opposing the power of the Center party. The issue of the Center in the coming elections is the preservation of the Reichstag's right to determine, or at least to approve, the budget. At present, the various parties are so confused that it is hard to foretell whether the Government will be victorious in the coming elections; it has been rumored that in case of defeat, it will dissolve the Reichstag again, and appeal once more to the country.

Since the Center will, no doubt, be the object of much misrepresentation during the next few months, it is but right that we should at least indicate certain facts that have induced the great Catholic party to refuse their support to the present colonial policy. Our readers will bear with us all the more readily, as they know what our non-Catholic papers and magazines publish concerning the Belgian Congo atrocities, though the latter do not at all equal the German African misadministration. We confine ourselves to cases that have been the object of horror rather than discussion in the Reichstag: After a village had been captured, and all its inhabitants slaughtered, fifty-two children were placed in wicker baskets and thrown into the rapids.——Three natives of a certain village were mutilated most horribly by the mistake of a sergeant charged with punishing three natives for entertaining too intimate relations with the officer's concubine.——A German officer passed through a station of which a German sergeant had charge. As the sergeant was ill, his native concubine reported to the officer three natives who were in custody on a charge of highway robbery. The officer had them in turn placed before a gun and blown to pieces.——A certain Dr. Peters had ten years ago been tried, found guilty, and dismissed from the service; he has recently been reappointed, bearing his former title of imperial commissary. The following are some of this official's misdeeds: He executed his native servant Mabruk on the suspicion that he had had intimate relations with the Commissary's concubines; he demanded from a native tribe at peace with the German empire the surrender of certain native women whom Peters had received as presents, and who had fled from his camp; he had these women flogged in a singularly cruel way; he put to death a native girl in a wholly illegitimate manner. We need not add that the partial rehabilitation of Peters in spite of his former condemnation has excited the greatest indignation.——It is also maintained that Herr Hellwig, the prosecutor in the Peters case, has been removed from the Colonial department through the influence of the Peters clique, and that the latter still pursue him with the greatest animosity.——Herr Rören, a leader of the Center, and a respected Prussian judge, described how in Togoland the natives are flogged without trial and often on the spur of the moment. He showed one of the rods with which the punishment is inflicted, and explained that it often led to permanent disablement or even to the death of the victim. He detailed other brutalities impossible to describe more minutely.——Probably the worst of all cases was that of a district official in Togoland, named G. A. Schmidt, who came into conflict with the Catholic missionaries on account of the way in which he debauched and maltreated native women and girls of a tender age. At the beginning of his career, he commanded all the native girls of the village to come and dance during the night at the station under the penalty of a fine of 20 marks, to be paid by their mothers in case of refusal. The Catholic missionaries forbade the girls who were Christians to obey this summons. In consequence Schmidt forbade all the natives to carry any further complaints to the mission. He also conferred on his black concubine and procuress official powers of jurisdiction in the first instance, and had her officially proclaimed as Queen. He conferred on her a sword as the emblem of her office. Though the Colonial Bureau had long been informed of Schmidt's conduct, it continued him in office. The same official kept a harem of young girls who were under the age of puberty, an offense which the natives were accustomed to punish with death. In one instance he had scourged a young girl under fourteen until she yielded to his advances. The scars of the wounds thus inflicted were still visible. After complaints had been made, the mission station was raided at 4 o'clock in the morning, when it was still dark, the fathers were dragged from their beds without the evidence of any warrant, and were imprisoned for twenty-one days; the mission-house was searched and the papers were confiscated. Schmidt was tried, but was acquitted by what was really a parody on all legal justice.

Afterwards the official was transferred to another station; but at the instigation of the Colonial Bureau one of the missionaries was recalled and the other was sent to another mission. These are some of the cases that influenced the Center in its vote against the appropriation bill. During the campaign the grand party will be charged with yielding to party politics rather than to love of country; these slanders have begun already to appear in some of our representative dailies.

THE CONGO FREE STATE.

The renewal of the anti-Congo campaign in our press by an organization known as the Boston Congo Reform Association has been duly qualified by the Consul General of the Congo Free State, Mr. James Gustavus Whiteley, as an altogether inexplicable and unwarrantable agitation of meddlers. "If the Congo reformers are sincere," we are told by Mr. Whiteley in a letter to the New York *Tribune,* November 30, "their revival of the agitation at the present moment is inexplicable. All the reforms which they have demanded have been granted by King Leopold, and orders have been issued for putting these reforms in operation throughout the country. On June 3, 1906, the king issued twenty-five decrees, effecting all the reforms asked for by the agitators, and more than they asked for. . . . There is no doubt that these reforms are being carried out in good faith and as rapidly as possible. In spite of all the calumny heaped upon King Leopold, no one can point to any single concrete instance where the king has made a promise and has not fulfilled it. Moreover, practical wisdom (and who denies that quality to the king?) dictates a policy of government which will make the native contented and not rebellious, which will make him an industrious, peaceable worker, upbuilding the country, and not a menace to the state. The king has gladly seized every useful suggestion, and it is absurd to paint him as a modern Machiavelli and at the same time accuse him of destroying and harassing the native upon whose labor depends the welfare of the state.

"If the 'Congo reformers' want genuine reforms, they have them. Their revival of the agitation indicates that what they really wish is the destruction of the Congo government.

"The origin of this animosity to King Leopold's rule seems to have been partly religious jealousy and, to some extent, the commercial and political ambition of a few private individuals. The king is Catholic. The large majority of the missionaries are Catholic. The criticisms have come from Protestant missionaries alone, and, in fact, from only a small portion of the Protestant missionaries. There are altogether about five hundred missionaries in the Congo State. Out of this number fifty-two (all Protestant) have signed a document condemning the administration. Sixteen of the signers are the wives of missionaries; thirty-five live in the district near the coast, and were condemning conditions hundreds of miles off in the interior. One of the signers, Mr. Hensey, arrived in the Congo for the first time on December 23, 1905, and nineteen days later signed the document condemning the administration of a country one-third the size of the United States.

"This snap judgment of fifty-two weighs but lightly against the evidence of nearly four hundred Catholic missionaries, reinforced by such Protestants as have risen above religious prejudice. In December, 1904, the principals of all the Catholic missions in the Congo, after investigating the matter through their missionaries, issued what they called "a public and complete denial" of the accusations of the secretary of the Congo Reform Association.

"Many of the stories on which the anti-Congo agitators build their campaign relate to events that occurred years ago, before the government had completed its organization, or during the period when every energy of the Belgians was engaged in the death struggle with the Arab slave traders. By that glorious struggle King Leopold delivered thirty million natives from that scourge which Livingstone called 'the open sore of the world.' The anti-Congo agitators, in dealing with that period, refuse to look at the great achievement for humanity, and, ever raking in the muck, carefully gather together a few isolated cases of cruelty during those troublous times. After all their muck-raking, their collection of 'atrocities' is not large. I could make a longer and more startling collection from the record of the Tenderloin police station."

The above extracts from Mr. Whiteley's letter to the New York *Tribune* express views which are fully borne out by the statement of His Eminence Cardinal Gibbons and by the utterances of the greater number of the Deputies in the Belgian Parliament. Among the utterances of the latter during the debate in the Belgian Chamber, Mr. Woeste referred to the despicable hostility and systematic criticism directed against the Congo, as a struggle of mediocrity against superiority, and positively denied that the State administration had ignored the provisions of the Berlin Conference.

THE CHRONICLE.

HOME NEWS.

The President's Message.—At the opening of Congress for the short session, President Roosevelt sent his annual message. Capital and Labor, Corporations, Race Prejudice, Child Labor, Currency Reform, Lynching, Race Suicide, Just Wars and the Japanese Question in San Francisco, were among the subjects treated in the message.

The Senate, in executive session, confirmed the following changes in the Cabinet:

William Henry Moody, of Massachusetts, to be an Associate Justice of the United States Supreme Court.

Charles J. Bonaparte, of Maryland, to be Attorney-General, vice Moody.

Victor H. Metcalf, of California, to be Secretary of the Navy, vice Bonaparte.

Oscar S. Straus, of New York, to be Secretary of Commerce and Labor, vice Metcalf.

These changes went into effect on December 17, 1906.

Reformed Spelling.—On Thursday, December 13, a resolution was passed by the House of Representatives that "it is the sense of the House that hereafter in the printing of House documents or other publications used by law or ordered by Congress, or either branch thereof, or emanating from any executive department or bureau of the Government, the House printer should observe and adhere to the standard of orthography prescribed in generally accepted dictionaries of the English language."

The Congressional Programme.—Most of the short session will be devoted to the Appropriation Bills, which provide for an expenditure of $250,000,000. An anti-injunction bill and an "eight-hour" bill are to be passed by the House of Representatives. A ship subsidy bill, restricted to South America and the Philippines, is almost certain to be carried, though it is asserted that there will be no currency legislation at this session. It seems that there will be no inheritance, income tax or tariff legislation.

Richmond, Va.—The Cathedral of the Sacred Heart, the gift of Mr. and Mrs. Thomas F. Ryan, of New York, was solemnly consecrated to the service of God on Thanksgiving Day, November 29, 1906. The Cardinal, the Apostolic Delegate, Archbishops, Bishops and priests from all parts of the United States were present in the sanctuary. The Governor of Virginia, the Mayor of Richmond and prominent laymen, Catholic and non-Catholic, were in the body of the Cathedral. The style of architecture is Italian Renaissance. Bishop Maes was the celebrant of the Mass of Consecration; the sermon was preached by Archbishop Keane, a former Bishop of Richmond.

Baker City, Oregon.—Bishop O'Reilly hopes to have his new Cathedral enclosed by Christmas. The contract for the leaded Cathedral windows has been given to a firm in Portland, Oregon.

Boise City, Idaho.—The corner stone of the new Cathedral was laid on Sunday, November 18th, in the presence of Archbishop Christie, Bishop O'Dea, Bishop O'Reilly, Bishop Scanlon and Bishop Carroll. The Cathedral is to bear the name of St. Luke, the Evangelist. Bishop Glorieux will push the work to completion as rapidly as possible.

Diamond Jubilee of the Sisters of Mercy.—Seventy-five years ago, November 12, 1831, Catherine McAuley pronounced her religious vows as the first member of the new religious congregation which she had founded in Dublin, Ireland, with the approbation of ecclesiastical superiors. During the past month the Sisters of Mercy, throughout the world, commemorated this event. Mother Austin Carroll, of the New Orleans Convent, has furnished material for what will be a most valuable history of the Sisters. In the various volumes of "The Annals of the Sisters of Mercy," she has gathered up original narratives from the members of different houses and consigned them to print, ready for the future historian.

Golden Jubilee.—Fr. Elias Schauer, C.SS.R., for twelve years provincial of the Redemptorists in the United States, celebrated on Thanksgiving Day the fiftieth anniversary of his entrance into the religious life. Two hundred priests from all parts of the country were present at the solemn Mass celebrated by the jubilarian in the Church of the Most Holy Redeemer, New York City. Fr. Schauer is seventy-four years old and has been a priest for forty-two years. During the celebration Fr. Schauer received from Rome a telegram informing him that the Holy Father had granted him the Apostolic Benediction.

Porto Rico.—The vacancy caused by the elevation of Bishop Blenk to the Archiepiscopal See of New Orleans, has been filled by the appointment of Rev. William Ambrose Jones, O.S.A., to the Episcopal See of San Juan, Porto Rico. Bishop Jones was born in Cambridge, N. J., July 21, 1865, and was educated in Villanova College. He was ordained priest by Archbishop Ryan on March 15, 1890. In January, 1899, he was sent to open a college of his order in Havana, Cuba. He was still at the head of this institution when his appointment was announced.

A bill has been introduced into Congress admitting Porto Ricans to all the rights and privileges of American citizenship. The bill seems to be received with favor by the press of the United States. The Supreme Court of the island has decided that property amounting to $500,000, which has been held by our government since the occupation, belongs to the Church, and that $100,000 rental should be paid for it.

The Philippines.—From the annual report of Secretary Taft we quote the following:

"The finances of the Government are in a good condition at present. After all bills were paid June 30 last, there was a surplus of a million and a half, gold, and it was hoped that in the coming year there would be a sufficient amount available over and above the ordinary expenses of the Government to devote two or three millions to much-needed internal improvements."

Secretary Taft also reports the final settlement of the troublesome question of ownership of lands and buildings occupied by the Catholic Church under the Spanish régime. The unanimous judgment of the Supreme Court was that title to the property occupied by Catholics before the change of sovereignty vested in the Church, and, therefore, was not divested by the Treaty of Paris.

"On the whole, the conditions in the Philippines give much cause for satisfaction. The Government is doing the work there that it has proposed to do. It is maintaining peace and order with a firm hand; it is teaching the people by practical experience lessons in self-government, and it is giving them an opportunity, by the raising of crops, the proceeds of which they may with certainty take to themselves as their own, the means of making the islands prosperous. The improvement is slow and does not come with spectacular demonstration, but it is not for that reason to be regarded as unimportant.

"What is most needed now is legislation from Congress which shall convince the Filipino people of the anxiety of the American people to aid them as far as possible to a *prosperity which has been absent from the islands throughout the period of American occupation.*"

The italics are ours. This is a rather frank confession. We earnestly hope that Congress will at last grant that tardy measure of justice which Secretary Taft recommends. Congress can find time for this even in the two remaining months of this session.

Laity.—By special delegation of His Holiness, Pope Pius X, Archbishop Farley conferred the Cross of Grand Commander of the Knights of St. Gregory upon Dr. Thomas Addis Emmet, of New York. Dr. Emmet is the grandson of Thomas Addis Emmet, and the grandnephew of Robert Emmet, the Irish patriots. Dr. Emmet is a Virginian by birth, and is now in his seventy-eighth year. He is at the very head of his profession in the United States. Dr. Emmet's specialty is gynecology, in the practice of which he has introduced new operations, new methods of treatment, and even invented new surgical instruments. In these various ways, it is not an exaggeration to say that Dr. Emmet has revolutionized medical practice. The doctor is a convert to the Catholic faith.

ROME.

Lapponi.—The famous physician of Leo XIII and Pius X died December 9, of cancer of the stomach. When near death it was of the Pope and not himself that he was thinking. "He has a strong constitution," he said. "I have studied him carefully, and I think he will live longer than Leo XIII." Lapponi contributed many articles to medical journals both in Italy and France. A book written by him on "Hypnotism and Spiritualism," which was an outgrowth of a series of lectures before the Roman Academy, has just been published.

New Bishops.—On December 7 the Pope preconized eighty-four new bishops in various parts of the world, among them ten for France; and so far nothing has been heard from the French Government in the way of protest. In his allocution the Sovereign Pontiff declared that the greatest comfort he could find in the present difficulties was "the singular concord that prevails throughout the episcopacy." He also urged union in those countries where hostility against the Church was beginning to show itself. On this occasion the Pope also gave the red hat to Archbishop Samassa, of Hungary, whose illness and emotion at the time almost caused his physical collapse.

The King of Greece.—Curiosity was aroused as to whether King George would visit the Pope. Doubts were set at rest when on November 26 he left the Palace of the Quirinal and then proceeded from the Greek Legation to the Vatican, where he was received with royal honors. With him was his daughter, the Grand Duchess Michaelovitch, of Russia. There had been considerable talk about the antagonism of the Greek Church to anything Roman preventing the visit. But the King expressed his satisfaction at the way in which he was received both by the Pope and Cardinal Merry del Val.

FRANCE.

The Papal Secretary of State, Cardinal Merry del Val, has sent to all the diplomatic representatives of the Holy See for communication to their respective governments a protest against the search executed by the French Government in the Palace of the Pontifical representative at Paris; the carrying off of various documents, and the violent expulsion of Mgr. Montagnini. The protest calls attention to the fact that the act is absolutely without precedent, as even when diplomatic relations cease, it is customary to respect the residence and archives of foreign representatives. It is declared to be a grave offense, not only against the Holy See, but against all civilized Powers which have the highest interest in having their diplomatic secrets respected. The seizure of Mgr. Lorenzelli's registered correspondence and the secret cipher is denounced as a most grievous violation of right. The Holy See also protests against the violation of the incontestible right of the Supreme Pontiff to communicate with Catholics everywhere, whether ecclesiastics or laymen; and declares it to be false that Mgr. Montagnini had any communication with the three parish priests who were to be tried for violating the law of 1906.

Another document to the same representative sets forth the right and duty of the Pope in condemning the associations of worship, which were an invasion of the essential and fundamental rights of the ecclesiastical authorities; and the same is said of the condemnation of M. Briand's circular, which imposed intolerable conditions on the clergy; and it adds that the French Government might easily make arrangements even after the separation of Church and state, which would at least be tolerable.

GERMANY.

Sienkiewicz on the Question of the Polish Schools.—Henry Sienkiewicz, the well-known Polish novelist, has sent to English and French newspapers an open letter to Emperor William, denouncing Prussia's treatment of Poland, especially in connection with the school question. The writer demands redress, and he maintains that the redress must come from the Emperor. He points out that thus far every petition for redress has been the occasion of more stringent measures against the Poles. He denies that the Polish unrest is prompted by political agitation; he compares the Emperor's war against little children with the momentous wars of his ancestors against mighty realms. He appeals to the manifesto made in 1867, promising that the Poles would not suffer in their religion, language or customs, by their incorporation into the North-German Confederation. Finally the writer warns the Emperor not to teach his subjects to neglect their duty towards him by his neglect of his obligations towards them.

The Reichstag.—The *Reichstag* adjourned on May 28 and opened again on November 13. Since the interruption has been only a vacation, there was no address from the throne at the reopening. Though some of the 397 representatives were absent, the House was practically full. The president, Count Ballestrem, opened the session by greeting the representatives, and paying the usual compliments to the memory of the three members who had died during the summer. He indicated the program of questions that will occupy the House during the present session. Perhaps the greatest interest was excited by the announcement of two interpellations: the National Liberal member, Herr Bassermann, will bring forward an interpellation on the foreign policy of the empire, and the Center, together with the entire Left, the Radicals and Socialists, will bring forward an interpellation on the meat famine. The first of these interpellations will be answered by the Government immediately, the second only after a new Minister of Agriculture shall have been appointed. (See Editorial on the Dissolution of the Reichstag.)

Prince Bülow's Reply to Herr Bassermann's Interpellation.—Herr Bassermann, a National Liberal member, sharply criticised in his interpellation the foreign policy of the empire, asserting that it caused great dissatisfaction and deep despondency throughout the empire. In reply, Prince Bülow reviewed Germany's relations with Italy, Austria, Russia, France and England. For reasons, that had their root in the past, the Chancellor said, a closer union with France was for the present impossible. Italy, as a united great power, could now draw nearer to France without fear of becoming dependent on its powerful neighbor.

The Imperial Chancellor said that Germany would not push herself in between either France and Russia or between France and Great Britain. The Franco-Russian alliance had not been a danger to peace, and similar hopes might be entertained concerning the Franco-British alliance. Good relations between Germany and England, in spite of the Franco-British understanding, were no more impossible than good relations between Germany and Russia had been, in spite of the existing dual alliance. On the other hand, the dual alliance or the Franco-British understanding, without good relations on the part of the Western Powers with Germany, would be a peril for the peace of Europe. A policy isolating Germany would be perilous to European peace. The pressure of such a ring around Germany would excite a counter-pressure, resulting finally in an explosion. As to the relations of Germany to England, there had been feelings of umbrage between the two nations of an unpractical and unintelligible character, for which both parties were to blame. Commercial competition need not involve political opposition, not to speak of war, as was shown in the commercial rivalries between Germany and Austria-Hungary, and in those between England, America and Japan. After dwelling upon the Anglo-German relations for some time, the Chancellor added that, as to Russia, the German Government had no idea of interfering in Russian Poland; in case the conflagration should spread across the borders, it would be effectually extinguished on the German side. Relations with Russia were good and friendly, and German policy had no reason for disturbing the negotiations between Great Britain and Russia.

Resignation of the Prussian Minister of Agriculture.—The Emperor has accepted the resignation of General Podbielski, Minister of Agriculture, conferring on him the Grand Cross of the Order of the Red Eagle. This event ought to set at rest the rumors which have prevailed for a considerable time as to a political duel between Prince Bülow and General Podbielski. It does not follow that there will be a change in the policy which, on alleged grounds of veterinary policy, closes the German frontiers against the import of foreign cattle and meat. Prince Bülow has been too closely associated with this policy. Besides, General Podbielski has been succeeded in the ministry by Herr von Arnim-Criewen, a large landowner of the orthodox agrarian views. Consequent upon this appointment, the *Reichstag* discussed on December 11 the interpellation on the meat scarcity. Herr Wiemer, Radical, gave the wholesale price of meat in Germany as being 22½ cents a pound, while in Belgium it was 14 cents, in Spain 13½ cents, in France 13 cents, in England 13½ cents, in the United States 13 cents, in Russia 9½ cents. The speaker further insisted that the meat consumption, which was more than 40 pounds per head in Germany in 1904, was only little more than 33 pounds per head in 1906, and the consumption of horse and dog flesh had increased considerably.

The Minister of the Interior, Count Posadowsky-Wehner, replied in the name of the Chancellor, declaring that the government was considering the possibility of permitting the importation of cattle without restriction from Austria and Switzerland, with certain precautions, and of cattle or preserved meat from Russia, Denmark, Sweden and Norway. It was impossible, however, to abolish or diminish the duties on cattle or meat. French or Italian live stock could not be imported on account of the prevailing foot and mouth disease in those countries. A reduction of the tariff on the inland transport of fresh meat would also improve the situation. Besides, the home production, which supplied already 95 per cent. of the population, would expand under the protective tariff. The new Minister of Agriculture, too, contributed his share in order to settle the pressing difficulty. He pointed out that similar conditions existed abroad; that the prices of agricultural food had not risen any more in Germany than the prices of industrial products; finally, that the national live stock, valued at $2,000,000,000, could not be exposed to infection by the unrestricted opening of the frontiers.

The Baghdad Railway.—According to a German estimate, after the opening of the Baghdad Railway, Anatolia, Syria and Mesopotamia will furnish more corn than all Russia, and Kerkuk will yield ten times as much naphtha as Baku. Numerous coal mines will be developed, and cotton grown in Mesopotamia will take the place of American cotton in Germany. It is reported that French and English capitalists have become interested in the latest development of the scheme, which is nothing else than to extend the Anatolian Railway system so as to connect the Baghdad line with a port on the Mediterranean.

The Three Emperors' Alliance.—Rumors have been persistent that the present triple alliance is about to be replaced by a resuscitated Three Emperors' Alliance. There appears to be little solid foundation for this rumor, seeing that two of the emperors in question will be bound for some time to come by the agreements of the Triple Alliance, and the third emperor is obliged to observe the terms of the Dual Alliance.

AUSTRIA-HUNGARY.

The Joint Encyclical of the Austrian Bishops.—The Austrian Bishops had an episcopal conference in Vienna, and in consequence they published a joint pastoral letter, dated October 18. The subjects touched upon in this document are marriage, the family and the school; this shows that the needs of Austria are identical with those of other Christian states.

Hungarian Educational Policy.—Mr. Petrovics, a member of the House of Representatives, asked the Hungarian Minister Apponyi, how the Government could urge and apply laws which had been declared illegal as having been passed by Fejervary's Government; and how especially the rulings of the Minister of Education, Mr. Lukacs, concerning the course of studies in the normal schools and the elementary schools using a non-Magyar language, could be upheld. Apponyi answered that the Government of Fejervary had been declared illegal only in so far as it had been opposed to the national Magyar interests; whatever that Government had done for the advantage of the Magyars, was not only legal but even praiseworthy. He admitted, however, that the rulings of Lukacs are not covered by the present law, though they are right in themselves, and must be provided for in the coming legislation.

Austro-Hungarian Relations.—The Austro-Hungarian situation seems to be improving. The revision of the economic compact between Austria and Hungary may lead to an agreement in which Austria concedes the Hungarian claim that the old "Customs and Trade Alliance," as defined by the laws of 1867, gives way to a special Austro-Hungarian Commercial Treaty in regard to which other States will not enjoy most-favored-nation treatment; while Hungary concedes the Austrian contention that any new arrangement must be concluded for a long term of years, and must extend to 1925 at least.——Dr. Wekerle, speaking in the Hungarian Chamber, repeated and amplified his previous statement to the Financial Commission concerning an eventual increase of the contingent of recruits. He declared that the Hungarians must admit the necessity of a certain increase; for it is not logical to vote new guns without voting the men to serve them. He said that Hungary would require national compensations for the concession, but that it must not be supposed that the military question may be shelved during the lifetime of the Coalition Ministry. This body must promote good understanding between the nation and the king. Dr. Wekerle's declarations appeared to satisfy all parties except a few extremists. But the proposed increase in the contingent of recruits will not come before the Parliament until after the session of the Delegations.

Universal Suffrage.—The franchise reform in Austria was proposed in the Austrian Parliament on February 22 by the Minister Gautsch. Its first reading took from March 6 to March 23. A special committee was appointed on March 27, which convened on the following day under the presidency of the Minister of Education, Marchet, and of the legal authority, Mr. Ploj. After various attempts of compromise, the Poles refused the proposed scheme on April 28, and Gautsch retired in consequence, on May 2, leaving Hohenlohe as his successor. The question appeared to proceed more favorably, when Hohenlohe had to retire on account of the Magyar question, on which the Crown had decided against him. He was followed by Freiherr von Beck on May 30. After the Emperor had declared that the Franchise Reform must pass before the next elections, the discussions began in good earnest; after 61 sessions, 38 double sessions, and 832 speeches, the bill was, at length, ready for the House. Early in November, Mr. Gessman proposed an urgency motion in favor of an immediate second reading of the Universal Suffrage Bill, and this was adopted on November 7 by a majority of 227 to 46 votes. The bill has been imposed upon an unwilling Parliament by pressure from above and below, and by the influence of events in Hungary and Russia. The Poles, the Germans, and the large landlords, dislike the reform, and they would have been delighted to see the bill wrecked. But they understand that if this comparatively acceptable measure is not adopted, a more radical measure will be enforced by more radical means. Meanwhile, the bill has passed to the Upper House, which endeavors to offer various amendments. A conflict between the two Houses over this matter seems to be imminent, and a serious crisis may result.

ASIA.

What Japan Is Doing for Education.—According to the most recent statistics, from the official Bulletin of last year, here are a few figures which need no comment:

Primary schools	27,383	with	150,301	professors	and	5,151,113	scholars
Secondary “	266	“	4,817	“	“	100,853	“
Normal “	64	“	1,103	“	“	16,373	“
Schools of Commerce, Agriculture, Navigation	1,836	“	13,390	“	“	110,091	“
Professional schools for females	94	“	1,438	“	“	28,191	“
Schools of Law and Medicine	1,943	“	7,418	“	“	140,849	“
Higher Education under the direction of the Minister of Public Instruction			2,630	“	“	19,540	“

There is, however, a dark side to this picture. Education is, unfortunately, in all its degrees neutral everywhere, irreligious in its spirit and often anti-religious or openly atheistic. What will be the future, held in reserve, for a people thus led, whose rising generation is steeped in religious indifference and irreligion?

Japan and the United States.—Baron Aoki, the first Ambassador accredited by the Emperor of Japan to the United States, in his first public speech in this country, December 18, set at rest all rumors of a possible conflict between Japan and the United States. Among his utterances, at the ninth annual dinner of the American Asiatic Association, was the following: “It would be difficult to find a parallel case in the history of mankind, in which better reasons existed for the maintenance of the most amicable relations between any two nations, viewed either from an historical, a commercial or a moral point of view.” Baron Aoki carefully avoided any reference to the recent diplomatic situation raised by the school question in San Francisco, contenting himself with refuting by inference all rumors of present or future unpleasantness possible between the two nations.

The Japanese Army.—It is reported that extensive changes will shortly be proposed in the army, involving an increase of nearly 50 per cen..

When the new programme is carried out Japan will be able to place in the field an army of three-quarters of a million men. Funds will be obtained from economies in other departments. There will be no new taxes and no new loans.

Korea.—The trouble as apprehended between Korea and Japan will not take place if it be true that the Korean Sovereign has sent a special envoy to the Japanese Emperor, eulogizing the services to Korea by the Marquis Ito, who has effected many reforms and removed many abuses. The Mikado is thanked and the hope expressed that his valuable services will be continued. So great is the military activity of the Japanese in Korea that it is feared occasion will be taken as soon as possible to pick a quarrel with China with regard to the ownership of Kando, the island province enclosed by the headwaters of the Tumen and Yalu rivers.

Chinese Army Organization.—Until recently the Chinese army was regarded as an undrilled rabble, dangerous only to its friends. Within the last four years all has been changed, and foreign critics who assisted at the last military manœuvres are amazed at the formidable showing of infantry, cavalry, artillery, medical service corps, transports and the rest, which go to make up a well-drilled army. The perfection of the commissariat and the endurance of the men excited surprise. It is proposed to train 500,000 men within the next ten years for territorial defense.

Anti-Opium Measures.—The drastic regulations framed against the use of opium in China are considered as the most masterly state document issued in the Celestial Empire for many years. If effectively enforced, the measures will undoubtedly confer the greatest benefit on the nation. Whilst there is a practical and business-like ring in the wording of these government regulations, it is hard to pronounce judgment on the practicability of so stupendous a reform as to compel 150 millions of people to discontinue the national opium habit.

Famine in North Kiangsu.—The family-stricken refugees from the Yang-tze-Kiang district are collecting in large numbers outside the cities. About thirty thousand of them are encamped in the vicinity of Nanking, and some three hundred thousand near Yangchow, about forty miles northeast of Nanking. The distress, which is increasing daily, is likely to be much more severe a month from now. The crops are, it appears, almost a total failure in Taoyuen, and by the new year this meagre supply will be exhausted. The conditions in Antong and Funing are still worse, the crops being practically a total failure. The country everywhere is under water, and for a distance of fifty miles the people were compelled to wade through water from knee-deep to waist-deep, and in some places up to their necks. Foreign relief societies have been started to supplement the endeavors of the Chinese officials to combat the famine conditions. An urgent appeal is made to the people of all foreign lands for aid for the stricken people, whom the State Department advices have placed at fifteen millions.

Nin-chwang.—A Tokio telegram states that Japan has handed over the administration of Nin-chwang to China.

AFRICA.

Liberia.—To their other fields of labor in Africa, the Fathers of the Society of African Missions of Lyons have, by a recent decree of the Sacred Congregation of the Propaganda, been assigned Liberia, in Western Africa. This civilized trial republic was, as is well known, set apart for free negroes from the United States. "In 1822, we are informed by the *Illustrated Catholic Missions*, 13,000 of these negroes were transported by the American Colonization Society to the mouth of the Mesurada River. They repulsed the attacks of the natives, and, in 1823, their first president, Ashmun, founded the city of Monrovia and made it the capital of the new republic. The colony grew rapidly, and, in 1847, became the free republic of Liberia. Its constitution was modeled after that of the United States; it has a president and a Congress composed of a Senate and a House of Representatives. The Liberians, nearly 60,000 in number, are almost all Protestants. The population of the country has been gradually increased by about two million pagans."

Morocco.—According to the *London Times* correspondent, the receipt of a collective note from the European representatives demanding that an end be put to the impossible state of affairs existing in Tangier, has, it seems, created something like consternation at Fez. The Sultan has evidently never been allowed fully to comprehend how serious the situation was becoming; for all along he was of the opinion that the entire affair was an exaggeration, and that no steps would ever be taken by the powers to remedy matters. On realizing how fast things were developing towards armed intervention, His Majesty, we are told, ordered the Minister of War to proceed at once to Tangier with such forces as were deemed necessary to reinforce the authority of the Maghzen in the districts terrorized by the bandit chief Raisuli and his followers.

The Transvaal.—The attitude of the Progressives toward the Government has been made clear through their vigorous protest to Lord Elgin against any reservation being made in the constitution for the exclusion from the grant of self-government of questions relating to native affairs, Swaziland, Chinese and other imported indentured labor, the treatment of the Asiatics, including the rights and status of British Indians in the Transvaal.

Abyssinia.—The Emperor Menelik in his reply to the British, French and Italian governments, expresses his thanks for their efforts in helping him to maintain the independence of Abyssinia. The Emperor makes the reservation, however, that the agreement entered upon by these three powers to promote this object should in no way limit his sovereign rights.

Discovery of Nubian Manuscripts.—From a special cable despatch to the *Sun* we learn that a discovery of great importance to philology and history has recently been made at Cairo by Carl Schmidt, a German savant, who is an authority on Coptic and the early Christian archæology of Upper Egypt. Some insignificant sheets of parchment, supposed to be late Coptic manuscripts of small value, were offered to him for sale. He at once noticed that the language was not Coptic. He concluded from the recurrence of the word "Uru," which, among modern Nubians, means king, that the text was written in Nubian. This was a great discovery, since Nubian, although still spoken, has long ceased to be a written language. As soon, therefore, as the documents can be fully deciphered, philological science will be richer by knowledge of the language spoken by the inhabitants of Nubia before the invasion of the Semitic tribes.

A further consequence is that it will probably now be possible to read the inscriptions on a large number of ancient monuments in Egypt, which, in consequence, have been a mystery. These will doubtless throw light on the history of the earliest Nubian races.

Herr Schmidt has ascertained already that two of the Nubian fragments are translations of Christian works. The first consists of a collection of extracts from the New Testament, and the second of a hymn to the cross. There are frequent references to St. Paul. Unfortunately, the Greek original of the hymn is not known.

The manuscripts date from the eighth century, A. D.

ENGLAND.

The Education Bill.—On November 29 Lord Lansdowne received a deputation from the Education Council of England and Wales, who desired to thank him and his colleagues for their exertions in fighting and amending the bill and also to testify to the strength of Roman Catholic feeling against the bill in its original form. Speaking of the device resorted to by the Liberals in denouncing the House of Lords, so as to distract the popular mind from the real question, namely that of education, the *Times* considers that "it is fortunate that the assembly thus denounced should have maintained such a cool-headed and prudent attitude, and that under the leadership of Lord Lansdowne it showed itself capable of forming so just an estimate as well of the strength as the limitations of its constitutional position." The bill, it says, was passed in the Lower House after the most inadequate discussion by a drastic use of closure. It is proper that the Lords should use their right to revise. Nevertheless, on December 12th, in the Commons, Sir Henry Campbell-Bannerman declared that the bill had been perverted to a purpose directly antagonistic to that for which it had been sent to the Upper House, and it was voted by 367 to 89 that "the House do disagree with the Lords' amendments." "But even now," said the Prime Minister, "I believe that it is not only possible but probable that the counsels of moderation and peace will prevail." On the other hand, the attitude of Balfour shows little hope of compromise. He maintains that the law as amended by the Lords represents the real intentions of its framers. Mr. Birrell's own utterances are giving the best reason for the fight that all doctrinal Christians are making. He is reported as saying that the theological bacillus had lost much of its ancient venom and old-world ferocity, and men recognized that the battle of thought was no longer confined within the walls of ecclesiastical buildings or within the covers of ecclesiastical books. It was in the class-room, the laboratory, the workshop, the university common-room, the free library and the newspapers that the great contest must in future be carried on." The bill has been thrown out, and the Ministry has accepted its defeat, not daring to appeal to the country on an issue which would surely drive the Liberals from power.

The West Riding Decision.—The judicial pronouncement that no denominational teaching could be paid for out of the public funds was recently reversed by the House of Lords. Consequently the Nonconformists, who were making a fight against the educational measure of Balfour, were, according to the law, properly punished.

A Distinguished Convert.—The witty but at the same time learned articles on religious matters by Father Angus, which so often enliven the pages of the *Tablet*, have made him well known to the general public. His brother, Colonel William Mathevin Angus, who was a Mason in high standing, has lately been received into the Church by the Benedictines of Fort Augustus.

BELGIUM.

The Congo.—In discussing the atrocities, the Socialist Furnemont expressed the opinion that there was truth in the allegations that the rights of the natives were treated with contempt. He protested at the same time against the absolutism with which the State was governed. On the other hand, M. Woeste reminded the House that the attacks on the King by Morel wounded Belgians deeply, and he denied that the State Administration had granted commercial privileges and monopolies. M. Renkin, admitting that there had been some abuses, characterized as pure calumny the assertion that the King was exploiting the Congo for his own benefit. Finally Huysmans, a Liberal, denounced "the outrageous dictation of Morel and his acolytes and the accusations directed against the King by those who wanted to draw distinction between him and Belgium in the interests of the Liverpool Association. He could assure Sir E. Grey and Lord Fitzmaurice that there was no justification for doubting the word of the "Chief of State." M. Jansen, the Radical leader, demands an international conference. The *London Times* is the authority for the assertion that "Catholic missionaries in the Congo Free State, especially Jesuits, have sent to the Vatican grave reports of the situation prevailing in the Free State. At the same time they advise the Papal authorities not to publish these reports or to publish them in a prudent manner, as enemies of the Congo may make use of them for political purposes." As the *Times* has always been on the questionable side in this matter, reliance on its correctness has to be withheld.

RUSSIA.

Finances.—The revenue receipts for the year ending in October exceed the budget estimates by 125,000,000 roubles, and although the opposition press is talking about the necessity of another loan, it is asserted that no such necessity exists. This condition will help to restore order as will also the determination of the Senate of Finland to deliver all revolutionaries over to the Imperial Government. It has had the effect of scattering the recalcitrant members of the Duma, who had gathered in that country. Meantime there are several provinces which are famine and fever stricken; the trouble being brought about, it is said, by scandalous misappropriation of funds destined for the relief of the sufferers.

Industrial Reform.—On November 30 the Emperor signed a decree providing for "the normal repose of commercial establishments." It appoints a ten-hour day for employees in stores, offices, etc., and a fifteen-hour day for those who work in restaurants, saloons, and other establishments. The law embodies the statute about Sunday closing, providing for cessation of work except in the case of industries where continuous activity is necessary. Groceries and meat markets will be permitted to open for a few hours on Sunday. In addition to two hours at noon, employees under seventeen are entitled to three hours daily for school. The provision for Sunday closing applies also to the twelve great holidays of the Russian Church, but in districts where the inhabitants do not belong to the State Church other holidays may be substituted.

SOUTH AMERICA

Brazil.—There seems to a great religious awakening in Brazil. The exiled French religious are doing wonders. The Capuchin Fathers, laboring among the Indians in Bahia and Pernambuco, have received twenty thousand of them into the Church in the past five years.

Chile.—Thirty-five thousand converts to the Catholic Church in five years is the result of missionary labors in the province of Aruco, Llanquihue and Valdivia.

Uruguay.—Don Manuel Otero, in the National Congress of the Republic, told some very plain truths regarding the infidel system of education established throughout the country. Murder and other crimes have increased out of all proportion under the new education which banished God from the school room. Senor Otero deplored the loss of religious education, and strongly recommended its re-establishment as a measure of State prudence, if not for more noble ends.

Argentina.—General Juan Gregorio de las Heras, a soldier of great renown in all South America, has gone to his reward. The Archbishop of Buenos Aires officiated at the military funeral granted by the Republic. General Carlos E. O'Donnell was in command of the national forces at the funeral.

Senor William Bulfin, a distinguished Catholic writer of Argentina, has received the honor of Knighthood from the Pope for his writings.

THE READER.

Free Will and Four English Philosophers. By the Rev. Joseph Rickaby, S.J. Burns and Oates, London; and Benziger Bros., New York.

The psychological difficulties that may be brought against the doctrine of free will fall under one of three heads. Many of them arise from a misunderstanding of the relation of the indeliberate act of the will in presence of an object apprehended as good to the subsequent free act of choice, or, as Father Rickaby puts it, of spontaneous complacency to volition. Most of them, however, are due to the incapacity or unwillingness of opponents to distinguish between efficient and final causality, between the mode of action of a physical cause and the mode of action of a motive. Others, finally, are occasioned by the conforming of the elicited acts of the will with its imperated acts, whether transient or habitual. The only acts of the will, for which freedom is claimed as an intrinsic quality, are the elicited acts, and for these, only when they are occupied with objects none of which are unqualifiedly desirable. Other human acts, called free through an ellipsis of language, borrow a denomination that is proper to the volitional acts only, and are, as the scholastics say, free only *per extrinsecam denominationem.* This distinction the determinists frequently overlook.

Father Rickaby meets these difficulties, and solves them satisfactorily. The way in which he does so makes his book very readable. He confines himself to four English philosophers, Thomas Hobbes, John Locke, David Hume, and John Stuart Mill. His method is to quote a passage from the philosopher under consideration, and then to discuss it fully, but without waste of words. These discussions are called sections. In all there are forty-four sections, of which nineteen are given to Hobbes, ten to Locke, eleven to Hume, and fourteen to Mill. Each of these is complete in itself, and clearly and succinctly disposes of the difficulty raised. But Father Rickaby does not, of course, restrict himself to mere refutation. The keen logic used in exposing the errors of his opponents is clinched by the lucid exposition of his own position. Needless to say to say his style is transparently simple, his thought is clear, and his illustrations apposite. On the whole, he has given us a very agreeable book. It may be read with profit and pleasure, especially by those whom a technical or formal treatment would discourage or repel. The short sections lend themselves easily to an evening's reading and musing, and afford at the same time the information and intellectual satisfaction that could be acquired only laboriously from the study of an elaborate treatise. The peculiar charm of the book lies precisely in this, that, without sacrificing thoroughness, it is so constructed as to make no prolonged draft on attention. A few sections may be read and thought over, and then, should interest flag, the book may be put aside, until a thoughtful mood comes again, without loss of sequence. There are, it must be acknowledged, some minor points, on which all of Fr. Rickaby's readers will not agree with him, but these do not affect his general position.

Manual of Pastoral Theology. By the Rev. Frederick Schulze. The M. H. Wilkins Co., Milwaukee, Wis.

Father Schulze is professor of Moral and Pastoral Theology in the

Provincial Seminary of St. Francis, Wisconsin. He has given in this book the substance of his lectures on Pastoral Theology. The book has been used for several years in seminaries as a text-book. We now have a new edition—revised and enlarged.

The *Manual* is intended for ecclesiastical students and recently ordained priests. It is full of wise directions and replete with suggestions that could be useful even to the priests who have grown gray in the sacred ministry. It is worth reading carefully and completely. We would recommend it as a book of practical pastoral reading. It will serve to recall many good things forgotten, and it will suggest much that may be done for the salvation of souls.

We would note, however, that Father Schulze is rather inclined to the more rigid opinions in moral theology. In the next edition the book might also be improved by more attention to the language and the style.

Ecclesia: The Church of Christ. Edited by Arnold Harris Mathew. Burns & Oates, London; Benziger Bros., New York.

This excellent little book consists of a series of articles, written by prominent Catholics, and so arranged as to form a treatise on the Church.

The first article, on "The Church in the Parables," gathers from the comparisons used by our Lord, his intention with regard to the nature and constitution of his Church. Then follows the consideration of the four notes: Unity, Sanctity, Catholicity and Apostolicity. After this a short explanation of the idea of Infallibility, and a longer article on the fact of Infallibility and its actual exercise. Then, for the benefit of those who may live among Protestants, there follows an explanation of the saying "Extra Ecclesiam salus nulla," and an article on "Schism and Ignorance." Lastly, there is an appendix on the relation of the Church in England to the Holy See in the Middle Ages.

The questions chosen for treatment are well fitted to show that the Catholic Church is the Church of Christ. Most of the subjects, moreover, are handled in an admirable manner. The main questions are not obscured either by a multiplicity of detail, or by the introduction of too many subordinate questions. Each subject may be readily followed by the ordinary reader. The articles are not, of course, of equal merit, but each one helps in the carrying out of the general plan.

In the appendix, the dependence of the English Church of the Middle Ages upon the Apostolic See is shown by reference to some documents not generally known. This matter, however, is of less importance to us in this country than to the Catholics of England.

The Lives of the Popes in the Early Middle Ages. By the Rev. Horace K. Mann. Vol. III, A. D., 858-891. B. Herder.

It is with great pleasure that we welcome this latest installment of Father Mann's scholarly and interesting biography of the Popes. Those who have had occasion to read or use the preceding volumes can best realize what an immense gap this work fills in ecclesiastical history in English. Although Germany and France possess in abundance scholarly and modern works on every phase of sacred history by authors orthodox or otherwise, the English language is singularly poor in this respect, and what there is is for the most part from non-Catholic sources, with unfortunately only too often a most pronounced anti-papal tone. Hence every fresh number of Father Mann's history should be eagerly welcomed by the student who is limited to the vernacular and yet wishes for something better than the partial and often highly biased works that hitherto have alone been available.

The present volume of four hundred pages covers but thirty-three years of the ninth century and six pontificates, but in this brief period lived such men as Nicholas the Great, who could well confer renown upon any century, Hadrian II and John VIII. In the one hundred and forty-nine pages allotted to St. Nicholas, the author gives us a full and interesting account of the divorce of Lothaire, the first grand instance of papal interference to curb the unhallowed passions of princes and prevent Christian Europe from witnessing Mahometan and pagan morals in high places. The contest with Photius and the lofty stand taken by the Pontiff therein is well portrayed by the author, whose apt quotations from eastern sources show in a strong light how entirely even thus late the oriental church recognized the supremacy of Peter in the Roman Pontiff. In his treatment of the False Decretals, the author does not seem to be as happy; excellent as far as it goes, in many respects this section of the work suffers from brevity, owing, no doubt, to the author's fear of expanding his biography into a universal church history. Nevertheless, owing to the comparative poverty of reliable information on this much-vexed question to be obtained in English, and the tendency of recent school books to make much of these False Decretals in assigning the causes for the growth of the Papacy, it is much to be regretted that Father Mann did not for once overstep the limits he has placed for himself and give us a fuller account of these documents, particularly as the marvelous extension of papal power or rather exercise of that power under Nicholas has led many to assert that he affected this by his use knowingly or otherwise of forged documents.

Next to Nicholas the most interesting and important Pontiff in the volume is John VIII, a Pope all too little known to English readers. Of the wonderful activity and versatility of this Pontiff, a priest, statesman, soldier and sailor, his ceaseless efforts against the Saracens in Italy and their Christian allies, bear eloquent testimony. Partly through the apathy and helplessness of the emperors and the treachery of the Italian princes, the islands and much of the mainland of Italy had fallen into the hands of the Mahometans, who had carried their ravages even to the gates of Rome. Failing in his efforts to unite the Christian princes against the common foe, the heroic old man, feeble in years and health, founds the papal navy and commanding it in person, wins a brilliant victory. To the tireless energy and lofty courage of this Pontiff and his successors in the chair of Peter during the next century is due the credit that Italy did not fall forever, like the Orient, into the paralyzing grasp of the Moslem.

But perhaps the most striking feature of the volume is the high relief in which the wonderful prestige and power of the Roman Church and the unbending firmness in the administration of justice of the Roman Pontiffs stand against the background of the almost universal anarchy and violence of the times.

With so many marked excellencies abounding in the work, it is with regret we notice the somewhat limited index and wholly inadequate table of contents.

Canzoni. By T. S. Daly. Catholic Standard and Times Pub. Co. Philadelphia. $1.00; $1.10 by mail.

When a reviewer like Julian Hawthorne grows enthusiastic over Mr.

Daly's *Canzoni* and declares some of them to be masterpieces, the poet's literary fortune is made. Moreover, a recognition by such an authority is most grateful to Mr. Daly's friends, and must especially be so to her to whom the last verses of the book are addressed:

"I care not when my fancy plays
Its one sweet note, if it should raise
A host of listeners, or few,
If you are one."

The little volume is dedicated "To my Wife and Children," and the home-note runs all through it, full of happiness and delight in domestic surroundings, making for the readers an unintended, but most pleasant, little preachment quite useful in the present order or disorder of things.

The American-Italian dialect is a revelation. On Mr. Daly's lute it lends itself deliciously to verse and is altogether quite wonderful in the way it softens the roughness of English speech and forms almost another language. But the *Canzoni* are not mere music. They are most excellent character sketches, and it is not easy to forget the despised "Dago" who, when home from his work, is a king at least to his little boy; or the gloomy father whose "smart keed" becomes too much American and looks down on the Dago; or the poor emigrant whose first friend on our shores was the mongrel cur which he will not allow to be beaten, though beaten himself; or the "peanuta man," with the grafting policeman; or "Padre Domeneec," and a host of others with, of course, the general favorite, "Carlotta." Mr. Daly evidently loves his Italians. The Irish pictures, are true in every line. "Ha-ha-ha Hannigan," "The Irish Bachelor," "Father Dan O'Malley," and others which we already know are types, while "Kitty's Graduation" is a genuine idyll. It is about Casey who

"Loved his daughter in a most indulgent way,
And spent his gold like water for her graduation day.
For when Casey once commences, faith he never stops at all,
And he dressed her like a princess at a Coronation Ball."

There are other poems of sentiment and affection and one especially notable, as it will appeal to many a business man when the family is away in the country. It is "Night in Bachelor's Hall."

"They've gone away! It seems a year,
Aye weeks of years, since they were here;
And yet it was but yesterday
I kissed them when they went away.

You will not find a sadder spot
In all the world than Home, when they
Who make it Home have gone away."

There is no doubt that the *Canzoni* will have a wide sale, as they deserve, for they will bring merriment and joy and good thoughts to many hearts.

The Coming of the Saints. By John W. Taylor. Methuen & Co. London. $1.20.

Even if Mr. Taylor had not told us he had lived long in the places which the saints had sanctified and which he describes, we could have guessed it. He writes with affection as well as with knowledge, and it is very pleasant to go with him to the home of Mary Magdalen in Marseilles, or ramble through the ruins of Glastonbury with St. Joseph of Arimathea, or climb the hill of Fourvières, or look at the sea-girt St. Michael or pause before the Roman Gate, the *Porta Nigra* of Treves, and in many other sanctuaries besides. They are all very dear to us. They are ours, and the memories which linger there of the holy men and women who shed glory upon them will always be cherished. The book is well printed and illustrated and is one you have not to read through, but can dip into anywhere and fill your mind with great and holy thoughts.

A Protestant historian, Professor W. Köhler, of the University of Giessen, writes about Father Denifle and his "Luther" in No. 45 of the *Deutsche Literaturzeitung:*

"Father Heinrich Denifle died on June 10, 1905. His work on Luther had, shortly before his death, aroused a veritable storm around his name, which surely was not without its effect on the health of the naturally sensitive man. Men of heart as well as *men of science* are glad that shortly before he died he was able to finish that part of his book which, as a *scientific achievement,* is the best part, and which once again demonstrates the *stupendous erudition* and the *indefatigable historic genius* of the Dominican friar. I mean the series of medieval interpretations of Romans, I, 17. Looked at superficially, it is the treatment of only one small problem in the study of Luther, in reality the volume is an *extraordinarily valuable addition to the history of Pauline theology*, so closely bound up with the theology of Luther. "Denifle's Luther" is an imperishable, immortal work. Not only does he point out *new problems*, which will engage the students of Luther for years to come; not only, whether in text criticism or in Lutheran theology, has he added many new details to our *permanent information*, above all, his book is the *classical wind-up* of a phase of Catholic Luther-studies, which in their root reach back to the religious polemics of the 16th century. Of course, he will have disciples in a small way, but they will be reckoned among the little men; *in the realm of the great*, i. e., of scientific Catholic investigators, *no second Denifle* will make his appearance as a *Luther-student.* Catholic research in the history of Luther has become, thanks to Denifle, more alert than ever before, and we rejoice at the fact, but no one, hereafter, will work as he has worked. Along new paths, or at least on a track cleared of much rubbish, will they seek to gain an understanding of the elusive figure of the reformer of Wittenberg."

BOOKS RECEIVED

The Philippine Islands, V. XXXIX, XL. By Blair and Robertson. The Arthur H. Clark Co., Cleveland, O.

A History of Egypt. By J. H. Breasted, Ph.D. Charles Scribner's Sons, N. Y.

St. Bede. A Sermon. By Rev. Patrick Dillon, D.D. Sadlier & Co., N. Y.

Nos Martyrs Canadiens. Imprimerie de "l'Evenement," Quebec.

The Voyage of the Pax. By Don Bede Camm, O.S.B. Burns & Oates, London. 75c.

Everyman. A Morality Play. Herder, St. Louis, Mo. 25c.

Le Perè Ginhac, S.J. Par A. Calvet, S.J. Messager du Sacrè Coeur, Tournai.

The Early Scottish Church. By Dom Columba Edmunds, O.S.B. Herder, St. Louis. $1.60.

Death, Real and Apparent, in Relation to the Sacraments. By Rev. J. B. Ferreres, S.J. Herder, St. Louis. 75c.

Choice of Choices. By V. R. John Haddad, D.D. Milwaukee, Wis.

Lectures on the Holy Eucharist. By Charles Coupe, S.J. Benziger Bros., N. Y.

De Sacrificio Missæ. Auctore Joanne Cardinali Bona. Herder, St. Louis. $1.10.

Gospels of Sundays and Festivals. By Canon Ryan, D.D. 2 vols. Benziger Bros., N. Y.

Chronicles of the Canons Regular of Mt. St. Agnes. By Thomas à Kempis. Kegan Paul, French & Co., London. $1.35.

Ascent of Mt. Carmel. By St. John of the Cross. Benziger Bros., N. Y. $2.00.

Portraits. David Bearne, S.J. Benziger Bros., N. Y. 50c.

EDUCATION.

The School Review for last June furnished its readers with a symposium in which several distinguished men contributed their views about the value of humanistic, particularly classical studies, as a preparation for the study of medicine and of engineering. Without exception they all concurred in the necessity of classical studies in forming a thorough physician or engineer. Mr. Patterson, Professor of Electrical Engineering in the University of Michigan, was particularly severe with Herbert Spencer for his wholesale belittling of the classics, and he stigmatizes the philosopher as a bigot.

School and Home Education for October is of the opinion that "one of the curses of the race at the present time is the rage for specialization. It is the peculiar educational fad of the time. It prevails in the high schools and is creeping into the elementary schools. The schools are calling for specialists as teachers, largely in response to a vague public opinion that by pursuing a course under a specialist the boys and girls will be better able to earn a living or acquire wealth. The commercial view of all vocations is now the popular view." The writer is of the opinion that this is changing and that general education will not only evolve a higher order of manhood and womanhood, but be better for successful bread-winning. The same magazine is a vigorous opponent of spelling reform, and complains of being boycotted for the position it has taken.

In the new publication known as *Religious Education*, for August, 1906, there is an article by Nathaniel Butler, A.M., D.D., Dean of the College of Education of the University of Chicago. He quotes "an eminent psychologist from New England" who asserted in a lecture at the University of Chicago: "We no longer look to education to bring the millennium. We used to imagine that if we could only provide good schools, and get the boys and girls under the influence of education, we should finally do away with every kind of disorder, sin and crime. In fact, however, we found that education failed on that side. No matter how much we may educate the intellect, the intellect still remains the slave of passions. Men will do not what they know, but what they love to do. While the training of the intellect may save us from grosser crimes, it reveals to us meaner ones. This is true even in the teaching of religion. One may know the Ten Commandments by memory and systematically break every one of them. The actual disposition to do righteousness at all times must be established in the pupils. They must have ideals, and by far the best ideals are the teachers, strong, sweet, wholesome, intelligent, religious men and women who, associating with the boys and girls day by day, create for them and in them ideals that possess 'motor tendency' of irresistible energy." The magazine here quoted is not a Catholic publication, and for that reason its testimony is very valuable as to the wisdom of what Catholic education has always been doing.

The Educational Review of October characterizes as "shameful" the letter from a young ladies' college asking the principals of girls' schools to send pupils to the college and offering $50 for each pupil, "the money to be paid on her entrance in the fall." "I make this offer," says the writer, "as I cannot presume to ask your word and influence for nothing," adding, "I am now taking out less magazine advertizing than usual, preferring to use the money in the way indicated."

The elective system in education, that is the method by which students are allowed large liberty in selecting the studies they care to take up, has now been on trial rather fully for about a score of years. One of the most interesting results of this ample test has been the conversion of the most confirmed favorers of the elective system into advocates of the classical training. The conversion of Charles Francis Adams was a notable example, but his frank confession in the matter has been followed by the announcement from many others interested in education that they too have been converted by actual experience to see the benefits of the old classical system. It might be considered at least that educators would prefer to have the elective system with all its possibilities of choice as the training for medical study rather than the old-fashioned method of devoting so many years to Latin and Greek. There are many physicians who ask why should the student preparing for his medical course devote himself to these dead languages? It is with the living, not with the dead, it is a little scornfully declared, that the up-to-date physician must concern himself.

It is not a little surprising, though very gratifying, then, to find that even a member of the Board of Regents of the University of New York, after seeing the failure of the elective system to educate properly as a preparation for the professions, has recently made open confession of his preference for the old-fashioned system. In an article on "Preparation for the Medical Course of Study," which was read before the Confederation of State Medical Examiners at Boston in June of the present year, and which appears in the September number of the *New York State Journal of Medicine*, Mr. Chas. F. Wheelock, LL.D., says very frankly:

"I have very little respect for many of the modern elective courses of study in the modern high schools. That a student has spent four years and that he has covered a long series of unrelated subjects, such as civics, economics, commercial geography, bookkeeping, botany, a year of French, a year of German, a year of English, business correspondence, etc., does not prove that he is either trained or informed. My preference would be for a somewhat rigid course in high school made up of subjects no one of which has been studied for less than one year and most of which has been studied for two or three years. I would not have less than four years of Latin, and if a modern language is in the course not less than two or three years of such language. I still believe that Greek is worth more than French or German to the medical student."

Needless to say this is a complete reversal of the opinions that were held with regard to the supposed efficiency of the elective system as a preparation for professional studies ten years ago. Mr. Wheelock, however, who is the chief of the Examinations Division of the New York

State Education Department, is in a position to know the effects of different systems in training students, and he is besides an educator of thoughtful consideration. It is hard for parents to decide which system of education is better for their children, when prominent educators have thus been so unsettled as to what should be thought in the matter. Catholic parents, however, have one consolation, that is, of course, if they have sent their children to Catholic schools. The old-fashioned methods have been maintained by all the Catholic colleges, and though for a time they were so isolated in the field that it seemed as though they would surely have to yield the principle, and some of them did indeed yield more of their methods than their educational conscience permitted, still the classical training has been insisted on, and now all the educational authorities are coming around to say that the Catholic schools have been right and all the other schools wrong. It is a precious lesson to learn that conservatism is not always old-fogyism, though it is usually so denominated by those who are impatient for change. The effects of the Catholic classical training will be noted in the more logical thinking and writing of the men who come to their maturity in the next decade, and we hope to note the superiority that their non-experimental educational training gave them.

SCIENCE.

Discoveries in Brain Anatomy.—At the beginning of December the announcement that the Nobel prize for the greatest discovery in medicine in recent years had been divided between two distinguished physicians was made. It is in medicine of all the sciences that the ordinary man considers that he keeps himself abreast of the times as regard important discoveries. It will be considerable surprise, therefore, to most people to find that they know nothing at all or very little of the men on whom the prize was conferred, or of the work that they did, and this surprise may lead them to be suspicious of the ordinary sources of their information with regard to medical discoveries, and thus work a double benefit by conferring information and creating healthy scepticism with regard to modern journalistic science. The committee on the Nobel prizes has divided this year's prize, which amounts to forty thousand dollars, between Prof. Camillo Golgi, of Padua, Italy, and Prof. Santiago Ramon y Cajal, of Madrid, Spain. The fact that both of these men come from southern countries of Europe, where it is usually considered that devotion to science is not very ardent and great discoveries very rare, will be another source of astonishment to most people that may prove beneficial also if it makes them realize that the limitation of good scientific work to any country is founded on a misconception and a mistaking of popularity or sensational quality in scientific matters for real scientific work.

Physicians and psychologists will be glad to hear of the determination of this year's prize, because the prize winners are men who did some of the best medical work in the second half of the nineteenth century, but did it without any thought of themselves or their own advancement, and without any attempt to make a sensational display of their discoveries, though they might very easily have been exploited sensationally. About thirty years ago Golgi, then a young man of about thirty, discovered that where brain tissues were stained in a certain way by means of nitrate of silver, a startlingly definite picture of the nerve cells in the brain could be obtained in dense black outlines. Golgi used this discovery to solve many problems in brain anatomy and to show that the nervous tissue generally was even more complex than it had hitherto been supposed to be. His work attracted much attention, and observers all over the world confirmed his discoveries.

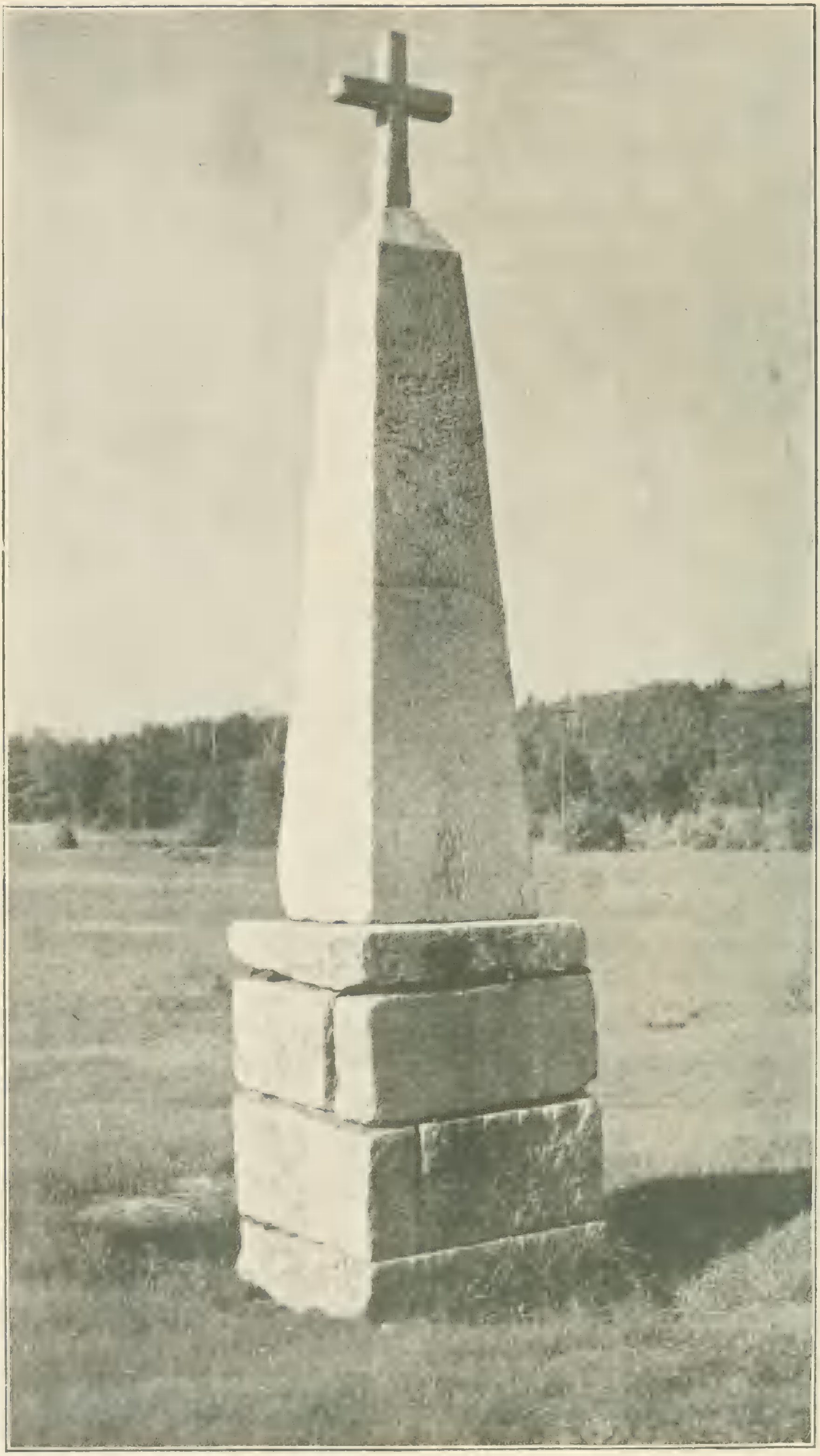
Fifteen years later, a young Spaniard, not yet in his thirtieth year, took up Golgi's work where he had left it, and showed that still further knowledge, with regard to the central nervous system, might be derived from it. Golgi had demonstrated that practically all the processes of the nerve cell were independent of all other cells. They touched other brain cells but were not continuous with them. Golgi had not been able to trace the axis cylinder, however, the most important prolongation of nerve cells, and it was this that Ramon y Cajal did his work on. After his demonstrations there could be no doubt that nerve cells were absolutely independent of one another, only touching one another in such a way as to allow the passage of impulses. This revolutionized the notion then prevalent with regard to the composition of the brain. The numerous fibres of the brain tissue were shown to be prolongations of cells and not an independent net work. Various theories as to the action of the brain in connection with mentality have been founded on this. Our unsuccessful effort to find a word at times which afterwards comes unbidden, as if some machinery had been set to work which had accomplished its purpose unconsciously, is sometimes taken to represent the groping of cell endings to make proper connections, so as to set the proper portion of the physical basis of memory in connection with the portion of the brain at the moment being used in the mental process. Five years ago, in THE MESSENGER, these theories were discussed in a biographical sketch of Ramon y Cajal, by Dr. James J. Walsh, who pointed out what epoch-making work had been accomplished by this distinguished Spanish worker in neurology. We are glad to be able to chronicle the fact that Ramon y Cajal has received such a worthy tribute to his genius as an observer and such a magnificent reward for his labors, for during most of his life as a university professor in Spain his salary has not averaged more than one thousand dollars per year, and at the beginning of his career his announcements of discoveries were received with the greatst incredulity, and especially in Germany, because it could not be thought that any supremely original work could come out of Spain.

America's First Medical Writer.—Dr. A. M. Fernandez De Ybarra, of New York City, has recently called attention to a forgotten worthy, Dr. Diego Alvarez Chanca, of Seville, in Spain, who accompanied Columbus on his second voyage to this country in 1493, and who wrote a series of letters, one of them addressed to the Cathedral Chapter of Seville, which contains much interesting information with regard to the plants, the animals, the climate and even the diseases of America, or at least of the islands which they visited during that voyage. Dr. Ybarra's article appeared in the *Journal of the American Medical Association* for September 29, 1906, and has since been published in separate form by its author. There can be no doubt that this is The First Document about the Flora, the Fauna, the Ethnology and the anthropology of America, and it was under that title that the paper was originally read before the biological section of the New York Academy of Sciences.

Dr. Chanca's letter, with regard to his observations on the voyage, is now for the first time published in America in Dr. Ybarra's paper, and it gives an excellent idea of how thoroughly grounded were the physicians of his generation in practically everything that appeals to the members of the medical profession at the present time. With regard to the plants of the islands, his observations are especially noteworthy, and his knowledge of simples, that is, of the ordinary dry plants which are used for drugs, was much more than that of the modern trained physician. A single example of this will suffice to illustrate what has been said. He says, "there is a vast number of trees which yield surprisingly fine turpentine. Tar is found in abundance of very good quality, too. I saw one root of ginger which an Indian was carrying around his neck. There is aloes, too, though not of the same kind as the one we are acquainted with in Spain, but nevertheless a species of aloes that we doctors use. In the note on this passage Dr. Ybarra says this was the species called Barbadoes aloes (aloes hepatica), which is still considered of an inferior quality to aloes socotrina (the standard aloes of medical usage).

The whole letter is calculated to undo the false notions entertained by many persons that the physicians at the end of the fifteenth century were not educated men, and especially that they were not acquainted with those details of science which are sometimes considered to be the possession only of much more modern times. The conclusion of the letter shows very well the character of the writer. Dr. Chanca says, "I believe that those who do not know me and hear of these things that I relate to you may consider me prolix and somewhat an exaggerator, but God is witness that I have not exceeded by one iota the bounds of truth." While in his own time the doctor might have been considered as possibly departing from the truth, since he found so many things worthy of interest in the West India Islands, the modern scientific student, far from finding anything to blame, can only express his admiration for the wonderful acumen and powers of observation of this physician of the olden times. In a series of notes Dr. Ybarra has brought out the significance of Dr. Chanca's remarks and has very seldom found occasion for disagreement, while there are many opportunities to commend this first scientific investigator of the biological sciences in America.

It is evident that Catholics should know more about him, since he represents so well the education and the culture of the period, and stands out as a contradiction of most of the ideas that are held with regard to the extent and thoroughness of education before the so-called reformation. Dr. Ybarra has also written an essay on the Medical History of Christopher Columbus, which enables the modern physician to realize that the medical practitioners of Columbus's time, while powerless often to alleviate disease, were unfailingly acute in their observations, and that the foundation of our modern science of medicine was laid much longer ago than is usually thought.



OLD POINT MONUMENT OF FATHER RASLE.

THE MESSENGER

VOL. XLVII. FEBRUARY, 1907. NO. 2

NARANTSOUAC.

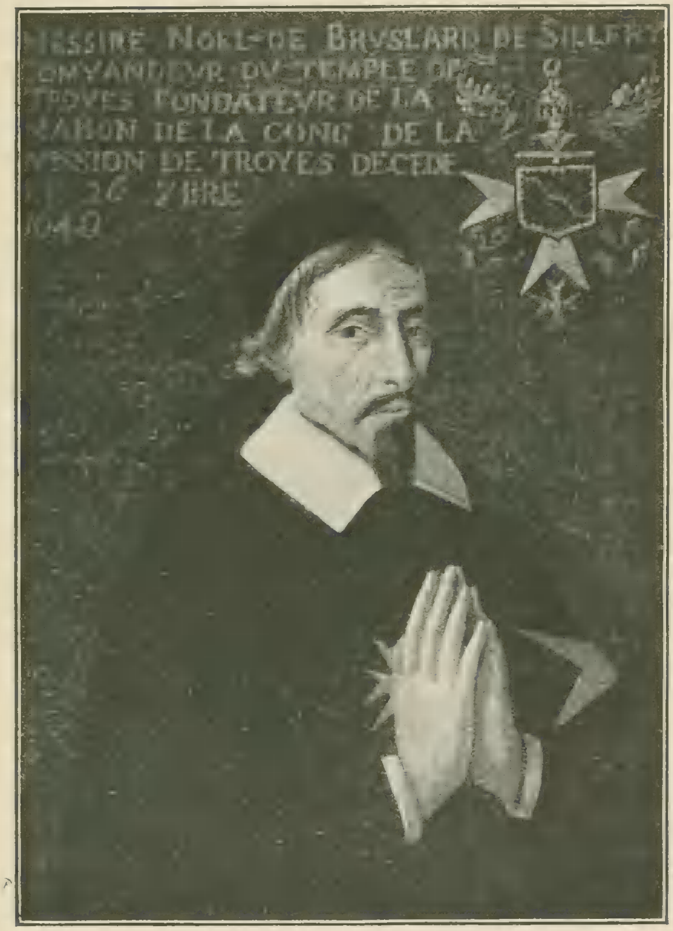
ON the banks of the Kennebec, about seventy-five miles from the sea, there is a secluded and beautiful spot which is without doubt the most sacred place in New England. It is now known as Indian Old Point, but the Indians called it Narantsouac, or "the place of those who travel by water." Narantsouac has since become Norridgewog, or Norridgewalk, and is the name of the town immediately to the south. But the Narantsouac of olden times is a long, level, almost treeless plain stretching along the left bank of the river, which runs swiftly in its narrow and shallow channel about twenty feet below. The Sandy River joins the Kennebec just there, but you see little of the widened stream for it turns eastward and is hidden by the woods, nor can you follow it far with the eye as it comes from the falls above.

As you enter the plain from the north, you have the river on your right, while dense woods on the three other sides shut it in completely from the outer world, making it a sanctuary. A decaying farmhouse in the distance is the only sign of human habitation. and the stunted pine woods on the opposite bank are apparently unfrequented. All is still, and only the splash of the water on the rocks or the occasional rumble of a distant train disturbs the silence. You are on holy ground, and as you look towards the further extremity you are almost startled to see, though you knew it was there, a gray column of granite surmounted by a cross outlined against the low trees, and looming up like a specter in the solitude. It keeps watch over the remains of Father Rasle and the seven Indian heroes who died to defend him. With a feeling of awe you approach to kiss the weather-beaten stones that mark the spot where for more than twenty-seven years Mass was offered by the holy priest, whose mangled remains lie under your feet. The ground on which you stand was once red with his blood. Relic hunters have dug the ground here and there, and the shaft has sunk a little to one side; cement has fallen from the seams, and time has almost obliterated the inscription cut in the base eighty years ago. It is written in Latin, and tells us that: "The Reverend Sebastian Rasle, a Frenchman by birth and a missionary of the Society of Jesus, who, after evangelizing the Hurons and Illinois, then became the real apostle of the Abenaquis, keeping them for thirty-four years in the faith and love of Christ, and unterrified by the perils of war and often testifying his readiness to give his life for his flock, died like the best of Shepherds, on this very spot amid the slaughter of his people of Narantsouac on the 23d of August, 1724. To him, and his children in Christ who died with him, Benedict Fenwick, Bishop of Boston, has built and dedicated this monument August 23, 1833. A. M. D. G."

The thirty-four years recorded by the monument cover the whole of his missionary career with the Indians; the early part of which was spent in Canada or near the great lakes of the Far West. He took up his abode at Narantsouac about 1697 or 1698, and remained there without interruption until his death, in 1724.

It was when King William's war with the French was raging—the period of ten years between 1688 and 1698, which old Cotton Mather described as the *Decennium Luctuosum*, or the Dolorous Decade, because of the long-continued slaughter—that Sebastian Rasle first came to Canada. From the very beginning he dwelt in the squalid Indian camp above Quebec. It was a rude novitiate for the professor who had distinguished himself in the great colleges of Europe, but he swallowed his disgust, inured himself to its hardships, and never afterwards lived away from his savage friends.

Twenty years before that time, Marquette had opened up the regions of the Mississippi to civilization and Christianity, and thither Rasle was sent with others to labor at the conversion of those far-off tribes, with no probability of his ever seeing the Indians of Maine. It was more than a six months' journey over mountains and rivers, with danger of death at every step; but those old pioneers made light of such hardship, and never questioned the wisdom that sent them hither and thither, and which in Rasle's case called him back again to labor with the Abenakis, whom he had first known when he came to the New World. But he was


IESSIRE NOEL DE BRVSLARD DE SILLERY
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LE 26 7BRE
1640

SIEUR DE SILLERY.

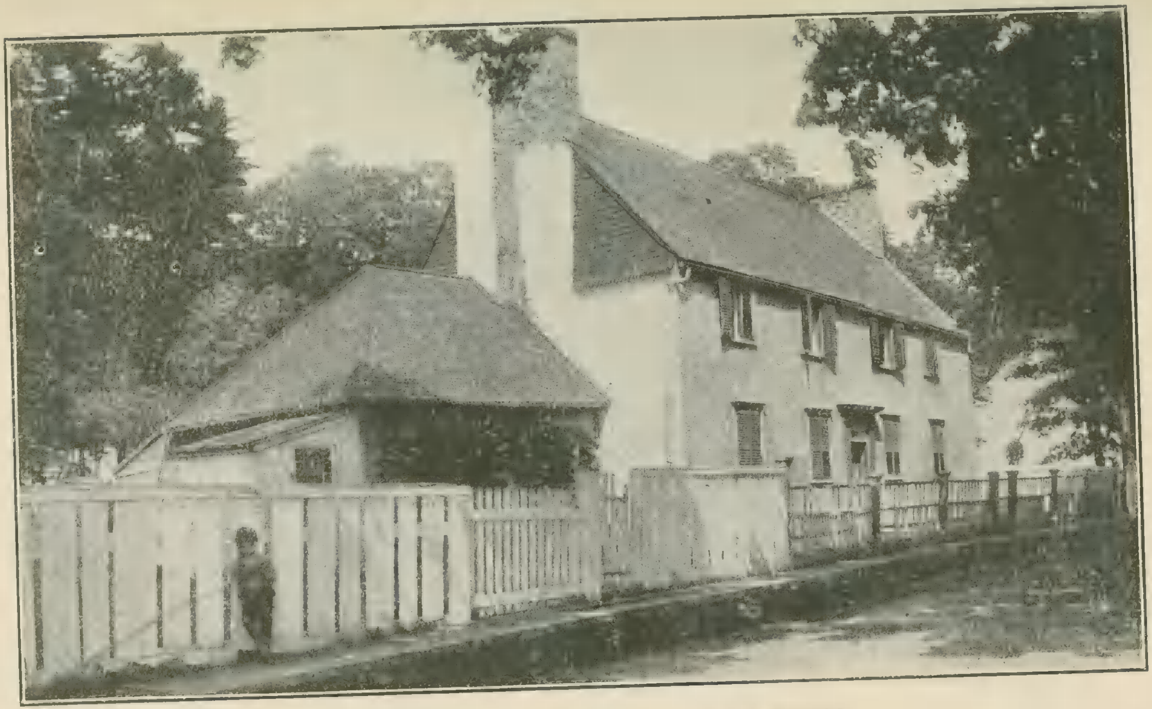
long enough in the distant West to leave most precious geographical and ethnographical notes for the enrichment of science. He had spent two years on the St. Lawrence, two near the Mississippi, and the rest of his life on the Kennebec. He was truly a Narantsouac; "one who goes by water."

The *Decennium Luctuosum* was about drawing to a close when Father Rasle's bark canoe dropped down the Kennebec and was pulled on the shore at Narantsouac. He was not its first missionary, however. The great Druillettes had preceded him as early as 1646. Druillettes was one of the first to know the Abenakis of the Kennebec. He met them when they straggled in to see the other Indians who were gathered in the famous Reservation of Sillery.

Sillery was the great establishment founded on the north bank of the St. Lawrence, a little above Quebec, but sufficiently under the guns of the citadel for protection. It was made possible by the liberality of the lordly Messire Noël de Bruslard de Sillery, Commandeur du Temple de Troyes, the gorgeous nobleman of France whose palaces, it is said, were almost as splendid as those of the king at Versailles. Its purpose was to train the Indians in the arts of civilized life, farming, carpentry, etc. Its plans were on a grand scale. There was a school, a hospital, etc, but it was too severe for the vagabond Indian, and after some time was deserted. One of its old buildings yet remains, and in front of it is a monument to Enemond Massé, the first missionary who came to Maine. It was he who, with Father Biard, landed at Bar Harbor, and when that settlement was destroyed went with Champlain to Quebec.

Druillettes was one of the priests of Sillery, and when the Kennebec red men asked for a missionary he was sent to them. He started almost at the same time as Jogues did for the Mohawk. Of course they knew each other at Quebec.

According to Bancroft, Druillettes was the first white man who ascended the Chaudière and reached the headwaters of the Kennebec, down which he came to Narantsouac. Later on we find him at Coussinoc, where Augusta now is, and from thence going with his pious Protestant friend Winslow, to face the grim Puritans of Massachusetts in order to get them to make an offensive and defensive treaty against the Iroquois. His engaging manners seemed to have captured the colony. He met stern old "Sieur Indicott" at Salem, and describes him as "knowing French well and a good



JESUIT MISSION AT SILLERY, NOW AN OFFICE.

friend to our nation "; which is a revelation about Endicott, who was such a fierce anti-papist that, in spite of the treason of the act, he cut the cross out of the royal standard. Endicott payed the father's expenses everywhere, for Druillettes, though an ambassador, was travelling like the apostles. The famous old minister, John Eliot, who appears as Maître Heliot, was also effusive in his demonstrations of affection, and entreated the Jesuit to tarry a whole winter with him as his guest. On the whole, Druillettes' account reveals those stern old religionists as still having a good deal of human nature in them. Under ordinary circumstances, of course, it was death for a Jesuit or a priest to be found in the English colony. In fact a law had been passed to that effect two years before. But Druillettes, coming as an ambassador from Quebec, was immune. And so the great men of the colony dined and wined him; took care that he had fish to eat on Friday; and Major Gibbons, who was particularly solicitous for his welfare, gave him a key to lock himself in his room for his private devotions, " with complete liberty to offer my prayer," says Druillettes.

It would be interesting to know where that house of " Gebin " stood. It would be a sacred place for Catholics, for it is quite possible that Druillettes said Mass there on that 8th of December, 1649, though he speaks of it only as " his prayer." As his account is official, he could not speak too freely. On the day after his arrival, he went with " Gebin " to a village called " Rogsbray," or Roxbury. He had just come from " Kepane," which is phonetic for Cape Anne, having left " Marimiten," or Merrymeeting, on the Kennebec, November 25. We find him going to Plimout and Morbletz, which is Marblehead, but he was in Boston that Christmas. We can scarcely fancy he missed the opportunity behind those closed doors of which he had the key of giving that blessing to Boston. " On the eighth of February," he wrote, " I depart for the river of Kennebec, where I continue my interrupted mission. All the English who are on the river received me with many demonstrations of friendship."

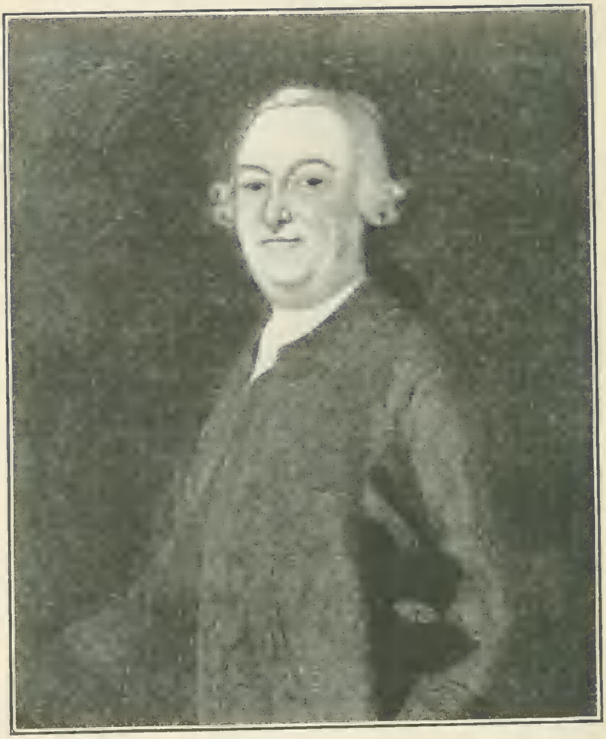
The religious conditions were evidently not so strained at Narantsouac as they became subsequently. However, with all his eloquence, Druillettes was not able to induce his friends to make a league with the French against the Iroquois. The Iroquois were too busy destroying the French. For ten years after that Druillettes was at Sillery taking care of the Narantsouacs who came to see him or who dwelt there. Then in 1671 we find him far out in the West, the religious superior of Marquette; and finally, after another ten years at Sillery and the neighborhood, he ended his splendid career at Quebec, April 8, 1681, at the age of seventy.

Others continued his work at Narantsouac, but there was no fixed settlement there for some time, until the two brothers, James and Vincent Bigot, came. They gathered the Indians around them, and when Rasle arrived, Vincent, exhausted by his labors of ten years, was dying, and his brother James, who had spent many years in Sillery, had come to assist him in his last hours. Thus, again, Sillery and Narantsouac were in close contact.

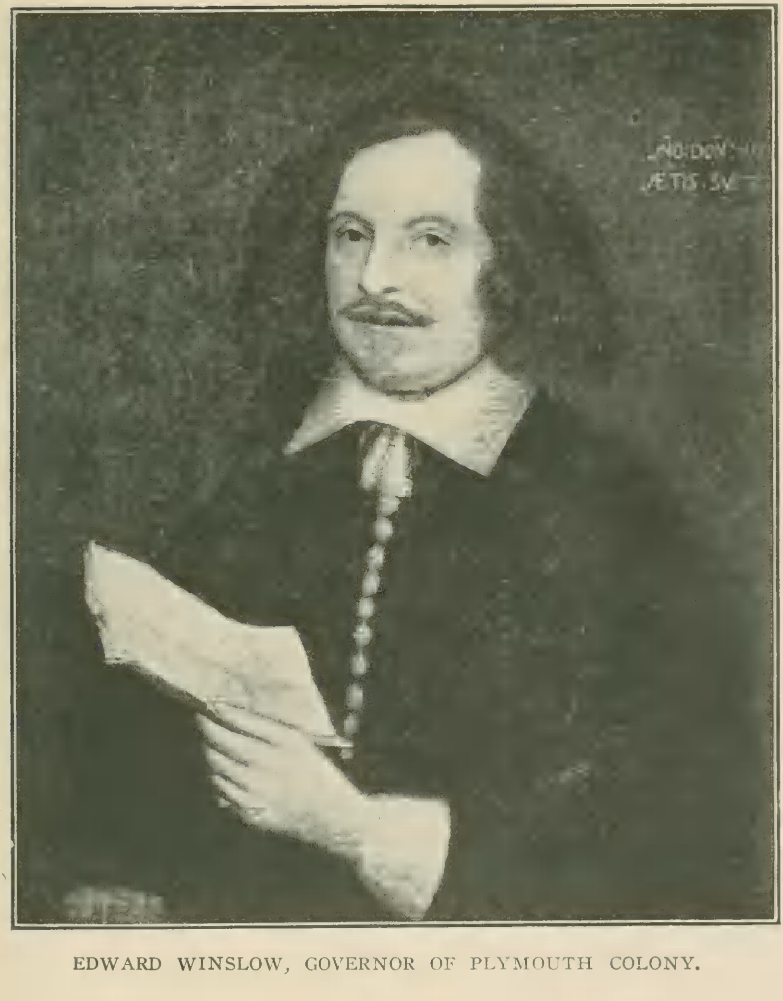
There is a curious phrase in Abbot's "History of Maine" (2d ed., p. 171), which would make the inattentive reader imagine that a wave of fanaticism was sweeping down the Kennebec before Rasle's arrival. "Sebastian Rasle," says the writer, "succeeded the *bigots* (with a small *b*) in the mission to Norridgewock." Perhaps it was only a printer's mistake, but bigot even with a small *b* had not the meaning it has now.

It was Vincent Bigot who built "the rude, unshapely chapel" that Whittier sings of and ascribes to Rasle. Rasle's, on the contrary, was splendid with the rich gifts he received from his friends in France; but neither one nor the other stood "on the brow of a hill," for the hills are far away there or beyond the Kennebec. Nor was the gentle Quaker right when he says that "Father Rasle, in coarse white vesture," was "like a shrouded specter gaunt and tall." We have no picture of him; we do not know whether he was short or tall, though Parkman, in his "Half Century of Conflict," says he was of a strong, enduring form, though how he found it out we cannot say; but he was not a "specter" nor "in coarse white vesture." That is the poet's imagination. The Indians would scarcely have been so devotedly attached to him.

The region to which he had come was a more debatable land than in Druillettes' time. It lay between the Penobscot and Kennebec, which the French maintained was part of ancient Acadia, but which the English denied, and the controversy had to be settled by war. In English law it was not permissible for a priest to be on their territory, and so for twenty-five years Rasle was looking death in the face. As early as 1700 a new Act over and above the old one of Druillettes' time was passed, decreeing that "whereas divers Jesuit priests and Popish missionaries, by their subtle in-



JOHN WINSLOW, GOVERNOR OF MASSACHUSETTS.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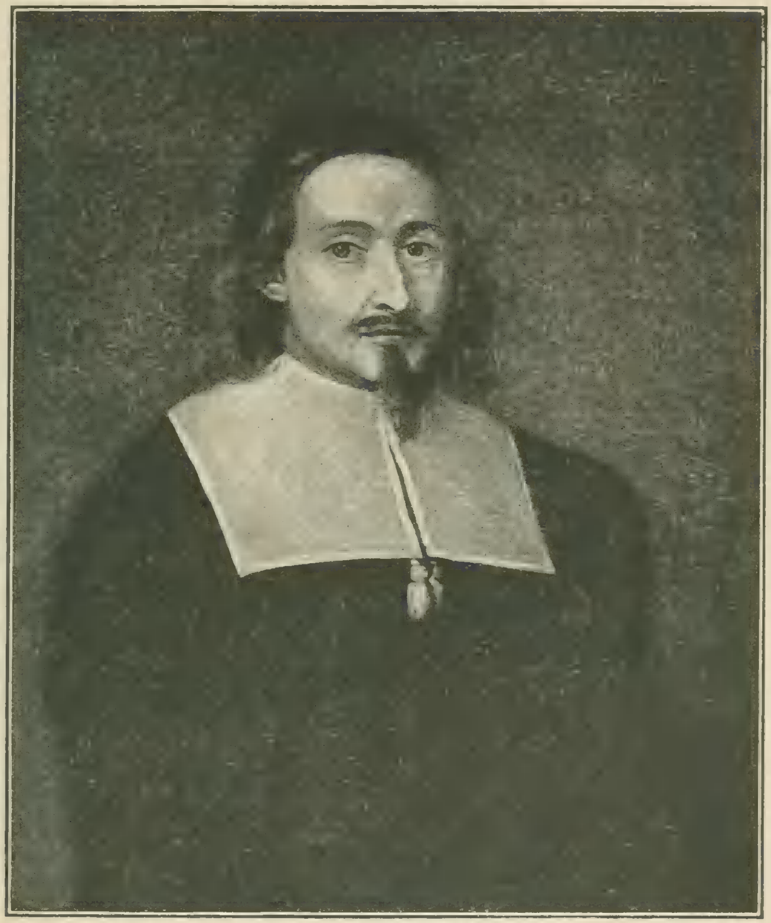
EDWARD WINSLOW, GOVERNOR OF PLYMOUTH COLONY.

sinuations, industriously labor to seduce and withdraw the Indians from their due obedience to his Majesty, and to excite and stir up to sedition and rebellion and open hostility against his Majesty's Government, be it enacted that they shall depart from and out of the same Province before the 10th day of September, 1770. If any one be found in the Province at that time it is decreed that he shall be deemed and accounted an incendiary and a disturber of the public peace and safety and an enemy to the Christian religion, and shall be adjudged to suffer perpetual imprisonment. And if any person being so sentenced and actually imprisoned shall break prison and make his escape, and be afterwards retaken, he shall be punished with death." This, of course, was all aimed at Rasle.

War broke out again in 1703. This time it was Queen Anne's war—another *Decennium Luctuosum*—for it lasted till 1713, and during that time Eastern Massachusetts is said to have lost in battle nearly one-third of its inhabitants.

In 1705 the first attempt was made to capture Rasle. When the snow was four feet deep and the country appeared like a frozen lake, Colonel Hilton came with 270 men on snowshoes, and with provisions for twenty days' march. When they arrived, the village was deserted, and the record of the expedition simply says: "The large chapel with the vestry at the end of it and the wigwams the troops burned to the ground." That is all they thought of the desolation they caused.

The outrage did not help the pacification of the Indians; and angry recriminations, reproaches for broken treaties, efforts at perversion of the Narantsouacs, and countless other worries which history records, filled up the time till 1721, when the General Court of Massachusetts voted to send 300 men under Colonel Thaxter to demand the surrender of Rasle. It is worth noting that Judge Sewall, who was famous for his remorse in the Witch trials of Salem, protested against the expedition for the singular reason that the Indians were descended from the ten tribes of Israel. On that account the project was dropped. But not for long. In the dead of winter of the same year Colonel Thomas Westbrooke stealthily approached Narantsouac, determined to seize the missionary. "I had time," wrote Father Rasle afterwards, "to consume the Sacred Host and pack the sacred vessels in a small chest and secrete myself in the woods. They were within musket shot when I discovered them. But as in the hurry of my flight, I had not taken my snow-

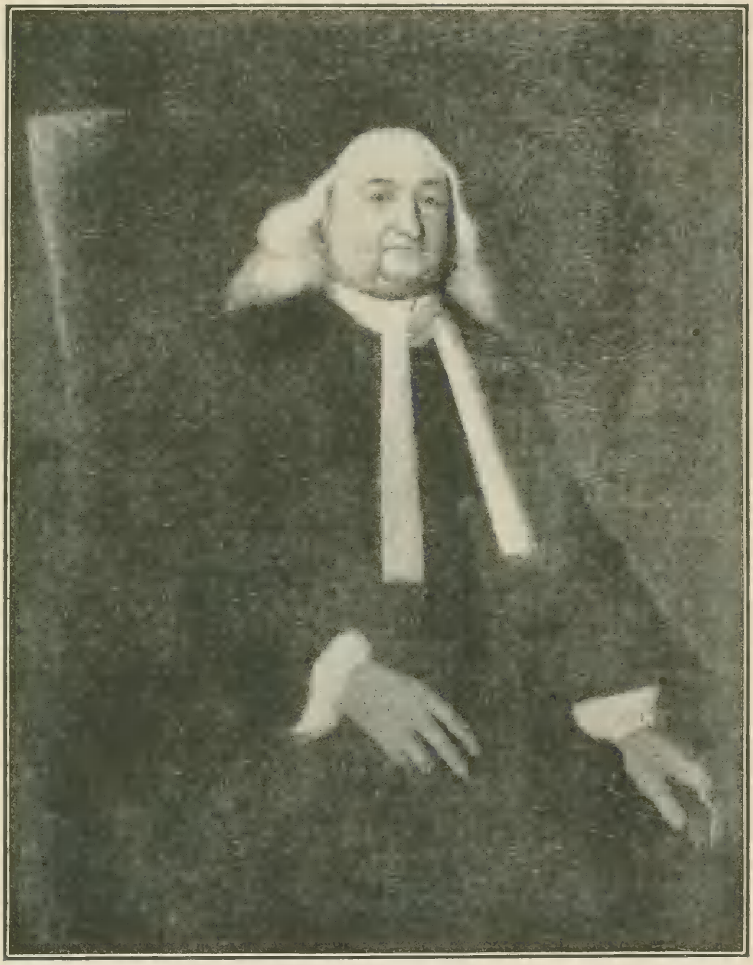


JOHN ENDICOTT, GOVERNOR OF MASSACHUSETTS.

shoes and was still weak from the effects of a fall some years before in which my leg and thigh were broken, it was impossible to flee far. I concealed myself behind a tree, and my pursuers came within eight paces of me. It would seem as if they would inevitably have discovered me, for the trees were stripped of their leaves. But as if impelled by an invisible hand, they retraced their steps and took the route back to the village. They plundered my church and my humble dwelling. I nearly perished of famine in the woods and suffered excessively before my friends in Quebec who had heard of my calamity could send me provisions."

There are no words of bitterness against his enemies in this account, and only an allusion to the accident that maimed him when he first came to Narantsouac and left him a cripple for life. He had shattered both his left thigh and right leg in a fall nineteen years before, and had to be carried to Quebec for treatment. The agony of a months' journey through the forests can well be imagined, but when he arrived, it was found that the bones had set badly, and had to be rebroken. He stood the shock without a murmur, and forced the surgeon to cry out: "For God's sake, groan; you have reason for it." This was only an indication of the spiritual character of the apostle, who with shattered limbs dragged himself through the forests of Maine for more than twenty years.

We look in vain also for any mention of the loss of his "little chest" or the sacred vessels it contained. The chest is now in the Portland Museum, and is known as Rasle's "strong box." It was first kept by the family of Colonel Westbrooke, who had led the expedition, and was subsequently sent to the Athenæum of Portsmouth, N. H. R. Russell Waldron, one of Westbrooke's descendants, gave it to the Massachusetts Historical Society, but Portland now rejoices in its possession. It was given, the catalogue informs us, by another of Westbrooke's descendants, Father Waldron, a Catholic priest. It is curious indeed that this precious relic should have found its way to consecrated hands, but most regrettable that it was ever let go. It is about 2 feet 6 inches in length and about 18 inches deep. It is coveredwith embossed brass and securely, almost too securely, fastened by a formidable iron hasp. In the bottom of the box is a secret compartment which requires special skill to open. Possibly there he kept his chalice. The upper section was for letters and papers, and it still has its old ink well and sand box. The Massachusetts authorities said the letters found



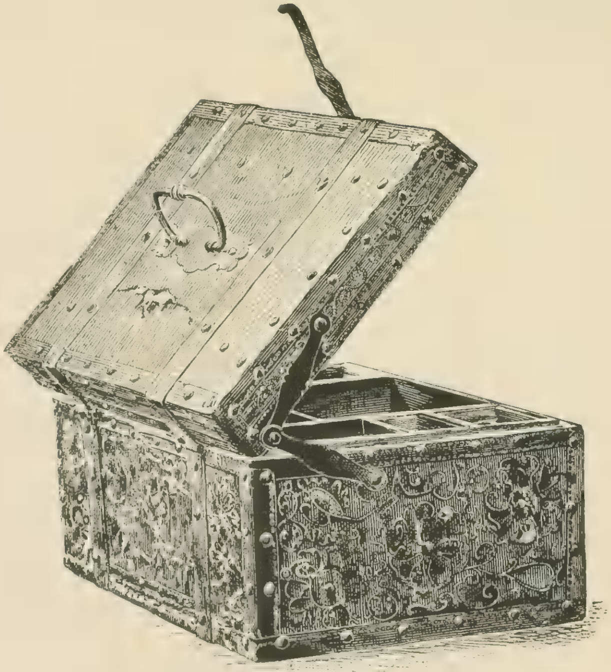
SAMUEL SEWALL, A SALEM WITCHCRAFT JUDGE.

in it were very compromising, but of course it would be easy to concoct any kind of a plot against a man who was hunted to death and whose property was seized.

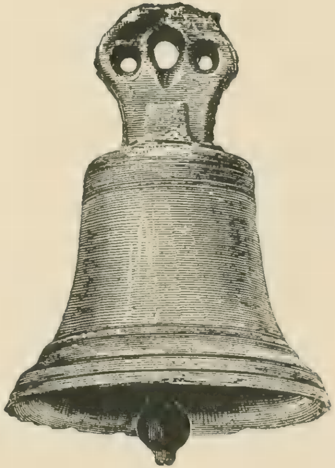
With this " strong box " in Portland there are also a cross, small enough for his personal devotions, and the large bell of his chapel, which an Indian boy had concealed at the time of the massacre and which was discovered after many years. It is a shapely thing, and at present green with age and exposure. Sylvester, in his " Casco Bay," grows almost amusingly enthusiastic in dilating on its beauties, real and imaginary, and thus he writes: " As the dim light of the lofty ceiled room, where it reposes in silence but for the touch of strange hands, falls upon it, visions of ascetic vigil, savage tumult and massacre, yes, and *misguided* prayers, are painted upon its bronze sides. Every dent and scar upon its time-worn surface are epics of adventure and war panting to be translated; love-lyrics, too, and low-voiced chants, and songs of triumph and defeat smothered in the smoke of countless council fires." Sylvester was evidently impressed.

Most interesting of all, perhaps, is the holy man's little volume of Busenbaum's " Moral Theology "; evidently most carefully kept, but suggesting the question: What in the world did he want with it in an Indian village? Evidently his Abenakis were better instructed Christians than we give them credit for. The museum keeps it with great care, taking it from its safe in the vault only when requested. Catholics who are privileged to touch the objects feel as if they were in a chapel with a reliquary.

It is a pity that his Dictionary is not with this collection. It is at present one of Harvard's treasures, and was seized at the same time as the " strong box," though a note in it would seem to indicate that it was taken only when Rasle was killed, which was not the case. He began the book as soon as he undertook the study of the language in the camp on the St. Lawrence, and continued it year after year until he was robbed of it. Competent critics declare, and perhaps this is reward enough, that the students of scientific philosophy will never cease to be grateful for the patient toil he expended on it. It is a quarto volume in Rasle's own handwriting. On the first leaf is the following note written by him in 1691: *" Il y a un an que je suis parmi les sauvages; je commence à mettre en ordre, en forme de dictionnaire les mots que j'apprens."* Below this stands a notice in English: " Taken after the fight at Norridge-



FATHER RASLE'S STRONGBOX.



BELL OF THE INDIAN CHAPEL,
NORRIDGEWOCK, MAINE
BURNT 1722.

wock among Father Rasle's papers and given by the late Colonel Heath to Elisha Cooke, Esq. It was presented to Harvard by Middleton Cook." It is divided into two parts: the first is a dictionary of Abenaki in French and Indian, the French word usually first. There are 205 leaves, most of them with writing only on one side. The second part has 25 leaves, both sides of which are filled with writing. It is entitled *particulæ*, and gives the Indian word first with explanations in French or Latin. In 1818, John Pickering called attention to it, and expressed the hope that it might soon be published, a wish in which Baron von Humboldt concurred. This was done in 1833, and it appeared in the first volume of the new series of the "Memoirs of the American Academy" under the care of Mr. Pickering, who wrote an introduction and added notes. The book is now beyond the reach of accidents to which manuscripts are exposed. Governor Lincoln of Maine has remarked that the Penobscot language is the same as that of the ancient Norridgewock, and of it Father Rasle is the only person entitled to the honor of having preserved written specimens.

Possibly at that time Father Rasle thought little of his strong box and his dictionary, though doubtless he mourned over his chalice. The last act of the tragedy was about to be enacted. It took place in 1724. By the 8th of August a body of armed men were sailing up the Kennebec in seventeen whaleboats, under Captains Harmon, Moulton, Brown and Bean. We do not know how many soldiers made up the expedition. Charlevoix says 1,100, but the English will admit only 280. The date, too, is confusing, for it was the 8th of August (O. S.). The Puritans would not admit the papal calendar of Gregory, and still adhered to the Old Style. It is noteworthy that Harmon was the man who had murdered a number of Indians in their sleep a short time before. He was a proper commander for this expedition. He had also shot a helpless Indian woman on her way to Narantsouac, and from her companion learned that there were only fifty warriors in the village.

"On the 12th of August (O. S.), about midday," says Francis, "they were near the fated village. Here the troops divided; Harmon, with sixty or eighty men, filed off in the direction of the Indian cornfields, where it was supposed some of them might be found. Moulton with the rest of the soldiers proceeded directly to the village, which they reached at three o'clock. He then divided his men into three squadrons, ordering a squadron on each wing to lie in ambush while he marched upon the town in front, so that when the Indians betook themselves to flight after the first fire. they fell upon the guns of those who lay in ambush."

Such is the plan of battle taken from the accredited authors of the time. It was a deliberate massacre. The small number of Indians would have readily surrendered to such a formidable body of armed white men, but evidently no such merciful ending was intended. For one who knows the position of the village, the poor Indians were in a death-trap. The New Englanders were in every available place of the woods. The only way to escape was over a perfectly level plain and into the river, where they would drown or be shot.

So it happened. Without a warning the troops opened fire upon the village. A mad rush was made to the river. "Some sprang into canoes, but had no paddles; others swam; and a few of the tallest forded the stream, the water being about six feet deep at the time."—They must have been tall indeed.—"Their pursuers hurried after them and shot them in the water. It was believed that not more than fifty of the whole village gained the opposite bank. and of these some fell, shot by the English before they could reach the woods." Such is the description in Spark's Biography. It is one of grizzly horror.

Where was Father Rasle? He had issued forth at the first sign of the attack, and standing beneath the village cross, drew the attention of the enemy to himself, says Bancroft, so as to allow his people time to escape. He fell, riddled with bullets; his skull was crushed in; his mouth and eyes were filled with filth, and his white scalp was torn off—he was then near seventy years of age. The hideous trophy was carried away to be sold in Boston. The sacred vessels were stolen or defiled, for "the Puritan militia," says Sprague. "thought it a meritorious act to destroy what they called the idols in the church and carry off the sacred vessels." The whole village was then given to the flames, the blame of which is sought to be thrown upon one of the three Mohawks who were with the party. As a matter of fact, the colonists had a habit of burning the place. They returned to Boston without the loss of a man. When they had withdrawn from the Kennebec, some of the poor Indians stole back, gathered up the mangled remains of their beloved father and laid them under the smouldering embers of the altar where the day before he had offered the Holy Sacrifice.

It is a disgraceful page in American history. There is no doubt about the facts, and the English accounts are more gruesome than the French. There is no doubt about the scalps. "When Captain Harmon returned to Boston," says Sprague, "he made solemn oath that one of the twenty-eight scalps which he produced at a council held at the Council Chamber in Boston was that of Sebastian *Ralle,* a Jesuit." He was made Lieutenant-Colonel as a reward for his exploit, and the rejoicing was general. "The sudden destruction on that memorable day," writes Dr. Colman (Preface to Penhallow's "Indian Wars." N. H. Hist. Coll., v. i, p. 17), "was the singular work of God. The officers and soldiers piously put far from themselves the honor of it. And he who was the father of the war, the ghostly father of those perfidious savages, like Balaam, the son of Beor, was slain among the enemy after his vain attempt to curse us."

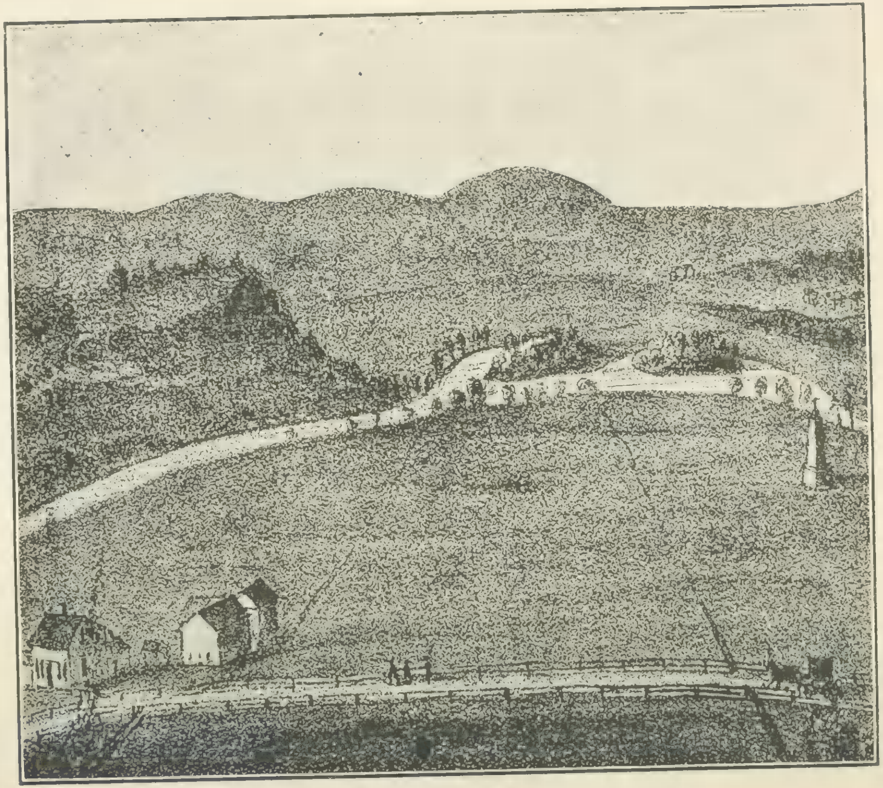
Of course Father Rasle is blamed for the whole affair, but it is not true, as Heath and Minot wrote to Governor Shute that "the friar was an incendiary of mischief among the Indians." Rasle himself indeed plainly stated to the French Governor: "The Indians hold no council without calling me to it. When they have deliberated they ask my thoughts. Any treaty is null if I do not approve of it. I cannot by my character (that is, as a priest) carry them forth to war. I can absolutely hinder them when they have not solid reasons for it; but when they have any I shall not hinder them, as, for instance, to preserve their lands or for any considerable wrong done to them." Any other attitude would have been foolish and impossible.

That he accompanied them sometimes on their expeditions is no more of a reproach than for a chaplain to go with an army. That he rejoiced with them in their victories was assuredly proper. That he ever urged them to atrocity is the reverse of true. We have his word for it. His presence in the battle even with the blessed banner which so startled Boston might have been, says Francis, to moderate their rage. On the other hand, it was difficult to teach meekness to the Indians, who were the victims of such atrocious cruelty at the hands of the English. That he kept his Indians in allegiance to the French is as much a reproach as that the Colonists kept their Indians faithful to the English. Any other course would have been treachery. Of course he objected to the presence of Protestant parsons among his Abenaki, but as the famous Mr. Baxter, who was the chief aggressor, had only an English flag and an Indian bible as instruments of conversion, Father Rasle's anxiety was perhaps excessive. That he died fighting with a musket in his hands after stabbing an Indian boy is the calumny of one of his murderers, which Moulton, who was in command of the slaughter, discredited.

There is one accusation against the holy man which is so dark and vile that it shocks one on meeting it in Belknap's " History of Maine," v. ii, p. 57, and Mass. Hist. Coll., 2d series, v. iii, p. 25, but it is of such a nature that the Unitarian minister, Convers Francis, so often quoted, says: " It must have been a dark and quick suspicion which could insist upon such an inference from such premises," which is a polite way of saying it is the thought of a foul heart. Like his body, his reputation had to be mangled. Possibly it may be the better matter for his canonization. He is more like the Divine Master. The answer to it is his glorious life.

Independently of his martyrdom, Sebastian Rasle was a man of extraordinary sanctity. " The venerable Sebastian Rasle," as Bancroft calls him, needs no exculpation. " I am deeply impressed," says the writer in Spark's, " by the life of this pious, devoted, and extraordinary man. He was nurtured amidst European learning, and accustomed to the refinements of one of the most intellectual nations of the Old World, but banished himself from the pleasure of home and from the attractions of his native land, and passed thirty-five years of his life in the forests of an unbroken wilderness, on a distant shore, amidst the squalid rudeness of savage life, and with no companions during those long years but the wild men of the woods. With them he lived as a benefactor and as a brother, sharing their coarse fare, their disgusting modes of life, their wants, their perils, their exposures, under the stern inclemency of a hard climate, always holding his life cheap in the toil of duty, and at last yielding himself a victim to dangers he disdained to escape. And all this, that he might gather these rude men, as he believed, into the fold of the Church; that he might bring them to what he sincerely held to be the truth of God and the light of heaven."

Added to this, he was a man of marvellous austerity of life. Wine never crossed his lips; his only food was Indian hominy and sometimes only nuts and acorns, and in the three latter years of his life he often felt the pangs of starvation. At the summons of obedience he traversed the continent again and again amid untold dangers and fatigues, never omitting his yearly spiritual retreat in distant



SITE OF THE RASLE MASSACRE.

Quebec, which it took him a month to reach, and never even changing the time lest his desire for it should slacken; dragging his crippled limbs after his savages in their hunting expeditions or wars, pursued like a wild beast for more than a quarter of a century by men who hated him only for his faith, who chose every means to misrepresent and malign him, and who finally butchered him and treated his corpse with the foulest indignity. The hero who, clearly foreseeing the issue and who was strong enough to tell his superiors when they beheld the clouds gathering around him: " I will not withdraw; it is proper that I should die with my flock," ought to be out of the reach of even the suspicion of evil. But the disciple is not above the Master.

The death of Rasle was the death of the mission of Narantsouac. Father Syresme visited it occasionally, but its life had gone out. We find in Bancroft that Benedict Arnold, on his way up the Kennebec to attack Quebec, encamped there on October 4, 1775, and his diary tells of his seeing " the vestiges of an Indian chapel, a fort and the grave of the missionary Rasle." Finally, on August 23, 1833, on the anniversary of the martyr's death, Bishop Fenwick, of Boston, who loved and admired Father Rasle, came to dedicate a monument erected to the honor of this great apostle of Christianity in Maine. Protestants and Catholics united in the movement, for Rasle is revered in Maine. Though difficult of access, thousands of people gathered in the lonely place. Among them were delegates from the Penobscot, Passamaquoddy and Canada Indians. Possibly those of Narantsouac, if there were any left, had been lost in one or other of these three tribes. The text of the Bishop was " The memory of him shall not depart away, and his name shall be in request from generation to generation." Perhaps it was prophetic, and Father Rasle may be one day Maine's patron saint, and Narantsouac a place of pilgrimage.

T. J. Campbell, S.J.

SOME EMPTY BENCHES AT STONYHURST.

An old, black, japanned-tin box of mine holds a heterogeneous assemblage of easily-portable souvenirs. For instance, there is a reporter's pencil with which Sarah Bernhardt once hurriedly wrote her name on the back of a photograph; *item,* one thin leather-covered notebook, in which a very green reporter on a daily paper, somewhere on the banks of the Ohio, took notes of about a score of weddings and funerals, besides a killing or so, before finding out that wads of copy paper serve much better than the Persic apparatus of leather-covered notebooks; *item,* sundry signed photographs of musical and theatrical "stars," given in appreciation of "nice notices"; *item,* buried under all this detritus of comparatively recent years, a very miscellaneous bundle of much more ancient photographs.

From this last lot was dug out an old-fashioned *carte-de-visite,* hardly ever thought of in all these many years. On the back of it was a faint design of a tower with two turrets sticking up like a pair of ears, and the print itself, very dark, and overcrowded with detail, gave a glimpse of still water between branches of trees above and some plain wooden benches below. A close inspection would hardly discover anything more, except that this might make a very pretty landscape composition, if it were carefully enlarged. And so the little old photograph was handed over to a competent artist to be dealt with by the latest resources of photographic science. The enlargement was a great success, and there issued therefrom a remarkable procession of resurgent memories, each leading a file of others after it. The new picture, about 12 inches by 6, shows two wooden benches, empty, standing out very plainly beneath drooping boughs; on the water gleaming between the boughs and the benches there is an old rowboat, close under the bank; over some trees in the far background anyone who knows where to look for it can make out a pinnacle of the Tudor-Gothic church, while the monotonous outline of the 1840 wing and the turrets of the main tower are unmistakable.

But for nearly thirty years Stonyhurst has had no actual view corresponding to what this picture shows. It is the recalled shadow

SOME EMPTY BENCHES AT STONYHURST.

of a vanished substance. Most of the elements in the composition ceased to exist very soon after the photograph was taken—taken by some " crow " with the eye of an artist and the practical skill of a laboratory worker—and that was in 1875 or 1876. The church is still there, and some of the trees; but the 1840 wing (so serviceable and so incessantly criticized while it lasted) and good old " Shirk," both are gone; where they stood, and where stood that row of trees on the far bank of the pond, now stands the dignified new Academy Room and the new west wing, built by Architect Hansom, son of Hansom-cab Hansom. The pond was drained off in 1876, and this reminiscent can speak of the poor old boat only in its decrepitude, when its occupation was gone. The benches, however, were still hearty in my time, and the picture wonderfully recalls those who used to sit there. The names of nine or ten of them who have passed on to another world readily occur to me, and of them I may freely speak.

In the picture the benches look as if St. George Mivart, the biologist, might just have left them, with his friend, Father Thomas Harper, who wrote " The Metaphysics of the School." Father Harper was the champion of Scholasticism—as he conceived it—in anticipation of what Leo XIII did for its renewed glory. Mivart, a convert, whom Huxley, W. K. Clifford, and the other leading agnostics of the seventies acknowledged for an extremely difficult adversary, would come to Stonyhurst and wander about the grounds with Father Harper, diligently inquiring—so we small fry understood—about the true and authentic Scholastic ontology. Whatever his opponents may have thought about his interpretations, Father Harper unquestionably was sincerely devoted to the Angel of the Schools, and I shall never forget his childlike smile of affection as he fondled the polished calfskin back of a " Summa," murmuring, " Dear, dear Tommy! " He had once been a curate to Robert Sydney Hawker, the brilliant, extravagantly eccentric poet-parson of Morwenstowe, who wrote " Come to Thy God in Time," and was reconciled to the Church on his deathbed. Father Harper was always ready to laugh, being an ardent follower of Faber's spirituality, with its adage, " The devil fishes in muddy waters," and when he laughed his jolly little brown eyes fairly scintillated. Of course he could tell many a funny story about Hawker, and about himself he would sometimes tell us, though always rather unwillingly, one, now classic, story of a preturnatural visitation which took place in Hawker's parish, a story which has long since been published in Lee's "Glimpses of the Unseen," and pretty thoroughly canvassed by psychical researchers. One little personal anecdote of Father Harper's was of a quaint and startling experience that came to him when, as a young Anglican minister, he sincerely believed in his own Orders. It was at his birthplace in Perthshire; he had been celebrating the Communion Service, and an old woman whom he recognized as his own old nurse was kneeling devoutly among the congregation. Some of the wine being left over at the end of the ceremony, he had called the good old soul to him and, agreeably with the rubrics, handed her the chalice, with the prescribed form of words. She took it, inclined her head respectfully, and—

"Here's your verra gude health, Maister Tammas!"

The mirthfulness so invariably exhibited by the author of "The Metaphysics of the Schools," should be, I think, set down to the credit of his heroic fortitude, for he was not only a hard worker, but an invalid. Metaphysics was his enthusiasm; he seldom talked about it in his playtime, but worked at it with all his might. Before the days when I knew those old benches, he had withstood Father Bayma to the face. Father Bayma, a Sicilian, a mathematician by training and natural gifts, came to Stonyhurst in the early sixties and was there assigned to teach cosmology, which in scholastic philosophy is an important development of ontology. He profoundly and subtly elaborated, out of Boscovitch, the great Jesuit philosopher of the eighteenth century, and out of the medieval Schoolmen as he himself understood them, a theory of the ultimate composition of matter which Father Harper and others less notable regarded as antagonistic to the Faith. There never was any reasonable doubt that Bayma believed himself a true follower of St. Thomas, but the question of philosophical soundness was decided against him, and he, being a saintly man, setting the practice of charity and obedience before any ontological theory, asked to be removed form Stonyhurst and given some other employment. So Father Bayma was sent on to the young college of Santa Clara, in California, and in California he ended his earthly pilgrimage. He left in England one little spiritual book (I forget its title), which some have thought comparable to "The Imitation of Christ," and one philosophical, or mathematical book, "Molecular Mechanics," which begins with, "Matter is that which possesses activity, passivity and inertia," or words to some equally simple effect, and passes on in a page or two to triple integrals. Dozens of copies of "Molecular Mechanics," their pages uncut, were gathering dust, in our time, in the garret of the Stonyhurst Seminary (St. Mary's Hall), but if the book contained any heresy it was all much too tightly knotted up in its web of ontology and triple integrals to hurt us young ones, who knew of its author chiefly by the tradition of the wonderful "monocycle" he had invented—a locomotive contrivance which might have far outstripped the bicycle, both in date of appearance and in speed, if it had not shattered itself against a stone wall, at the same time coming near to shattering its inventor. I have heard that Stokes, who died President of the Royal Society, said of Bayma's "Molecular Mechanics," that, unfortunately, few men capable of following its mathematical reasonings could also grasp its metaphysical conceptions. Three with whom I have talked sitting on those Stonyhurst benches knew the book fairly well, and they had all been pupils of Bayma, and were all reverently devoted to his memory. They have all passed on to where St. Ignatius has welcomed them as good and loyal sons, and no doubt "dear, dear Tommy" has made it clear to them, and to Father Bayma and Father Harper, who are with them, how unanimously right they all really were about the ultimate composition of matter, and at the same time how identically wrong —how perfectly of one mind, when they thought themselves so hopelessly at mutual variance that only the silence imposed by holy obedience could safeguard their fraternal charity. These three were Stephen Joseph Perry, John Elmsley Moore, and Sylvester Joseph Hunter.

The world, particularly the scientific, knew Father Perry, F.R.S., as first, the Jesuit who every eight years took command of a British man-of-war and a government expedition to Madagascar, or Murderer's Bay, or the Kerguelen Islands, or some such inconvenient place, for the purpose of observing the transit of Venus across the Sun's disc; secondly, as a solar physicist who had done something to continue the work of his great master, Secchi; thirdly, as director of the government meteorological and magnetic observatory at Stonyhurst. Those who knew used to say that terrestrial magnetism was his forte; that may well have been, for he seemed to take it very seriously. This reminscent deponent can only say, *per contra*, that Father Perry's lecturing on conic sections, judged by its effects on his pupils, was a very weak point; he never seemed quite able to regard the subject as affording any adequate opportunity for intellectual exercise, covered as much of it in an hour as would keep an average human brain busy for a day, and found time for puns to boot. In due respect for the memory of the Stonyhurst fathers of that day, I ought to mention here that there was only one other punster among them: the author of "The Metaphysics of the School." It should also be observed that this estimate of Father Perry's efficiency as a guide for beginners in conic sections may have been biased by my own shortcomings, for, come to think of it, there were two boys—mere boys, too, not young men—in that same class who really seemed able to follow the lectures; one of the two is now Father Aloysius Cortie, S.J., and the other is Bernard Partridge, cartoonist to *Punch*. But, indeed, as we, his juniors, thought of, and felt, his character, Father Perry was no scientific big-wig. To the Royal Society, and the Astronomical, he might be a very mature, even grave and reverend, person, but to us he was—on those benches, at least—a singularly innocent, overgrown boy. Perhaps St. Aloysius, his especial devotion, kept him so. In fact, our set were too old for him; left to his own choice, he preferred the real boys, and the boys tagged after him whenever he crossed the playground to visit his equatorial or his subterranean magnet things, and made doggerel rhymes about him, like those which Dicky Doyle (another *Punch* artist) had made in a former generation, and which Father Perry used to repeat with never-failing appreciation. When he came back from one of his Venus-transit expeditions, and we wanted to hear all about it, he would tell us over and over again about the wonderful cricket match on Kerguelin Island, where he had captained the Astronomers against the Royal Navy, and the even more curious incident of the Southdown sheep he had caused to be put ashore to graze—for future use—on some desert shore the name of which I have forgotten. In a few weeks the officers of the ship had to stalk them with rifles, just like antelopes. Then Father Moore smiled, gently shook his head, and murmured: "Of such is the Kingdom of Heaven!"

To Father Moore the character of Father Perry seemed to present almost as fascinating a study as the exact science in which they both excelled. Father Perry, an Englishman, used his mathematics as he used his magnets and his telescopes, for practical research, hardly giving a thought to the intrinsic wonder and beauty of the instrument itself. Father Moore, an Irishman, though a convert, revelled in pure mathematics as an artist revels in form and color; he admired and loved the work of the Hindoo mathematician, Ram Chandra, for his own mind had a decidedly Hindoo taste for disporting itself among abstract subtleties and bewildering paradoxes; he was a natural logician and psychologist. His innate fondness for psychological experiment must have had much to do with his wonderful power as a lecturer. The chief in our class of six belonged on this side of the Atlantic, and I think he will bear me out in saying that Father Moore's lectures on the calculus were superb exhibitions of high pedagogy. In the first place there was the truly "grand air" with which he would prelude by turning back his right cuff and daintily picking up a choice morsel of chalk between forefinger and thumb; then came the fluent, brilliant exposition and the exhibition of his favorite "Socratic method." We used to credit him with an almost preternatural power of reading one's mind through one's eyes, but, in addition to this, he had a superlative knack of asking each man just that series of questions which should lead that particular man through—not over—his particular difficulty. Somewhere in the *Hinterland* of the Infinitesimal, where Father Moore was our guide, there used to be, in those days, a thing called Arbogast's Theorem; and even without the sight of the old photograph to revive the memory of those days, I have never forgotten the occasion on which Father Moore introduced us to the labyrinth of Arbogast. It took him half an hour of fluent discourse from the assumption of the demonstrative chalk to the last touch on the board that completed his analysis and closed the resulting series without one moment of hesitation, one shadow of uncertainty, or one least blur of vagueness in the whole intricate course of his exposition. His final touch to the blackboard was like the closing chord of a grand fugue, and one or two of us, very naturally forgetting sublunary class-room conventions, applauded—as seemed inevitable. But Father Moore only turned from the board slowly, with tightly-compressed lips, threw his head back, and seemed to draw a painful and surprised breath through dilated nostrils. And immediately the applause was hushed into penitent silence.

Even if I had not heard him say as much, it would have been very evident to a pupil of Father Moore that he perceived mathematics as the intellectual idealization of music, and while he no doubt enjoyed teaching as a kind of psychological athletics, he was also a musician both intellectually and sensually. It is true that he was not a frequent attendant at the concerts in the (old) college academy room, but for this the reason was not far to seek; even apart from the very popular character of the selections which charmed Father Perry, Father Harper and the boys, the realization achieved by our amateur entertainers would have fallen short of his conception to such a degree as to painfully jar a nervous system which was morbidly sensitive. Still he had his compensations. For instance, it was soon after the first public performance in London of Berlioz's " Faust," which was then considered too " advanced " for most concert-goers, that I found Father Moore busy with a full score of that composition. He was thridding the mazes of the introduction, smiling ecstatically, as if his inner ear heard all the splendor of the orchestration, and he would have introduced me, too, to the esoteric beatitude of it, then and there, but I had the grace to tell him honestly that all those dots on the page conveyed no idea of a design to my untutored mind, which confession saddened him, for he was a sympathetic man, and " wished all men as rich as he."

The sensitiveness of Father Moore's nerves was not merely temperamental. Before these old days, in still older days, when Father Moore was a young scholastic, he had overstudied at mathematics, metaphysics and such indigestible things; consequently his liver had become chronically deranged, very much to the prejudice of his working efficiency. Estimated in advance by his intellectual ability and his appetite for work, he should have left some notable monument of scientific power; as it was, he had the mortification of being always obliged to go, as it were, under half pressure. There was a tradition of his having been remarkably successful on the mission. In London Father Moore's penitents had been more in number than any one confessor could handle easily. And yet he was notoriously intolerant of the ultra-devotee type. One Saturday afternoon a throng of dutiful Christians waiting their turns outside his confessional were suddenly aware that the little oak door with his name written over it had opened, and in the opening stood Father Moore himself, who addressed them to this effect and in as plain words: " My good people, I am very sorry that you should be kept waiting for such an unconscionably long time. There is a person in here who seems resolved to stay until the church is locked up for the night, and I see no way of altering her determination." With that he disappeared, and his door closed again. Then the little door next to that one opened, and, much to the relief of the waiting crowd, a veiled lady crept out, looking like an allegorical figure of Penance.

It used to be said that at Liverpool he had been the favorite spiritual director of all the Fenian Brotherhood sojourning there; and they were numerous, as everyone knew. The gossip may have grown out of the two incontestible facts, that Father Moore was as decided in his sympathy for the Fenians as his casuistry would allow him to be, and that he was an extremely indulgent confessor—to those who did not take too long. But, however it may have been about all this, I made the acquaintance through him of a very interesting gentleman, who, when Allen, Larkin and O'Brien were arrested, was wanted by the Manchester police as having contributed to the killing of Sergeant Britt by the loan of a revolver, and who told me how it felt to hide in a dark, damp water butt and wish the Bobbies would get through searching your house. Certainly Father Moore's preaching, while he was stationed at Liverpool, attracted so much attention as to make him, locally at least, a celebrity, and this brought him one uncommon opportunity for doing good. Certain extremely sportive young men, in the course of a midnight orgy, thought it would be amusing to go and summon him, on a sham sick call, to a vicious resort of the worst character. He answered the call promptly, taking with him the Sacramental Oil. When he found out the truth, the joke was reversed. The jokers must have been utter strangers to their man, or they would have known the hopelessness of embarrassing a man who, if he had ever in his life felt embarrassed, had never looked it. He had been expected to run away, shocked and abashed; but, instead of that, he only discovered just enough irritation to give heat to an *extempore* sermon which he then and there preached to an awed and conscience-stricken assemblage of both sexes such as he could never have had an opportunity of addressing in any church. And it was reported that that particular den of vice was out of business for some time after.

However much this story may have been piously exaggerated before it reached me through one of Father Moore's admirers in those long-ago days, it certainly fitted his character. He had in its highest refinement that *aplomb* which Lever somewhere claims as a specially Irish quality, and Sheridan exhibits in his Sir Lucius O'Trigger. If Sir Lucius (who had an ear for music, too) had entered religion, it seems to me he would have become like Father

Moore—or if Father Moore had not entered religion he would have been a more godly Sir Lucius. That his lesser gifts should have been so serviceable *ad majorem Dei gloriam* only makes one regret the more that his more important talents did not leave their mark in scientific literature. So far as I know, nothing of his has ever been published except a few pieces of church music—notably, his setting of Faber's hymn, "Immaculate, Immaculate!" Although he was an accomplished organist, he did not often perform either in the big church or even in the Seminary chapel, but Mr. Zuleta, then the chief working musician of Stonyhurst, and Mr. Charles Blount, in those days our only exponent of plain chant, and Father Sircom, conductor and *Kapelmeister* at the College, as well as Mr. Gretton (afterwards Father Gretton, of the London *Messenger,* and now with the Saints), all received help in one way or another from Father Moore's musical science. But, though he was an authority whose opinion was always valuable, probably the greatest of his musical-scientific achievements, as known to the Benches, was his final ascertainment of Father Hunter's tone-deafness.

Father Hunter, the third of the Bayma men I have taken upon me to talk about, was also a very big mathematician, and also a musician within his own limits. But musical notation spoke to his eye only. Given a melody written in the treble cleff, he could, so to speak, proofread it—make sure that it was all theoretically correct—and then write the proper chords to it in the base cleff. But his ear could detect no difference between, say, "Rule, Britannia" and "Yankee Doodle." Now he was an obedient man, such as St. Ignatius loved, and so, when the Rector of Stonyhurst, not understanding, told him to go over to Goosemarch and sing Mass there—*sing*—he went without a word of protest. It was like one of those episodes one may read of in the lives of the Saints, only the miracle did not follow. Father Hunter returned to the College and reported: "At the point prescribed by the rubrics I turned and—let us say, uttered—uttered the words *Per omnia secula seculorum.* But the choir, it seems, could not say *Amen.* In fact, from the inarticulate sounds which proceeded from the organ-loft, one might have supposed the choir were strangling. And after that I thought myself justified in using a merely conversational tone." It may be taken for granted that the Goosemarch choir came very near to hysterics that day. It interested Father Hunter's investigative mind to solve the problem: how far did this remarkable tone-deafness of Father

Hunter's go? Was it total, or had Father Hunter the rudiments of a tone-sense in him? Father Hunter himself was no less interested in the problem, so they planned between them a crucial experiment. Father Moore took his seat at the key board of the organ in the College church and performed two different pieces of music, while Father Hunter stood under the loft, where he could not see the performer. The subject of the experiment was not told beforehand anything about the character of the performance; he had only to listen, take note of his impressions, and report on them. Father Moore played a very simple melody; that finished and after a pause, he pulled out all the stops and pressed with his whole weight on the manual. When the din ceased Father Hunter deposed to having "perceived that the second performance was decidedly louder than the first," but as to whether the two were in other respects identical, like, or unlike, he had no idea whatever.

Father Hunter had other peculiarities. Take him all in all, he was the most unclassifiable man—the nearest to being absolutely unique—I have ever known. All that could ever be predicted of anything he did was that it would be done thoroughly, and that its intention woud be purely *ad majorem Dei gloriam.* I think it was Father William Humphrey who said he had known Father Hunter for years and never been able to catch him saying anything commonplace. Even his conversion to the Catholic Faith was quite unlike that of any other man I know of. The run of converts in those days were either Oxford men or Oxonianized, or else Puginians. Like Father Richard Clarke, of St. John's, Father Harper, of Queens, Father Gerard Hopkins, of Balliol, Father Dover and Father Ross, of Exeter, Arthur Marshall, of Christchurch (who wrote "The Comedy of Convocation"), they had become, in their youth, more or less imbued with the High Anglican ideas of Newman and Pusey, and had been prepared for the Church by absorbing the anti-Protestant atmosphere that has hung about Oxford ever since the days of Laud. Some again, like John Bentley, the architect, the disciple and friend of Pugin, and lifelong student of all things medieval, were drawn by the influences of the Gothic revival. In strong contrast, Father Hunter's early tendencies seem to have been formed by anti-Oxford, anti-Laudian, and anti-Gothic environment. He was a son of Joseph Hunter, a famous Shakespearean critic in the earlier nineteenth century, and on both sides—Hunters and Sylvesters—was descended from stubborn Yorkshire, or at least

North-country, Parliament folks. This may have partly accounted for the evident glee with which he would explain why some families in rural England kept up the old custom of dining off a calf's head on the 30th of January, the anniversary which the Church of England calls the "Commemoration of King Charles the Martyr." Then, instead of Gothic traditions, he had learned at St. Paul's School to reverence—if, indeed, he ever learned in his youth to reverence any traditions—the traditions of the sixteenth century and the New Learning, so closely associated with the memory of Colet, the friend of Erasmus, enemy of "monkish" lore and founder of the school where both Samuel Pepys and Father Hunter learned. At St. Paul's Father Hunter had learned Latin and Greek in such a fashion that when I had the blessing of making his acquaintance he could still repeat every line of the Ars Poetica and every Ode, Epode and Epistle to which Horace ever put his name, not to mention an astonishing *verbatim* acquaintance with Virgil and Homer—all the fruits of the old-fashioned schoolboy game of "capping verses." By a strange natural defect, which was probably akin, physiologically, to his tone-deafness, he would pass his own brother and sister in a narrow street, in broad daylight, without recognizing them; but for a wrong accent on a scrawled page of Greek exercise he had the eye of a hawk; and, although he could not tell one tune from another, even by the rhythms, his ear was never known to miss a false quantity.

From humanistic St. Paul's School he passed on to Trinity College, Cambridge, with its atmosphere of Bacon's iconoclastic philosophy; of Milton, the poet of Calvinism, and of Newton—the three great glories of Trinity—not to mention that Macaulay, the great apologist of Whig-Protestantism, had left Trinity not so many years before Hunter matriculated there. In the Cambridge University Calendar, the Tripos list for one of the years about the middle of the last century—whether 1852, 1853, or 1854, I am not sure at this moment—gives the name of Sylvester, afterwards the famous mathematician, as Senior Wrangler, and of Sylvester Joseph Hunter as third or fourth. After that Mr. Hunter went to Lincoln's Inn, was called to the bar there, and made his mark as an equity draftsman and as the author of "The Suit in Equity." Within ten years, through influences totally incomprehensible by the natural reason of man—necessarily unlike the Oxford-Pusey-Newman and Puginesque influences which were then determining the spiritual future of so many other men—he was swept into the great Net which " gathereth fish of every kind," and soon after abandoned a prosperous and growing practice to enter the Society of Jesus.

All this is indeed a wandering far afield from those benches under the Stonyhurst trees—the trees of the Duchess's Walk. But I said at the beginning that each memory led a file of others after it, and so it has been here. Of Father Hunter I knew, apart from my experiences under those beech-boughs by the drained pond, much more than of any other Jesuit Father, and I owe him more, it seems, than to any of the others—which is to say, more than to any other one man I have ever known. Circumstances made opportunities for me, and practice taught me ways, of getting him to talk a little now and then about himself. He told me that after being received into the Church and before he entered the novitiate, he had heard for the first time in his life the sequence *Lauda Sion*, read by a priest whose Low Mass he was serving on the feast of Corpus Christi, and it made so deep an impression on him that he had committed it all to memory before sitting down to breakfast that morning. I never heard him say that *Lauda Sion* was a glorious composition, or even that it was a good thing in its way; but he had committed it to memory the first time he met it. This was his way of being enthusiastic. He used fewer, and more thoughtfully chosen, adjectives than anyone else, and his adjectives had no superlative degrees, it seemed, so that very young, or dull, people imagined him to have no sentiment, because his sentiment was all converted into driving-power. Sometimes people thought him lacking in cordiality because, on meeting the pupil of a year ago, he would address him as a perfect stranger; but, as a matter of fact, he entirely failed to recognize his own brother, who came to visit him at Stonyhurst by appointment.

The kind of man Father Hunter commonly impressed people as being—a mathematician with a strong natural bent for experiment and inductive reasoning—also a man to whom irony and even a subdued sarcasm was as much a conversational habit as swearing is to some—such a man one would hardly guess to have been the subject of a preternatural visitation. And yet it would not be difficult, here in New York, and to-day, to find unexceptionable personal corroboration of the story, which he himself once told me: On a certain morning during the period of his novitiate, he was sent for by the novice-master; immediately on entering his superior's room he said: " I know what you want me for, Father. It is to tell me of the death of ——; she died yesterday. I saw her last night at my bedside, and she told me." And, in fact, the novice-master, having opened a letter addressed to Brother Hunter, had at once sent for him to communicate this very piece of news. When Father Hunter told me this, I remember asking him what reason God could have for permitting for no apparently adequate object, such a violent interference with the divinely-ordained course of nature, and he said that the difficulty in understanding such things probably arose from our human inability to see the sequence of events in our lives in their true perspective. "Don't you think that sometimes what seems to us in this life a very trivial thing may be vastly important in the essence of things, and *vice versa?*"

It hardly needed the sight of the old photograph to recall this particular memory of Father Hunter to me. He used to say things (generally as questions, with his modest, tentative, "Don't you think") that compelled one to remember them, just because the meaning of them could not be taken in all at once, but piqued the mind to keep thinking and turning them over, until chapters of philosophy had been raveled out of them in one's own home-made fashion. "The Suit in Equity" (if I have the title of his law book right) may have been a very good mental exercise for his young manhood, but it seems now that his "Manual of Theology" was the work for which he was all along training. Luminousness—the quality which lawyers prize so highly in judicial and didactic utterances—was a great gift of his, manifested in a power to state a subject in such a way as to make it intelligible to minds that would otherwise have found it simply chaotic.

For some years Father Hunter taught physics to the Stonyhurst candidates for the London Universty Matriculation. Here his illuminating ability had fine scope. The boys he had to teach—Rhetoricians, averaging about 16 years of age—had had, like other English schoolboys of their standing, in those days, five or six years of such training in the Classics as to make the literary part of the London University examination look almost childish to them; but the real good of the ordeal was in its inflexible demand for thoroughness in applied mathematics, in the principles of light, sound and heat, and in chemistry—the very subjects which would strike the average Stonyhurst Rhetorician of those days as matters fairly beyond human comprehension. The papers were always set with a diabolical ingenuity which made it virtually impossible to pass by "cram";

it was useless to know the stuff by rote; it had to be understood. Moreover, this University had never heard of "conditions"; you passed in all the subjects at one go, or you were plucked, with kind leave to try again at all of them every June and December until you succeeded. And, lastly, though one spoke with the tongues of angels and of men, and had not physics ("Nat. Phil."), it profited him nothing. And so it might be appropriately carved on Father Hunter's tomb that he succeeded in convincing the Stonyhurst Rhetorician that the human mind is naturally capable of comprehending the exact difference between acceleration and velocity, between light-waves and sound-waves and between temperature and specific heat. After his time the tradition of dreading that "Matric. exam." was fairly broken, and "Nat. Phil." was robbed of its sting. It may be interesting to mention here three names from the last—or last but one—matriculation class which Father Hunter taught at Stonyhurst: Richard Sykes, Herbert Thurston, Thomas Slater—names one not infrequently sees printed in good company nowadays.

It was hardly to be expected that mere schoolboys should see much below the undeniably somewhat comical surface of such a character. The Stonyhurst boys called Father Hunter "Toddy" and mimicked him, which almost anyone could do after a sort. I never believed that he cared a rap whether anyone made fun of him or not. If such a thing may be said without impiety, he hardly needed to cultivate the supernatural virtue of humility; the man's head was too full of bigger things to leave room for thoughts of *amour propre;* in his own view of it, his personal peculiarities were, I feel sure, just curious natural phenomena, interesting enough as such, but not more interesting than dozens of others he was familiar with. As a vaguely understood intellectual wonder, the boys respected him in their simple hearts; but they never liked him as they liked Father Perry and so many others. Boys are rarely attracted to very original characters; they instinctively cling to conventional form. And Father Hunter had once strangely traversed Stonyhurst conventions. It may not be easy for Americans to realize that the Stonyhurst boy of those days—whatever may be the case now—was deeply attached to the tradition of corporal punishment. In the first place, the "tolley" (a special, traditional form of *ferula* applied on the palm of the hand) was a Stonyhurst institution older than Stonyhurst College itself, dating from the foundation at St. Omers a century before the Shireburns had added the big tower to their manorhouse at

Stonyhurst, and two centuries before the Jesuits occupied and enlarged it. Stonyhurst sentiment was intensely British both in its loyalty to precedent and in its leaning towards the more brutal method, wherever there was any choice. Now, Father Hunter, a St. Paul's boy, had in his tender years received his physical education in the ways ordained by Dean Colet; therefore, when he assumed, by obedience, the duty and the right of sending up Stonyhurst boys for "six" or "twelve," or "twice nine," he himself, having had no previous experience of the Stonyhurst "tolley," had to go through the rather unpleasant ceremony of "twice nine," as is customary in such cases, so that he might not prescribe without knowing the strength of the dose. The prefect who officiated on this occasion was a "tolley" virtuoso, and he did his best to bring out the resources of his instrument. The sequel: the first boy who forced Father Hunter into the dreaded necessity of ordering "tolleys" was sent up for *three*. The order had to be repeated several times, very distinctly. No Stonyhurst boy, since the day when the Liège boys tramped over the Fells from Hull and became Stonyhurst boys, had even been ordered *three* "tolleys." At first., therefore, there was astonishment (as always was at Stonyhurst when anything was done which had not been done), then hilarity, becoming more and more derisive as the culprit, blushing to the roots of the hair, hesitated, doubting whether any law existed by which he could be compelled to submit to the degrading effeminacy of just three "tolleys." But Father Hunter was inexorable; he knew by experiment that three of those impacts on the palms of the hands were the limit of physical suffering which could be righteously inflicted on a mere child like this, since "twice nine" had been nearly six times as much as he himself could well endure without howling aloud; the bad boy had to go and get three. Long after that day the playrooms resounded with laughter, and the study place was disturbed by titterings over the story of "Go and get three"; and in other places I have heard grown men in religious black try to mimic the tones in which "Toddy" kept repeating his famous command. They said that this first was also the last time Father Hunter ever had to send a boy up for "tolleys"; a horror of being stigmatized as the puny recipient of three made the boys very careful in his class, and perhaps some of them suspected an abnormal—a pitiable—tenderness of heart which it would be mean to impose upon. But there was an enduring humor in the situation which I suspect Father Hunter long enjoyed in secret.

But while "to the general" of Stonyhurst boys he was only a queer, funny man, still, putting my memories together with a few facts in the recent history of English Catholicism, the theory has grown in me that to have appreciated Father Hunter in boyhood has often been a presage of distinction in manhood. The three pupils I have already ventured to name were all happily precocious in this respect, and without risking too much faith in inferences drawn from these palimpsest memories, I may perhaps set down Father Herbert Lucas as, humanly speaking, a Hunter-made made. The Jesuit descendant of the Quaker stock and the Jesuit descendant of the Roundheads seemed to be mutually sympathetic. Mr. Lucas, I know, was one of the scholastics who most delighted to take long walks with Father Hunter, and that implied the absorption of much wisdom, if the younger man was a good intellectual absorbent. Indeed the Stonyhurst benches do not remind me of Father Hunter as of one who often sat on them, for he was much more of a walker than a sitter, both talking well and listening well as he walked. It seems nothing like twenty years since I last saw him pacing briskly up and down the path under those beech trees by the benches, while the sun was going down behind Pendle, across the valley. A row of other black-gowned figures are with him, also pacing briskly, so as to keep up with him and not miss a word. The others wear berrettas, but his is reserved exclusively for use on occasions demanded by the rubrics; his thumbs are hooked into his armholes in a gesture that may be a survival of old forensic habit, and his stocky figure makes the loose, English-Jesuit gown look too short for him; also, the two wings that ought to hang down a yard or so from his shoulders are tied in knots—his original way of remembering little things, and rather comical in its effect. He is chuckling aloud—but not at all loudly—just as a man chuckles who in the very bottom of his heart thanks his Maker for every really good joke—chuckling at something that one of the scholastics has been saying. (Is it Dobby? The light is poor under these trees.) Now Father Hunter is going to say something, but the ringing of the seminary bell silences him. The bell rings again—and again—and one more long peal, as the deep boom of the big tower takes it up. The black gowns all go away in silence; the benches are empty; I can hear the branches overhead rustle, and the gravel crunch underfoot. Now the sun has quite gone down behind Pendle, and it is twilight.

EWAN MACPHERSON.

A FRANCISCAN APOSTLE; HIS HOME AND HIS FLOCK.

(*Continued.*)

At the accession of James II, when Catholics began to breathe again after the cruel persecution, she founded and endowed a charity by which a priest might be supported at Harvington, and another at Buckland; and another charity she similarly originated and secured in favor of Douay College. These last benefactions were unhappily engulfed in the new wave of persecution which accompanied the landing and usurpation of Dutch William. A well-known and learned priest, the Rev. Silvester Jenks, owed his education to her bounty. He was ordained priest in 1684, and on account of his great abilities was called by King James II to London. After the revolution he escaped to Flanders, but returned and died in London in 1715. He was appointed to succeed Bishop James Smith, Vicar Apostolic of the Northern District, but died before his consecration. He was the author of a number of learned and devout works.

During the reign of James II, some of the Catholics had ventured to build public chapels, but no sooner had the king taken flight than mobs were incited in many parts of the kingdom to destroy these chapels on a fixed day, which was afterwards known as "Running Thursday." Among others, a mob from Alcester demolished Sir Robert Throckmorton's chapel at Coughton, the Franciscan chapel in Birmingham was burnt, and a mob from Kidderminster came to Harvington, and finding the bridge over the moat withdrawn, shot through the large oaken doors at Lady Yate. As we saw, the bullet-hole is still visible.

"When nobles forced the king to run
And took away his crown;
Then running mobs enjoyed the fun
Of knocking Popish chapels down."

At the decease of good Dame Mary Yate, in 1696, her estates passed to her granddaughter Mary, for both her son Sir Charles, and her grandson Sir John Yate, had died before her. Mary Yate, who was the sister and sole heir of Sir John, married Sir Robert Throckmorton, of Coughton, Bart. Thus Harvington and Buckland passed into the hands of the Throckmorton family, in whose possession they still are. And thus it is that up to this day the home of the martyred Franciscan has ever been in the hands of Catholic owners, and has ever continued to shelter a priest to minister to the faithful of the district.

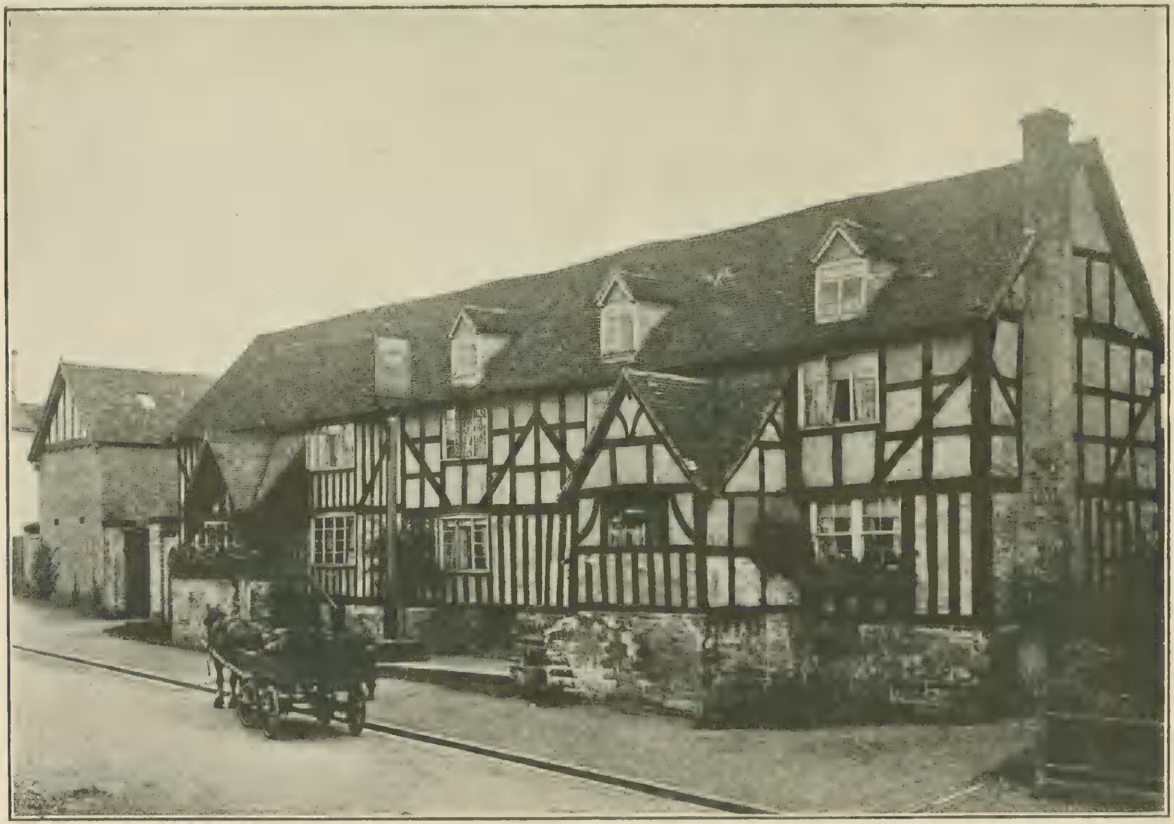
It was in 1743 that the new chapel which we have described was opened with infinite precautions, formed out of the garrets of two adjoining cottages standing within the safe enclosure of the moat. Special care was taken to secure facilities for the escape of the officiating priest to one of the hiding-holes within the mansion, in case of the approach of danger.

This plain and lowly room remained the chapel until in 1825 the new church was publicly opened, this time outside the moat.

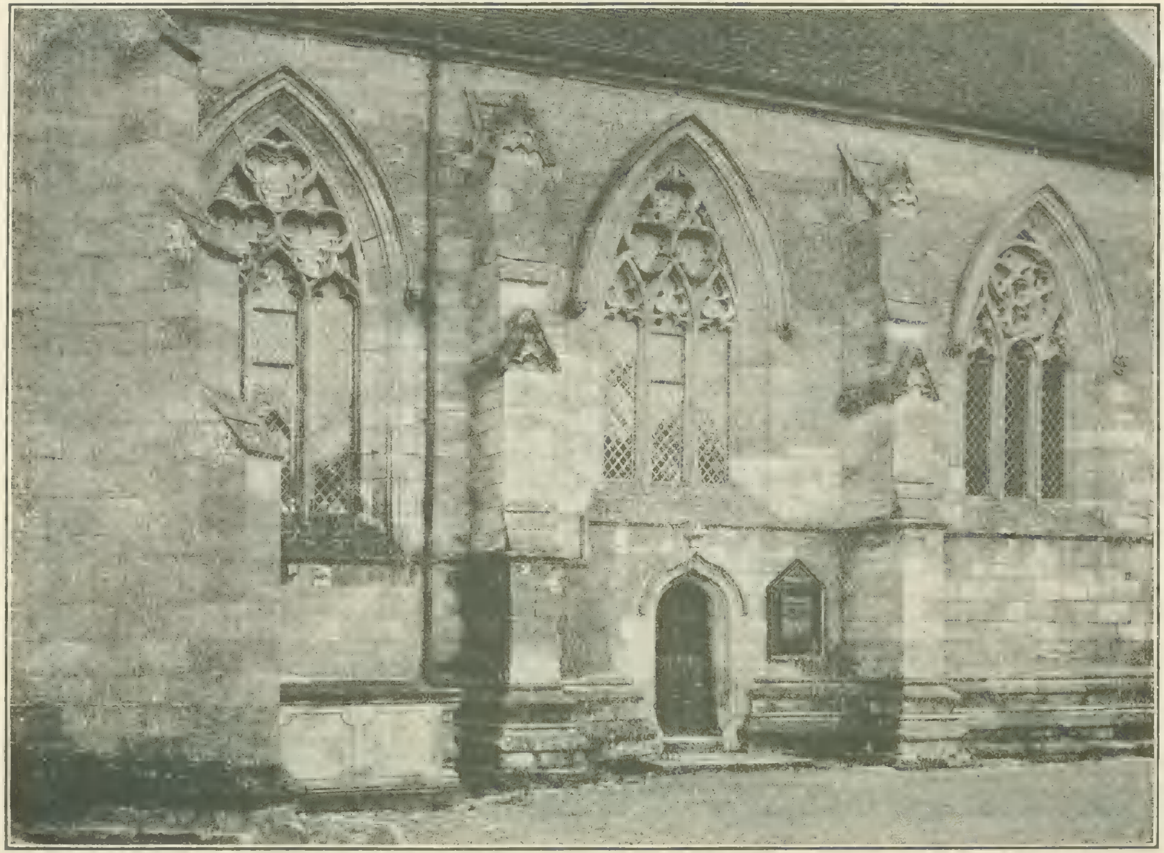
Chaddesley Corbet and Harvington have many another tale to tell, but we pilgrims could not linger to hear it. We had yet to visit other spots consecrated by the memory of the martyr. A couple of miles brought us to Rushock, where he had been captured in the house of his friend, Mr. Finch, in December, 1678.

There are few lovelier spots in Worcestershire than this orchard-covered hill, on which the manor house and little church of Rushock stand. The orchards at the time of our visit seemed literally afire with the bright scarlet apples with which the trees were loaded, and the autumn tints of the leaves glowed in the October sunshine, as we mounted the picturesquely winding lane, set deep in hedgerows, which leads to Rushock Court. Of the old house in which the martyr was taken, little or nothing remains. There is one old wall in the garden which probably formed part of it, and that is all. But the view of the smiling valley around remains the same as when he gazed on it for the last time as he was hurried off in triumph by his captors. A fair spot, indeed,—few fairer, perhaps, to be found in merry England! From the hill we gazed southward towards Droitwich, and saw at our feet an old farmhouse, which was to be the next stage of our pilgrimage. A mile or so, through winding lanes and grassy fields, would bring us there. But before leaving Rushock we must recall to mind these scenes of our martyr's life.

His capture here was really an accident, for the sheriff's officer with six or eight men came here in the middle of the night in



CHADDERLY CORBET—" THE TALBOT ARMS."



CHADDERLY CORBET—SOUTH SIDE OF CHANCEL.

order to arrest a gentleman for debt. Breaking down the doors, they entered a bedroom in which they found Father Wall in bed. They soon guessed who he was, and they carried him off in triumph. He was first taken before Sir John Packington at Westwood Park. This magistrate, though the brother of our martyr's noble hostess, committed him to prison, and he was thrown into Worcester gaol, where he lay imprisoned for five months.

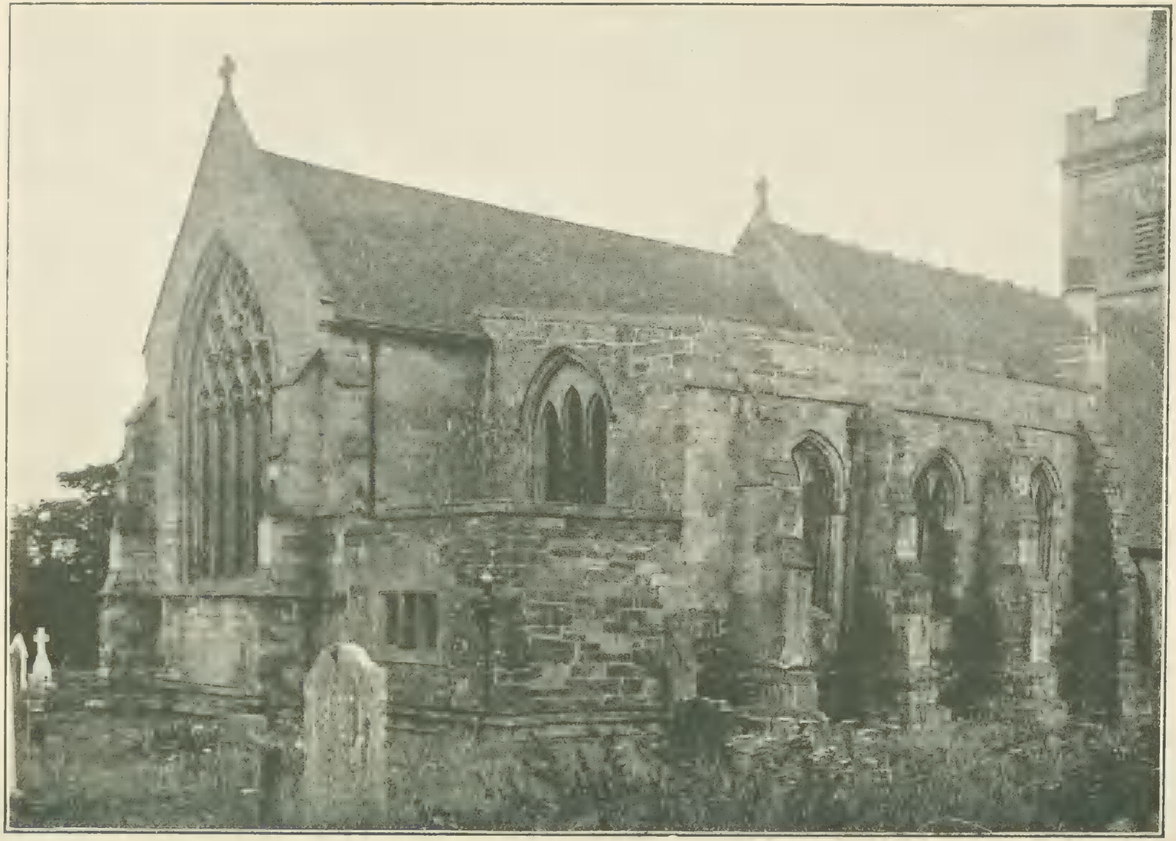
While in prison he wrote a narrative of his sufferings which still exists. and in which he bears unconscious testimony to the heavenly dispositions with which he endured them. He writes:

"Imprisonment in our times, especially when none can send to his friends, nor friends come to him, is the best means to teach us how to put our confidence in God alone in all things, and then He will make His promise good, 'that all things shall be added to us' (Luke xii.), which chapter, if everyone would read and make good use of, a prison would be better than a palace, and a confinement for religion and a good conscience more pleasant than all the liberties the world could afford. As for my own part, God give me His grace, and all faithful Christians their prayers. I am happy enough. We all ought to follow the narrow way, though there be many difficulties in it. It is an easy thing to run the blind way of liberty, but God deliver us from all broad, sweet ways."

It was with such thoughts as these stirring in our hearts. that we threaded our way among the orchards and over the pleasant pasture-land to where Purshall Hall stands, a mile or so away.

This fine old house is situated about a mile from the high-road leading from Kidderminster to Bromsgrove, and is about four miles from the latter town. The exterior is not so attractive as that of Harvington Hall, and its comparatively modern appearance and large sash windows belie its real antiquity. Indeed, there is little to attract one in the front of the house, except the fine porch, near the apex of which is seen a large stone cross let into the brickwork. It seems to be merely a large farmhouse shorn of much of its ancient grandeur, and gives no promise of the extraordinary treasure that lies concealed within.

For in very truth, Purshall Hall contains one of the most touching shrines that the Catholic pilgrim will find throughout the length and breadth of England. From the time of Richard II down to the eighteenth century, it belonged to the family of Purshall, a family which clung to the ancient faith throughout the days of



CHADDERLY CORBET—CHURCH FROM NORTHEAST, SHOWING CHAPEL OF ST. NICHOLAS.

persecution. And here was provided for the little flock a shrine of refuge, where they might worship their God in comparative safety, and meet together at dead of night to be strengthened with the Bread of Heaven. Though Purshall, Rushock, and Badgecourt hard by, were with other centers of Catholicity in North Worcestershire, nominally under the charge of the Fathers of the Society of Jesus, still it is evident that while our Franciscan martyr lived at Harvington, he ministered to the Catholics in these places. As we have seen, it was at Rushock that he was captured. And at Purshall it was, in all probability, he himself who erected the humble altar that we are now about to visit, an altar where he must frequently have offered the adorable Sacrifice. Until comparatively recent times, very few people knew anything of the existence of this hidden sanctuary. Indeed, it is due to our guide that it has become known at all to the outside world, and that its priceless value has been realized. And it is in his own words that I should wish to describe what but for him I might never have seen at all:

" If, with the kind permission of the tenant, we ascend the staircase, and still further continue our ascent up a rickety flight of stairs, we shall see an entrance to what appears to be a lumber-room or large attic immediately underneath the roof, with no window or aperture to admit the light, and which still enshrines a ruined altar, with the remains of its tattered altar-cloth crumbling to dust. The altar-rails and kneeling bench are still almost perfect, preserved to us through the centuries by successive occupants of this lonely farmhouse, and telling the story most eloquently of the midnight meetings of devout worshippers, who, by lonely lanes and field-paths, had assembled here to receive the consolations of their religion from the hands of the heroic Father Wall. We can picture it all, the kneeling worshippers in the upper room, lit with candle or rush light, and we can scarcely doubt that this was the scene of his labors, for we know that in the month of December, 1678, he was arrested at Rushock Court, a farmhouse about a mile distant, where he had gone to spend the night.

" Who knows the sighs, the tears, the supplications to Heaven, that this room has witnessed—that again in peace and safety these poor Catholics might publicly worship God, and that their priests be no more homeless outcasts, and that the privileges of a restoration to their former religious liberty might be granted to them!

For more than two hundred years that upper room at Purshall Hall has been kept sacred by successive occupants; no desecrating hand has removed its mouldering altar, and to-day it speaks most eloquently of the time

"When man pent up his brother men,
Like brutes within an iron den,"

and of the noble martyrs who

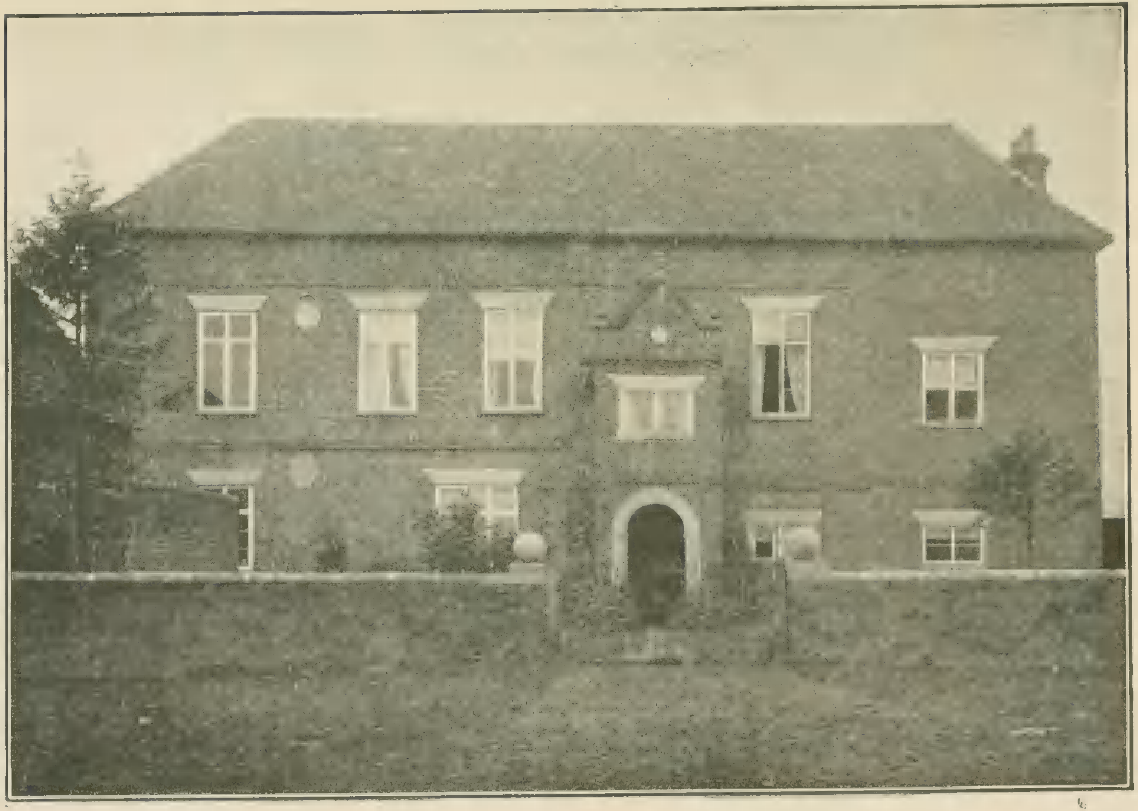
"Proud of Persecution's rage,
Their belief with blood have sealed."

If a non-Catholic could write thus (and all honor to him for these noble words!), it may well be imagined with what emotion we Catholic pilgrims knelt before this humble altar. To our Rhodes-scholar it was a revelation. It brought home to him, as nothing else could have done, what a price his English forefathers had had to pay to preserve the faith which he had learnt at his mother's knee. And who could wonder if he knelt there, overcome by the memories of the place, feeling nearer to God, perhaps, in this dark garret than in the stateliest cathedral he had ever visited! Indeed, it seemed to us as if we knelt in the Cœnaculum itself, and it was very sweet to be there.

There is little, indeed, to describe, for the photograph gives an excellent impression of the place. Only, as it had to be taken by flashlight, it gives a quite erroneous idea of light. As a matter of fact, the place is pitch dark, and when we visited it, it was only lighted by one flickering candle. The altar-stone has been removed, but the hole made to receive it in the *mensa* of the altar-table is still plain to see.

It seems that there could be no better place than this in which to open once again the Acts of the Martyrs, and read by the faint light of our taper the last scenes in the life of the Franciscan who forever hallowed this sanctuary.

It was on April 25, 1679, that Father Wall was brought to trial before Judge Atkins at the Worcester Assizes. The usual charges were brought against him—that he, an English subject, had gone abroad, taken in the Church of Rome, had returned to England to promulgate the doctrines of the said Church, and had refused to take the oath of allegiance and supremacy, whereby he was guilty of high treason, under the statute of Elizabeth 27, ch. 2.



PURSHALL HALL.

Besides this, there were other counts against him, alleging that he had said Mass and heard confessions, that he had reconciled converts to the Church, and finally that he was a Jesuit.

Only one witness appeared voluntarily against him, and this man, named Rogers, was a native of Stonebridge, who, having been reprimanded by the martyr for his vicious life, took this opportunity of revenge. Dodd says "he became a vagabond, in testimony that heaven was not pleased with such kind of sacrifices."

Three other witnesses were compelled to appear. The condemnation that followed was a foregone conclusion. On hearing the sentence pronounced, the martyr bowed to the judge, and said aloud: "Thanks be to God! God save the king! And I beseech God to bless your lordship and all this honorable bench."

The judge was moved, and he replied courteously:

"You have spoken very well. I do not intend that you should die, at least, not for the present, till I hear the king's further pleasure." It does not appear, however, that he exerted himself to obtain a reprieve.

The martyr's own account runs as follows:

"I was not, I thank God for it, troubled with any disturbing thoughts, either against the judge for his sentence, or the jury that gave in such a verdict, or against any of the witnesses; for I was then of the same mind, as by God's grace I ever shall be, esteeming them all as the best friends to me, in all they did or said, that ever I had in my life. And I was, I thank God, so present with myself, whilst the judge pronounced the sentence, that without any concern for anything in this world, I did actually at the same time offer myself and the world to God.

"After the judge was gone from the bench, several Protestant gentlemen and others who had heard my trial came to me, though strangers, and told me how sorry they were for me. To whom with thanks I replied, that I was troubled they should grieve for me or my condition, who was joyful for it myself; for I told them I had professed this faith and religion all my lifetime, which I was as sure to be true, as I was sure of the truth of God's word, on which it was grounded; and therefore in it I deposed my soul, and eternal life and happiness. And therefore, should I fear to lose my temporal life for this faith, whereon my eternal life depends, I should be worse than an infidel; and whosoever should prefer the life of their bodies before their faith, their religion or conscience, they were worse than heathens. For my own part, I told them, I was ready, by God's grace, to die to-morrow, as I had been to receive the sentence of death to-day, and as willing as if I had a grant of the greatest dukedom."

The martyr was sent back to prison, and after some time sent up to London, to be examined by Oates and Bedloe and their accomplices to see if it were possible to fix upon him some of the odium raised by their pretended plot. Bedloe, he wrote, told him publicly that if he would but comply in the matter of religion, he would pawn his life for him, and that though condemned, he should not die. This was not the first offer of the kind. "But I told them I would not buy my own life at so dear a rate, as to wrong my conscience. . . . God's will be done. The greater the injury and injustice done against us by men to take away our lives, the greater our glory in eternal life before God. *This is the last persecution that will be in England; therefore I hope God will give all His holy grace to make the best use of it.*"

Four months elapsed from the time of Father Wall's condemnation before he was told to make ready for death. When it became known that his hour was drawing near, a brother Franciscan, Father William Levison, contrived to visit him in prison. He wrote a touching account of the interview to his brethren at Douay:

"Of late I was desired, and willingly went, to visit our friend . . . prisoner at Worcester, whose execution drew near at hand. I came to him two days before it, and found him a cheerful sufferer of his present imprisonment, and ravished, as it were, with joy, with the future hopes of dying for so good a cause. I found, contrary both to his and my expectation, the favor of being with him alone; and the day before his execution I enjoyed that privilege for the space of four or five hours together; during which time I heard his confession and communicated him, to his great joy and satisfaction. I ventured likewise, through his desire, to be present at his execution, and placed myself boldly next to the under-sheriff, near the gallows, where I had the opportunity of giving him the last absolution, just as he was turned off the ladder. During his imprisonment, he carried himself like a true servant and disciple of his crucified Martyr, thirsting after nothing more than the shedding of his blood for the love of his God; which he performed with a courage and cheerfulness becoming a valiant soldier of

Christ, to the great edification of all Catholics, and admiration of all Protestants, the rational and moderate part especially, who showed a great sense of sorrow for his death, decrying the cruelty of putting men to death for priesthood and religion. He is the first who ever suffered at Worcester (*sic*) since the Catholic religion entered into this nation, which he seemed with joy to tell me before his execution. He was quartered, and his head separated from his body, according to his sentence. His body was permitted to be buried, and was accompanied by the Catholics of the town to St. Oswald's churchyard, where he lies interred. His head I got privately and conveyed it to Mr. Randolph, who will be careful to keep it till opportunity serves to transport it to Douay."

The day of the martyrdom was Friday, August 22, 1679, the Octave day of the Assumption of our Blessed Lady. It was a fitting day for so devout a client of Mary to enter his heavenly home.

The place of execution was on Red Hill, overlooking the city of Worcester. The exact spot was pointed out to me by the late Mr. Robert Berkeley, of Spetchley. It is marked by a pear-tree, standing in the garden of a modern house on the summit of the hill, close to the roadside.

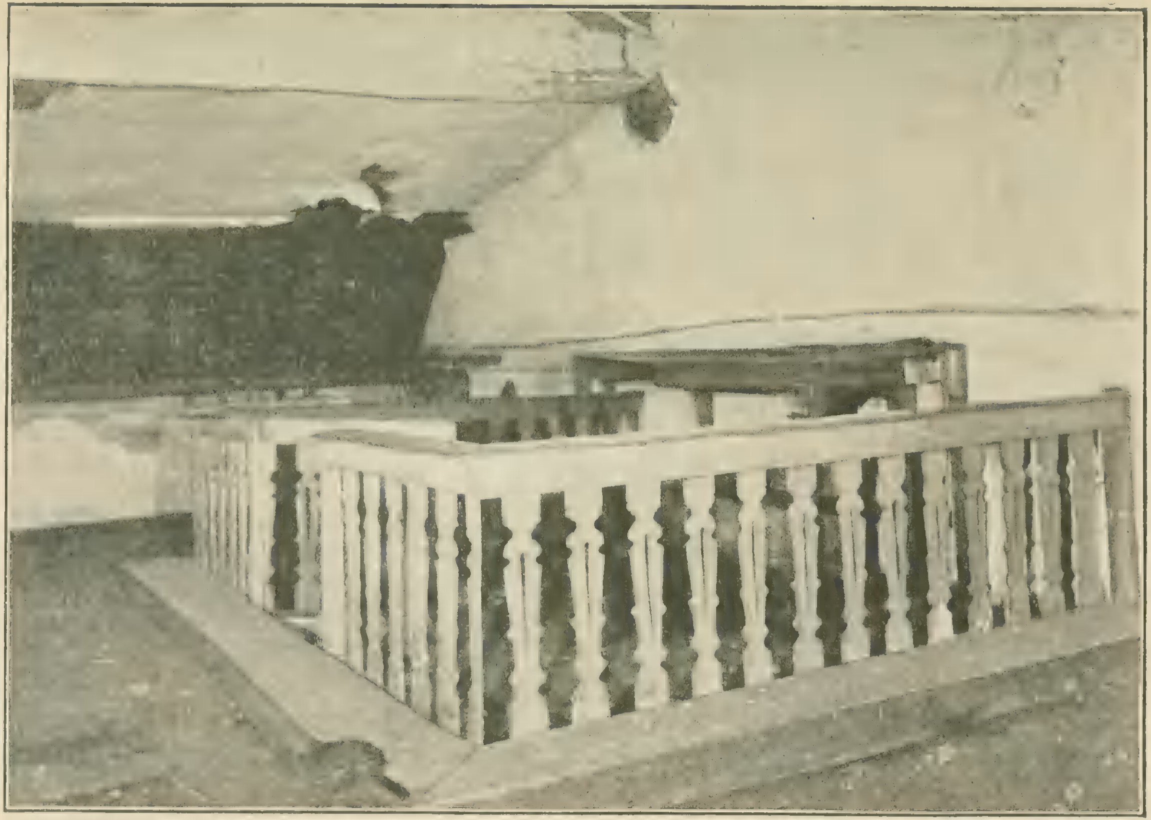
A copy of his last speech in MS. is preserved in the library of St. Mary's College, Oscott, near Birmingham. There is also printed: "*True Copy of the Speech of Mr. Francis Johnstons,* alias *Dormore,* alias *Webb,* alias *Wall; a Priest of the Church of Rome, Which he spake upon the Ladder immediately before his Execution, etc., with Animadversions upon the same.*"

It should be noted that though these two versions agree in substance, they differ widely in phraseology, and the advantage lies evidently with the manuscript copy, which is probably transcribed from the martyr's own autograph, for he composed the speech in prison shortly before his execution.

It will be sufficient here to quote his last words:

"I offer first my life in satisfaction for my sins, and for the Catholick cause: and I beg for those that be my enemies in this my death, and I desire to have them forgiven, because I go to that World of Happiness sooner than I should have gone. And humbly beg pardon from God and the world, and this I beg for the merits and mercy of Jesus Christ.

"I beseech God to bless his Majesty, and give him a long Life and happy reign in this World and in the World to come.



PURSHALL HALL—THE SECRET CHAPEL.

"I beseech God to bless all my Benefactors and all my Friends, and those that may have been any way under my charge" (and here his thoughts must have dwelt tenderly on his beloved flock at Harvington and Purshall), "and I beseech God to bless all the Catholicks and this Nation.

"I beseech God to bless all that suffer under this Persecution and to turn our Captivity into Joy: that they which Sow in tears may reap in Joy."

* * * * * * *

As we left the darkness of that hidden sanctuary, carrying in our hearts a memory that would never fade, we found the old hall flooded in the golden light of an October sunset. And with the glory of the dying day there seemed to fall upon our hearts some foretaste of that peace which passes all understanding, that peace which God has promised unto those who love Him to the end.

"The golden evening brightens in the west
Soon, soon to faithful warriors comes their rest
Sweet is the calm of Paradise the blest."

And is not the martyr's last prayer being fulfilled before our very eyes? Truly, "they that sow in tears shall reap in joy."

* * * * * * *

We had yet one more place to visit before our pilgrimage was done. On our way through the fields to Purshall Hall, we had noted on our right an imposing Elizabethan house, not a quarter of a mile away. This was Badge Çourt, once the seat of the Wintour family, notorious for their connection with the Gunpowder Plot. It is not, however, in connection with this unhappy plot that our interest in Badge Court lies. In Father Wall's time it was the home of a devout and faithful lady, who had in her youth passed through the deep waters of sorrow, and now found her consolation in works of charity and devotion. Mistress Helen Wintour was daughter of Robert Wintour, of Huddington, who was executed in London for his share in the plot. Her mother was Gertrude, daughter of Sir John Talbot, of Grafton. Doubtless in her hidden, solitary life she found her chief consolation in her nightly visits to the chapel at Purshall Hall, and in ministering to the priests who came from time to time to seek refuge beneath her roof. Her days were largely spent in embroidering church vestments, and some most gorgeous and elaborate specimens of her skill have, happily, come down to us. It is with almost a shock of contrast that we realize that the splendid Wintour vestments, now preserved among the chief treasures of Stonyhurst College, were made for and were first used in such a poor and humble sanctuary as that we had just visited. But Helen Wintour knew that what makes the temple glorious is the presence of the King, and that the Holy Sacrifice of the Mass was not less worthy of honor when celebrated at dead of night in a garret, than when offered on the High Altar of St. Peter's Basilica by the Vicar of Christ himself. And so in most striking contrast to their surroundings, the holy priests who said Mass at Purshall or Badge Court were in vestments exceeding magnifical, stiff with gold embroidery, and covered with pearls.

The chasuble and cope of Pentecostal red are profusely adorned with cloven tongues of gold, while below we find the Wintour arms (a falcon alighting upon a tower), and the legend, *Orate pro me Helena de Wintour.*

The white vestments, embroidered with tulips and other flowers in richest colors, bear a representation of angels adoring the Lamb of God, and in the adornment of the two sets of vestments there are used no less than four hundred and seventy-one large pearls. Another chasuble is worked with pomegranates in silver and gold.

This devotion to the material beauty of divine worship is indeed no unfrequent phenomenon throughout the days of persecution. In spite of the daily peril of robbery and confiscation, devout Catholics were never tired of making rich offerings to the sanctuary, and, indeed, it was fitting that the "golden priests" of that period of martyrdom should be vested in the richest sacrificial robes.

The waning light warned us that we must lose no time in visiting the interior of this old Catholic house.

The moat is mostly filled up, and the modern front of timber and lath and plaster which marks the venerable fabric does not prepare one for the interest of the interior. There is a wealth of carved oak paneling of the richest kind, both in the hall and the reception rooms below, and in the best bedroom above. The hall is noticeable for a magnificent representation of the Wintour arms, emblazoned on the ceiling, with a proud array of quarterings, among which we recognize the bearings of the Talbots, the Staffords, the

Huddingtons and many others. The great shield is surmounted by the Wintour crest, a falcon surrounded by a coronet. A second escutcheon of the Wintour arms, splendidly carved in oak, is displayed over the dining-room mantelpiece. One of the most interesting features of the house is a set of encaustic tiles surrounding the fireplace in the best bedroom. These tiles are enamelled with the arms of the Wintours and their various alliances, among them being the hound of the Talbots, surrounded with the words, "Sir John Talbot."

This Sir John succeeded to the Talbot estates in 1529, and was, as we have seen, the maternal grandfather of Mistress Helen Wintour. We had already seen his tomb at Bromsgrove Church. The tiles may therefore suggest the probable date when Badge Court was built.

BADGECOURT.

All these features were pointed out to us by our learned guide, who had made a special study of this part of North Worcestershire, and in particular of its Catholic associations. It is to him I owe very much of the information contained in these pages.

The Wintour vestments were left by Mistress Helen to the Jesuit Mission in Worcestershire (or to the "College of St. George," as it was called), with the stipulation that they should not be sent for safety beyond the seas, lest they should never return. In 1854 they were transferred from Grafton to Stonyhurst College, save for the chasuble embroidered with pomegranates, which is still in possession of the Jesuit Fathers at Worcester.

As we wended our way home in the twilight we talked of the wondrous change that has come upon England with the blossoming of the Second Spring. We thought how the first dawning of a brighter day synchronized so strangely with the agony of the Church of France during the great revolution. In 1791 a bill passed the British Parliament tolerating the schools and religious worship of Catholics, and repealing certain of the most cruel statutes still in force against them. Almost immediately we find John Baynham, of Purshall Hall, Richard Cornthwaite, of Harvington Hall, and Andrew Robinson, of Grafton Manor, together with other Worcestershire priests, subscribing certificates that they had set apart rooms in their respective houses for Catholic worship. In 1829 came Catholic emancipation, and then only did our fathers begin to breathe freely. From 1558 they had endured the long agony of a cruel persecution, but now at last the night began to pass away, and joy came in the morning. In 1850 the restoration of the Catholic hierarchy was, as it were, the harbinger of the Second Spring. Then John Henry Newman arose amid the Fathers of the First Council of Westminster to hail its coming in deathless accents, and as that august assembly listened to his words, tears fell fast from their eyes, sweet tears of thankful joy. "And they sung together hymns and praise to the Lord: because He is good, for His mercy endureth for ever towards Israel."

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TRADITIONAL VERSUS DOCUMENTARY HISTORY.

It is now more than one hundred years since the Comte de Maistre in the Soirées of St. Petersburg declared that history for the last three hundred years had been a conspiracy against the truth —*une conjuration contre la verité.* It has taken the full century for the world generally to recognize the truth of this declaration, but at last a universal recognition is coming of the fact that history has been written entirely too much from the personal standpoint of the historian without due reference to contemporary documents and authorities or with the citation of only such references from these as would support the special contention of the writer. Even the writers of history whose reputation has been highest have suffered from this fault and the consequence is that on disputed points it is more important to know what is the attitude of mind of a historian than what he may actually have to say.

One of the most important acknowledgments of the untrustworthiness of even supposedly good authorities in history has come from the editors of the Cambridge Modern History which was planned by the late Lord Acton so as to include most of the advances in documentary history that have been made in recent years. The passage of the preface in which they emphasize their opinion in this matter is all the more interesting because it recalls the word of de Maistre in a very striking way. The whole paragraph is worth quoting because it serves to show how careful the modern historical student must be, even though he has the best of supposed authority, not to trust to anything but absolutely contemporary documentary authority on disputed points of history.

> "Great additions have of late been made to our knowledge of the past; the long conspiracy against the revelation of truth has gradually given way, and competing historians all over the civilized world have been zealous to take advantage of the change. The printing of archives has kept pace with the admission of enquirers; and the total mass of new matter, which the last half-century has accumulated, amounts to many thousands of volumes. In view of changes and of gains such as these, it has become impossible for the historical writer of the present age to trust without

reserve even to the most respected secondary authorities. The honest student finds himself continually deserted, retarded, misled by the classics of historical literature, and has to hew his own way through multitudinous transactions, periodicals and official publications in order to reach the truth.

"Ultimate history cannot be obtained in this generation; but, so far as documentary evidence is at command, conventional history can be discarded, and the point can be shown that has been reached on the road from one to the other."

In the recent controversy with President White with regard to the supposed prohibition of chemistry by Pope John XXII will be found some excellent illustrations of the wide gap that exists between traditional and documentary history. The first one is, of course, the fact that the Bull appealed to as having forbidden chemistry only forbids the deception of the people of the time by the pretended making of gold and silver by the alchemists. There are, however, more striking illustrations of the necessity for the consultation of original documents herewith presented. President White seems to consider that Pope John was one of the most superstitious men of his time, whose state of mind was so strikingly expressed in many papal documents that it could scarcely help but affect his generation and thus make his people the prey of all manner of ignorant deceptions. President White does not hesitate to say this in a very forcible way, not only in his answer to my article, but also in his "History of the Warfare Between Science and Theology." I quote one typical passage from *The Medical Library and Historical Journal:*

"It is a pity that Dr. Walsh does not quote in full Pope John's other and much more interesting Bull, *Super illius specula*, of 1326. One would suppose from the doctor's account that this pontiff was a kindly and rational scholar seeking to save the people from the clutch of superstition. The bull of 1326 shows Pope John himself, in spite of his infallibility, sunk in superstition, the most abject and debasing; for, in this bull, supposed to be inspired from wisdom from on high, Pope John complains that both he and his flock are in danger of their lives by the arts of the sorcerers. He declares that such sorcerers can shut up devils in mirrors, finger-rings and phials, and kill men and women by a magic word; that they had tried to kill him by piercing a waxen image of him with needles, in the name of the devil. He therefore, not only in this bull, but in brief after brief, urged bishops, inquisitors and other authorities, sacred and secular, to hunt down the miscreants who thus afflicted the faithful, and he especially increased the power of the inquisitors in various parts of Europe for this purpose. This bull, it was said, and others to the same purpose, which stimulated that childish fear and hatred against the investigation of nature which was felt for centuries and which caused chemistry to be known more and more as one of the 'seven devilish arts.'"

There can be no doubt that this is an awful arraignment of a Pope. The Bull in question is quoted so confidently under its Latin title that any one who reads this paragraph must necessarily conclude that it contains all that President White says and that he was fresh from the reading of it. I may say that though I had already found that two Bulls were seriously misrepresented, I could not bring myself to think that this same thing might be true with regard to citations from this third Bull. In my previous answer to President White I was much more occupied with the questions of the supposed prohibitions of Chemistry and of Anatomy than with a defence of the character of Pope John XXII, which was the issue introduced into the controversy by President White. Though I had by me, thanks to my good friend, Father Corbett, of St. Charles Seminary, Overbrook, Philadelphia, a copy of this Bull at the time I was writing my previous article for THE MESSENGER, I did not consult it for I felt sure that it must contain the expressions which were so confidently quoted. My surprise can be better imagined than described when on reading the Bull I found that it contained practically no foundation for the awful charges made by President White. I had been given another lesson in the difference between traditional and documentary history, the significance of which will I hope, be appreciated by others. It led me to consult the further Bulls of John XXII which bring out his character better than any modern historian possibly can and which serve to show that, far from being an obscurantist in any sense of the word, he was deeply interested in education, expressed his appreciation for it on many occasions in the highest terms, encouraged his people to seek it in any and every form, scientific as well as literary and philosophic, and stated confidently that education was sure to redound to the benefit of the Church and deserved to be the special object of ecclesiastical favor.

First, however, let me quote the Bull, *Super illius specula,* of which President White has said so much. I present a close, almost literal, translation of the document as it is to be found in the collections of Thomassetti and Coquelines.

"Seeking to discover how the sons of men know and serve God by the practice of the Christian religion, we look down from the watch-tower where, though unworthy, we have been placed by the favoring clemency of Him who made the first man after His own image and likeness; setting him over earthly things; adorning him with heavenly virtues; recalling him when a wanderer; bestowing on him a law; freeing him from slavery; finding him when he was lost; and finally ransoming him from captivity by the merit of His passion.(1) With grief we discover, and the very thought of it wrings our soul with anguish, that there are many Christians only in name; many who turn away from the light which once was theirs, and allow their minds to be so clouded with the darkness of error as to enter into a league with death and a compact with hell. They sacrifice to demons and adore them, they make or cause to be made images, rings, mirrors, phials or some such things in which by the art of magic evil spirits are to be enclosed. From them they seek and receive replies, and ask aid in satisfying their evil desires. For a foul purpose they submit to the foulest slavery. Alas! this deadly malady is increasing more than usual in the world and inflicting greater and greater ravages on the flock of Christ.

"SECTION I.—Since, therefore, we are bound by the duty of our pastoral office to bring back to the fold of Christ the sheep who are wandering through devious ways and to exclude from the Lord's flock those who are diseased lest they should infect the rest, We, by this edict, which, in accordance with the counsel of our brother bishops, is to remain in perpetual vigor, warn all and in virtue of holy obedience and under pain of anathema enjoin on all those who have been regenerated in the waters of baptism not to inculcate or study any of the perverse teachings we have mentioned.

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(1) Dolentes advertimus, quod etiam cum nostrorum turbatione viscerum cogitamus quamplures esse solo nomine christianos, qui relicto primo veritatis lumine, tanto erroris caligine obnubilantur, quod cum morte foedus ineunt, et pactum faciunt cum inferno: daemonibus namque immolant, hos adorant, fabricant ac fabricari procurant imagines, an nulum vel speculum, vel phialam, vel rem quamcumque aliam magice ad daemones inibi alligandos, ab his petunt responsa, ab his recipiunt, et pro implendis pravis suis desideriis auxilia postulant, pro re faet idissima faetidam exhibent servitutem: Proh dolor! hujusmodi morbus pestifer, nunc per mundum solito amplius convalescens, eccessive gravius inficit Christi gregem.

or, what is more to be condemned, practise them in any manner upon any one.

"Section II.—And because it is just that those who by their deeds make mockery of the most High should meet with punishments worthy of their transgressions we pronounce the sentence of excommunication which it is our will they shall *ipso facto* incur, who shall presume to act contrary to our salutary warnings and commands. And we firmly decree that in addition to the above penalties a process shall be begun before competent judges for the infliction of all and every penalty which heretics are subject to according to law, except confiscation of goods, against such as being duly admonished of the foregoing or any of the foregoing practices, have not within eight days from the time when the admonition was given amended their lives in the aforesaid matters.

"Section III.—Moreover, since it is proper that no opportunity or occasion should be given for such flagitious practices, We, in conformity with the advice of our brother bishops, ordain and command that no one shall presume to have or to hold books or writing of any kind containing any of the before-mentioned errors or to make a study of them. On the contrary, we desire and in virtue of holy obedience we impose the precept upon all, that whoever shall have any of the aforesaid writings or books shall, within the space of eight days from their knowledge of our edict in this matter, destroy and burn them and every part thereof absolutely and completely; otherwise, we decree that they incur the sentence of excommunication *ipso facto* and, when the evidence is clear, that other and greater penalties shall be inflicted upon culprits of this kind."

Now here is a papal document that, far from containing any of the superstitions that President White so outspokenly declares it to contain, is a worthy expression of the fatherly feelings of the head of Christendom that might well have been issued at even the most enlightened period of the world's history. The two sentences on which all of President White's serious accusation is founded are simple expressions of the Pope's solicitude for his flock on hearing of some of the practices that some are said to give themselves up to. He does not say even that sorcerers can shut up devils in mirrors, finger-rings and phials, but uses the hypothetical expression that in these things, by magic art, evil spirits are to be enclosed.

The Bull has no reference at all to the killing of men and women by a magic word and where President White found that Pope John declares in this Bull that sorcerers had tried to kill him by piercing a waxen image of him with needles in the name of the devil, it is impossible to understand; I should like very much to know what his authority is, because then it could be refuted in its source. As it is Dr. White said it was in the Bull and now every one can see for himself that it is not.

Let us go a step further and take President White's single sentence, "One would suppose from the doctor's account that this pontiff was a kindly and rational scholar seeking to save the people from the clutch of superstition," and let us illustrate the phrase "a kindly and rational scholar" by some documents issued by Pope John XXII. Take for instance the special Bull issued by him for the confirmation of the establishment of chairs in canon and civil law, and the founding of masterships in medicine and in arts in the University of Perugia by which he also conveyed the authority to confer the degrees of doctor and bachelor in all these faculties on those who were found worthy after careful examinations. In the preamble of this Bull we shall find abundant evidence of Pope John's kindly and rational scholarship, of his eminent desire to encourage education in all its forms, literary and scientific, and to make the people of his time understand how valuable he considered education, not only for the sake of the individuals who might acquire it, but also for the church and for the cause of religion.

This Bull was issued Feb. 18, 1321:

> "While with deep feelings of solicitous consideration we mentally revolve how precious the gift of science is and how desirable and glorious is its possession, since through it the darkness of ignorance is put to flight and the clouds of error completely done away with so that the trained intelligence of students disposes and orders their acts and modes of life in the light of truth, we are moved by a very great desire that the study of letters in which the priceless pearl of knowledge is found should everywhere make praiseworthy progress, and should especially flourish more abundantly in such places as are considered to be more suitable and fitting for the multiplication of the seeds and salutary germs of right teaching. Whereas some time ago, Pope Clement of pious memory, our predecessor, considering the purity of faith and the excelling devotion which the city of Perugia belonging to our Papal states is recognized to have maintained for a long period towards the church, wishing that these might increase from good to better in the course of time, deemed it fitting and equitable that this same city, which had been endowed by Divine Grace with the prerogatives of many

special favors, should be distinguished by the granting of university powers, in order that by the goodness of God men might be raised up in the city itself pre-eminent for their learning, decreed by the Apostolic authority that a university should be situated in the city and that it should flourish there for all future time with all those faculties that may be found more fully set forth in the letter of that same predecessor aforesaid. And whereas we subsequently, though unworthy, having been raised to the dignity of the Apostolic primacy, are desirous to reward with a still richer gift the same city of Perugia for the proofs of its devotion by which it has proven itself worthy of the favor of the Apostolic See, by our Apostolic authority and in accordance with the council of our brother bishops, we grant to our venerable brother the Bishop of Perugia and to those who may be his successors in that diocese the right of conferring on persons who are worthy of it the license to teach (the Doctorate) in canon and civil law according to that fixed method which is more fully described and regulated more at length in this our letter.

"Considering, therefore, that this same city, because of its conveniences and its many favoring conditions, is altogether suitable for students and wishing on that account to amplify the educational concessions hitherto made because of the public benefits which we hope will flow from them, we decree by Apostolic authority that if there are any who in the course of time shall in that same university attain the goal of knowledge in medical science and the liberal arts and should ask for license to teach in order that they may be able to train others with more freedom, that they may be examined in that university in the aforesaid medical sciences and in the arts and be decorated with the title of Master in these same faculties. We further decree that as often as any are to receive the degree of Doctor in medicine and arts as aforesaid, they must be presented to the Bishop of Perugia, who rules the diocese at the time or to him whom the bishop shall have appointed for this purpose, who having selected teachers of the same faculty in which the examinations are to be made, who are at that time present in the university to the number of at least four, they shall come together without any charge to the candidate and, every difficulty being removed, should diligently endeavor that the candidate be examined in science, in eloquence, in his mode of lecturing, and anything else which is required for promotion to the degree of doctor or master. With regard to those who are found worthy their teachers should be further consulted privately, and any revelation of information obtained at such consultations as might redound to the disadvantage or injury of the consultors is strictly forbidden. If all is satisfactory the candidate should be approved and admitted and the license to teach granted. Those who are found unfit must not be admitted to the degree of doctor, all leniency or prejudice or favor being set aside.

"In order that the said university may in the aforesaid studies of medicine and the arts so much more fully grow in strength, according as the professors who actually begin the work and teaching there are more skillful, we have decided that until four or five years have passed some professors, two at least, who have secured their degree in the medical sciences at the University of Paris, under the auspices of the Cathedral of Paris, and who shall have taught or acted as masters in the before-mentioned University of Paris, shall be selected for the duties of the masterships and the professional chairs in the said department in the University of Perugia and that they shall continue their work in this last-mentioned university until noteworthy progress in the formation of good students shall have been made.

"With regard to those who are to receive the degree of doctor in medical science, it must be especially observed that all those seeking the degree shall have heard lectures in all the books of this same science which are usually required to be heard by similar students at the universities of Bologna or of Paris and that this shall continue for seven years. Those, however, who have elsewhere received sufficient instruction in logic or philosophy having applied themselves to these studies for five years in the aforesaid universities, with the provision, however, that at least three years of the aforesaid five or seven-year term shall have been devoted to hearing lectures in medical science in some university and according to custom, shall have been examined under duly authorized teachers and shall have, besides, read such books outside the regular course as may be required may, with due observation of all the regulations which are demanded for the taking of degrees in Paris or Bologna, also be allowed to take the examination at Perugia."

Here is a Bull issued within five years after the Bull which President White so falsely impugns and which tells a very different story with regard to the relationship of the Popes to education in general and especially to scientific education, from that which unfortunate misrepresentation have accorded to them. Perugia was a city of the Papal States, though really scarcely more than under the dominion of the Popes in name. The citizens exercised a large freedom not only in all civic matters, but even in regard to their relationships with neighboring cities and political powers. One of the things which Pope John seems to have been especially solicitous about, however, as we shall see in a subsequent Bull, was that the educational institutions in the Papal States should be maintained at a high standard. A university had been established at Perugia by his predecessor, and Pope John not only confirmed this establishment, but gave the additional privilege of conferring degrees in Canon and Civil Law as well as in Medicine and the Arts.

Lest there should be any thought that the fact that the conferring of such privileges by the Pope might seem to be a limitation of university privilege, it may be said at once that practically all universities have at all times been under the supervision of Government and had derived their privileges from the political authorities. During the Middle Ages the universities were really developments of Cathedral schools, and as such were usually under the authority of the Chancellor of the Cathedral. As an ecclesiastical person he looked to the Pope as the source of his authority, and in order that uniformity of requirement for various degrees and of educational methods might be maintained, there was practically universal agreement that such centralization of the power to grant privileges for the erection of universities and the conferring of degrees was the most practical way. With regard to Perugia besides there was the additional reason that the Pope represented the political as well as the ecclesiastical authority in the matter, and that very naturally the encouragement for the good educational work already being done in the Umbrian City should come from him.

This premised, certain features of this Bull are especially noteworthy in the light of modern educational experiences. The Pope was confirming the establishment of a new university. It was to be as he realized, a smaller university in size, but he did not want its standard of education to be lower than that of the great universities. For this reason he insists specifically in the Bull that the license to teach, the equivalent of our modern doctorate in law, letters and science shall not be given except after the completion of a course equivalent to those given in these subjects in Paris or Bologna, the great universities of the time, and that the examinations shall be quite as rigid and shall be conducted under conditions that, as far as human foresight can arrange, shall preclude all possibility of favoritism of any kind entering into the promotion of candidates for these degrees. The fact that oaths were required in the hope that standards would be thus maintained shows how seriously the subject of education was taken at this time, when, if we would believe some of those who depreciate the Middle Ages, ecclesiastical efforts were mainly occupied with the attempt to keep the people as ignorant as possible.

This phase of the papal decree is all the more interesting when it is viewed in the light of some modern educational deveopments. A few years ago there was a very general complaint that the doctorate in philosophy was conferred too easily, especially by the minor universities, and that as a consequence this degree had come to mean very little. It required a distinct crusade of effort to raise standards in this matter, and even at the present time the situation is not entirely satisfactory. A very curious element in the situation lies in the fact that, in comparison to the number of students, certain of the smaller universities conferred this degree much more frequently than the larger universities. This was found to be true even among the German universities, where I believe that according to statistics the little University of Rostock, in Mecklenberg, confers the degree proportionately oftener than any other German university. Pope John XXII was evidently endeavoring to prevent any such development as this, or perhaps he was trying to remedy an abuse which he knew had already crept in, for all of his Bulls on educational matters insist with no little emphasis on the necessity for the maintenance of a high standard of educational requirements as regards the length of time in years and the books to be read and lectures attended, as well as on the rigor yet absolute fairness of examinations.

I am sure tht the Bulls of John XXII must never have come under President White's eyes or he, as an experienced educator who has had to meet most of these problems in our time, would have been more sympathetic with this medieval ecclesiastic, who did all in his power to maintain university standards. Pope John's career deserves study by all modern educators for this reason, and the surprise of it will be that in education, as practically in everything else, in spite of our present-day self-complacency in the matter of educational progress, there is nothing new under the sun, certainly nothing new in the problems university authorities have to meet in order to maintain their standards.

The best possible proof that Pope John XXII was not opposed in any way to the development of science nor to the study of sciences at the universities is to be found in his establishment of this medical school at Perugia. We may say at once that this is not the only medical school with whose encouragement he was concerned since the erection of the University of Cahors, his birthplace, and the establishment of a medical school there, as well as the provision of funds for certain medical chairs in the University at Rome, shows the reality and the breadth of his interest in medicine. It must be remembered that under the term medicine at this time most of the physical sciences as we know them now were included. It is the custom sometimes to think that the students of medicine in the Middle Ages knew very little about medicine itself or the sciences related to medicine. This thought was excusable some years ago when the old medical text books of the thirteenth and fourteenth centuries had not as yet been printed. At the present time such a mistake would be unpardonable for any scholar who pretends to first hand knowedge of this period. In his address before the Congress of Arts and Sciences at St. Louis two years ago Professor Clifford Alibutt, Regius Professor of Physic at the University of Cambridge, reviewed the progress of medicine and surgery down to the sixteenth century. Some of his utterances about the ordinary teaching in the medical schools of Italian universities during the thirteenth century must be a source of supreme surprise to those who have been accustomed to think of ignorance of science or neglect of observation as the distinguishing marks of medical education at that time.

There is scarcely a modern idea in medicine or surgery that was not seriously touched upon by distinguished teachers of medicine in the thirteenth century. William of Salicet and Lanfranc anticipated many of the ideas that are supposed to be essentially modern. They insisted on the necessity for ligatures for bleeding vessels, of the advisability of picking up the ends of severed tendons and nerves and suturing them together, of the danger of wounds and operations in the region of the neck, of the hardening of the kidneys that is associated with dropsy, the importance of certain forms of social diseases supposed not to have been recognized until long after their time, and they did their teaching by means of cases and not as is usually asserted by discussions on Hippocrates and Galen. The employment of opium with its scientific limitations began in the thirteenth century and a form of anæsthesia was much more widely employed in surgical operations than modern students of medical history have had any idea of until very recent years.

In a word it may be said that the student of medicine of the thirteenth century had to devote himself to very nearly the same departments of science as those which occupy his colleague of the present century. If anything his knowledge of the allied sciences had to be, with due allowance for the times, wider than that of his fellow student of the twentieth century. Diseases were supposed to be much more due to climate and to the conformation of the earth, to soil, and the like at that time, and these had to be the subjects of study. At the end of this fourteenth century antimony was probably introduced into medical practice and it seems not unlikely that other minerals had been employed before this and that medical students were expected to know something about them.

Of plants they were expected to know in a general way much more than the modern medical student, to whom botany is not considered of much importance, and of zoology they probably had at least as great practical knowledge since many of their dissections were made on animals, and the differences in structure between them and man were pointed out when the annual anatomies or human dissections at the universities were made. This will give an idea, then, what were in general the studies which Pope John was trying to foster with so much care in the University of Perugia.

There is another phase of his regulations with regard to medical schools which cannot but prove of the greatest of interest to members of present day medical faculties. It has been realized for some time that what is needed more than anything else to make good physicians for the present generation is that medical students should have a better preliminary education than has been the case in the past. In order to secure this, various states have required evidence of a certain number of years spent at high school or college before a medical student's certificate allowing entrance into a medical school would be granted. Some of the most prominent medical schools have gone even farther than this and have required a degree in arts should be obtained in the undergraduate department before medical studies may be taken up. Something nearly of this same kind was manifestly in Pope John's mind when he required that five to seven years should have been spent at a university, at least three years of which should have been entirely devoted to medical studies, before the candidate might be allowed to go up for his examination for his doctor's degree. If we take the longer term as a standard we are nearer the requirements of the most up-to-date universities at the present time than could possibly be imagined likely to be found in such old-time educational institutions as those of the early fourteenth century, only that we have the documentary evidence very clear in the matter. Yet it is the Pope who encouraged devotion to science in all forms as it was studied in his day, who insisted that the standards of education in the universities of the Papal States, over which he had direct control, should be equal to those of Paris and Bologna, who suggested that teachers should be brought from the famous universities for the purpose of introducing the best educational methods, who is now declared by President White to have "stimulated the childish fear and hatred against the investigation of nature which was felt for centuries and whose decrees and briefs are said to have caused chemistry to be known more and more as one of the 'seven devilish arts." Here is the striking difference between traditional as opposed to documentary history.

There are other Bulls of Pope John which serve to bring out his interest in education quite as clearly as this one and show that the ecclesiastics of the time were encouraged to think and act up to the thought that education of all kinds was sure to be of benefit to the Church and her members. In extending the privileges of the University of Perugia on another occasion by the Bull *Inter ceteras curas,* John declared that among the other cares which were enjoined on him from on high by his Apostolic office and amongst the many projects which were constantly in his mind for the betterment of religion, his thoughts were directed more frequently and more ardently to this conclusion than to any other, that the professors of the Catholic faith whom the true light of the true faith illuminates should be imbued with the deepest wisdom and should become erudite in all the studies that bring profitable knowledge. For, he adds, this gift cannot be bought by any price, but is divinely granted to minds that are of good will. For the possession of knowledge is evidently desirable since by it the darkness of ignorance and the gloom of error are entirely done away with and the intelligence of students is increased so as to direct all their acts and deeds in the light of truth. "It is for this reason (and no wonder)," he adds, "that he was led to encourage the study of letters in which the priceless pearl of knowledge is to be found and especially in such places as may bear worthy fruit for the Church itself and for its members."

The expressions that he here uses are almost word for word, though not quite the same as occur in other Bulls, showing that a sort of formula was constantly used to express the opinion of the Holy See with regard to the desirableness of knowledge and the benefit that might be expected to flow from education. Not all of the Bull, however, is a formula, since in the rest of it Pope John insists that at least five years must be required at the University for the study of canon and civil law, and detailed injunctions are set forth as to the method of examination so as to secure two things, first that a proper standard shall be maintained and that those who have completed the course shall have the right to examinations without further payment of fees, and secondly, that such examinations shall be absolutely fair, without any favor being shown to the applicant in any way and at the same time without any prejudice being allowed to influence his examiners against him.

In erecting the University of Cahors, Pope John took occasion to say that he did so because the city promised to provide facilities and proper conditions for the university and he believed that the existence of such an institution would in very many ways be of benefit to the commonwealth. He wished, therefore, that in Cahors, " a copious, refreshing fountain of science should spring up and continue to flow, from whose abundance all the citizens might drink and where those desirous of education might become imbued with knowledge so that the cultivators of wisdom might sow seed with success and all the student body become learned and eloquent and in every way distinguished, bearing abundant fruit which the Lord in his own good time would give them if they applied themselves with good will." He wished that the erection of the university should be considered as a special reward for their devotion to the Holy See and should always stand as a memorial of that.

The thought may possibly occur to some that Pope John, after having issued these noteworthy documents in the cause of education in the early years of his Pontificate, might subsequently have changed his mind and considered with advancing years that the repression of the enthusiasm for learning would be better for his people from a spiritual standpoint. There is, however, no sign of this to be found in the important documents of his pontificate, nor would any one think of it who realized that John became Pope at the age of 72, after having a very wide definite experience in political affairs as well as ecclesiastical matters, an experience which took him over many parts of Europe and must have greatly broadened his intellectual horizon, and that he remained in full possession of his wonderful intellectual powers until he was well past 90. Within two years before his death he issued the Bull which laid the foundation of the University of Cahors, his native place. This he did at the request of the citizens of the town, who pleaded that no better memorial of their great fellow citizen who had become Pope could be raised among them than a university.

In the light of these other Bulls it is not surprising to find that John should also have endeavored to maintain the standard of the University of the City of Rome. It must be remembered that at this time the Popes were at Avignon and that as a consequence the population of the city of Rome had greatly decreased and there were so many civic dissensions that very little attention could be given to educational matters. Pope John issued a Bull, however, from Avignon confirming the erection of the University of the City of Rome by his predecessor of happy memory, Boniface VIII (the same who is said, though falsely, to have hampered the development of anatomy), and further laying down regulations for the maintenance of the standard of education in the Roman University. In this Bull John says that he considers that a Pope could confer no greater favor in the City of Cities so closely attached to the Roman Church than to bring about the re-establishment of the university there, so that the inhabitants and the visitors to Rome might all have the opportunity and also the incitement to seek after wisdom, for this is a gift which comes from on high, which cannot be bought for a price, but which is also granted to those who seek it with good will.

John proceeds to say that he hopes that the city of Rome shall, under the favor of Providence, produce men of pre-eminent worth in science, and that in order that the wishes of Pope Boniface VIII in this matter may be fulfilled he confirms and extends all the privileges which had been originally granted. In the University at Rome there were also professors of medicine, and there is good historical authority for the assertion that John himself offered to pay out of his private purse the salary of the professor of physic in order that this department of the university might become established as firmly as were the other departments. In a word, in the documentary evidence so readily available to any one who wishes to consult it, we find John manifesting that he was "a kindly and rational scholar," to use President White's expression, "seeking," surely if education shall have any such effect, and in modern times we have been led to believe that it can, "to save the people from the clutch of superstition."

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RECENT ENCYCLICAL OF POPE PIUS X ON SEPARATION OF CHURCH AND STATE.

To our Venerable Brothers, the Cardinals, Archbishops, Bishops and Clergy in France, and to the French people, Pius X, Pope.

VENERABLE BROTHERS AND BELOVED CHILDREN, HEALTH AND APOSTOLIC BENEDICTION:

THE serious calamities which are now falling so rapidly upon your noble country compel us to again speak to the Church of France, to uphold her in her trials and console her in her grief. It is when his children are sorrowing, that the father's heart is more than ever full of love for them; and now when We see you in the midst of sufferings, our love goes out to you in tenderest sympathy.

Venerable Brothers and beloved children, your sufferings have awakened a responsive sorrow in the heart of every Catholic; but ours is the keenest sorrow, and it is daily added to by each new trial which comes to you. Yet there is one consolation, and that most precious, which the Divine Master has given us in our anguish: it is the consolation that comes from your unswerving loyalty to the Church, your steadfast devotedness to the Apostolic See, the firm, deep-rooted unity which holds among you.

True, we knew beforehand that such would be your loyalty and steadfastness; for our intimate knowledge of the noble, generous hearts of Catholic France banished the fear that disunion might sever your ranks when the crash of battle came. Yet our joy was none the less intense, when your loyalty was put to the proof which you gave so brilliantly; and now, whilst sounding your praises throughout the Universal Church, We, from the bottom of our heart, bless the Father of all mercies, the Author and Giver of every good gift; and We appeal to Him, the Infinitely Good God, and ask Him to strengthen us, for the struggle is but begun and will soon become more evident and widespread.

It is not Christian faith alone, that our enemies would destroy; they are hostile to any aspiration that would elevate man above the merely material and fix his gaze on heaven and the supernatural; no longer can we be blind to their purpose; our enemies have declared war on everything that is supernatural; because, back of the supernatural is God, and it is God whom they would strike from the hearts and minds of men.

The struggle will be a stubborn one, for they who brought it on will grant no respite; keener trials than any you have yet endured, doubtless await you; prudence dictates that you be prepared. Act with calmness, fortitude and confidence, with full assurance that however violent the conflict, it will end in victory for you. The guaranty of this victory is union, union among yourselves and with the Apostolic See. This two-fold union will make you unconquerable, against it all hostile efforts will be futile. It was this unitedness which our enemies feared; from the outset, with keen foresight, they selected the point of attack; they would first sever you from Us, and then bring discord into your own ranks. They have never abandoned this plan of attack; they return to it again and again though with different weapons; at times they employ statements, skilfully worded to disguise their hostile purpose, and then they resort to open boldness and brutality. Misleading promises, unprincipled offers to draw Catholics from their allegiance, threats and violence were among the means employed; but your clear-sighted loyalty thwarted all their efforts. Firmly persuaded that the most effectual way to draw you from us, would be to make you distrust us, they did not hesitate in their assemblies and in the public press to strive to bring discredit on our dealings with you, either by ignoring us completely or by falsifying our motives.

They charged the Church with desire to excite a religious war involving violent persecutions. A marvellous accusation, indeed. The Church was founded by Him who came into this world to give peace to men and to reconcile them with God; she is the messenger of peace; she could not therefore desire a religious war unless she proved disloyal to her sublime mission; but, faithful she has been, and will ever be to her mission of peace and of love. The world is not deceived, nor can it be; it knows full well that if the peace of consciences has been violated in France, the enemies of the Church, and not the Church herself are accountable.

Men who are impartial, though not of our religious faith, admit that if war is now being waged on the religious soil of your dearly-loved country it was not the Church that raised the signal for it, but the Church's enemies who declared war on her. To this warfare the Church has been subjected for the last twenty-five years

Such is the truth, which not only the utterances ofttimes repeated in the press, in the convocations, in Masonic conventions and in Parliament assembled, but the attacks made constantly and systematically on the Church, render clear to evidence. These facts are undeniable; against them no defence is possible. The Church does not desire war, least of all a religious war, and the assertion of the contrary is calumny and outrageous calumny.

Neither does she desire violent persecution; she has endured persecution in every age and clime. Centuries, which she lived through, in the midst of blood-shed, give her the right to assert, with pride that is holy, that she has no fear of persecution; if it *must* come, she will be ready to face it. But persecution, in itself, is an evil; it is an injustice; it hampers man's liberty in his worship of God. The Church cannot, therefore, wish for it, even though desirous of the good results which an infinitely wise Providence always draws from it. Besides, persecution is not only an evil, but it entails suffering; and the Church, which is the tenderest of mothers, does not desire to see her children suffering. Yet the very persecution which the Church is said to desire, and which her enemies take credit for averting, is being inflicted upon the Church, by these same enemies. Quite recently they have been driving from their dioceses bishops venerable alike for their years and virtues; ecclesiastical students have been driven from the seminaries; priests expelled from churches and residences. Catholics, the world over, have looked on in sadness, and they have not hesitated to brand such cruelty with its proper name.

Regarding ecclesiastical properties which the Church *is said* to have abandoned, it is important to realize that one portion, at least, of these properties was the inheritance of the poor, and the patrimony, yet more sacred, of the dead. Hence the Church could neither abandon them nor rightfully give them away; she had only power to be robbed of them. Nor will anyone credit the assertion that she relinquished, save under pressure of high-handed measures, the properties which had been entrusted to her, and which were needed for the exercise of worship, the maintenance of her sacred edifices, the education of her students and the support of her clergy. Treacherously forced to choose material ruin or to agree to a violation of her divine constitution, she refused, even though she should be driven to poverty, to sanction interference with God's own work. Her properties have been taken from her, but the Church has not relinquished her claim to them.

For our enemies, therefore, to assert that the properties of the Church were, at a certain fixed time, ownerless, unless the Church at that time should form within her fold a new organization; to subject meantime such formation to conditions which were in such opposition to the divine constitution of the Church, that the Church could not accept them; then, to transfer these properties as if they had become derelict; finally, to assert that in so acting they did not despoil the Church, but merely disposed of properties which had been abandoned by her, is not merely to reason as a sophist, but to add mockery to ruthless spoliation. Spoliation it undeniably is, which they vainly strive to cloak beneath the assertion that no *moral person* existed to whom the properties should, of right, be given; but the State has power to bestow this *civil personality* on whomsoever the public weal demands that it should be bestowed, on Catholic as well as on other established bodies, and in any case it would have been easy for the State to have freed the organization of associations of worship from conditions which were adverse to the divine constitution of the Church; but the State has not done so.

The law has so organized the associations of worship that the conditions involved are directly opposed to the essential rights of the Church, particularly in matters affecting the Church's hierachy, which is the sacred foundation given to His work by the Divine Master Himself. Besides, the law confers on these associations attributes which belong exclusively to ecclesiastical authority, and this in matters regarding the exercise of religious worship as well as the ownership and administration of property. Finally, the associations are not only withdrawn from ecclesiastical jurisdiction, but they are placed under civil authority.

These are the reasons which compelled us in our preceding encyclicals to condemn these associations of worship, despite the material injuries which the condemnation brought with it.

We have been accused of obstinacy and inconsistency. It has been said that we refused to approve in France what we had already approved in Germany; but the accusation is unfounded and unjust, for although the German law is condemnable on many points, and was accepted in order to avoid greater evils, the situations in the two countries are widely different, since the German law explicitly recognizes the Catholic hierarchy, the French law does not.

As to the annual *declaration* required for public worship, it did not afford the legal guaranty which the Church had the right to expect. And yet (although the gatherings of the faithful in the churches differ so essentially from ordinary public meetings that to subject them to the same conditions is revolting) the Church, to avert worse evils, might have tolerated the making of *declarations;* but when the government decrees that "the clergy shall be mere occupants of the churches, with no legal status; without the right to perform any administrative act in the exercise of their ministry," the Government placed the clergy in such a vague and degrading position that the Church could not accept the making of declarations.

The law recently voted by the Chambers, remains to be examined. With regard to Church property, it is a law of spoliation and confiscation, and it has completed the plundering of the Church. Although her Divine Founder was born poor in a stable and died poor on the cross, and although she knows poverty from the time of her birth, the property in her possession belonged none the less to her, and no one had the right to deprive her of it. This ownership, unquestionably hers, was officially sanctioned by the State, and the State could not in justice assail it.

With regard to the exercise of religious worship, this law has organized anarchy; it establishes a régime of uncertainty and the arbitrariness of officials. It will be uncertain whether the churches, always liable to disaffection, shall or shall not be meanwhile at the disposal of the clergy and faithful. The conditions affecting public worship will be varied, as are the different communes; for, in each parish, the priest will be subject to the municipal authority, with the consequent result of friction and conflicts in all parts of the country. Besides, the priests must meet very heavy expenses, with very limited incomes.

This new law has already been severely censured by men of differing political parties, by men of diverse religious creeds. The severity of their censures would seem alone sufficient to condemn the law. It is evident, therefore, Venerable Brothers and beloved children, that this adds to the severity of the law of Separation and we must condemn it. The loose, ambiguous wording of several portions of this law brings out more clearly the end aimed at by our enemies. They seek to destroy the Church and de-Christianize France, as we have said, without attracting too closely the attention of the people. If their undertaking were really popular, as they pretend it is, they would act openly and boldly assume the responsibility; but far from acting thus, they shirk the responsibility and strive to cast it upon the Church, their victim. This attempt of theirs proves clearly that their unholy work is far from meeting with the popular approval. They see the evils which they themselves have brought upon their country, and they perceive the rising tide of popular reprobation, yet they attempt to mislead men's judgments and cast the responsibility for these evils upon us; but, in vain. Their attempt will fail.

As for ourselves, we have done our duty as any other Roman Pontiff would have done. The high office which heaven has been pleased, despite our unworthiness, to entrust to us, and our faith in Christ, have ordered our line of conduct, and we could not have acted otherwise without violating our conscience, without breaking the oath we took when we mounted the throne of St. Peter, and without imperilling the Catholic Hierarchy, which is the foundation given to His Church by Our Saviour Jesus Christ. Therefore, we await fearlessly the verdict of history, and history must testify that with our eyes unceasingly fixed upon the transcendent rights of God, we did not seek to humiliate the civil power, nor to combat any form of government, but only to safeguard the inviolable work of Our Lord and Master Jesus Christ.

History will also testify, O well-beloved children, that we have defended you with all our love and strength. What we demanded and do demand for the Church, of which France is the eldest daughter, is respect for her hierarchy, the inviolability of her property and liberty. Had our demand been granted, the religious peace of France would not have been disturbed; when it shall be granted the longed-for peace will be restored.

Finally, history will say, that assured in advance of your whole-souled generosity, we did not hesitate to tell you that the hour for sacrifice had sounded, and thus we also reminded the world in the name of the Master of all things that man here below must seek something loftier than the perishable things of this life, and that God honored, served and loved, in despite of all, is man's supreme joy, man's duty accomplished.

With full confidence that the Immaculate Virgin, daughter of the

Father, Mother of the World, Spouse of the Holy Ghost, will obtain for you from the Most Holy and Adorable Trinity better days, from the bottom of our heart we give you, venerable brothers and all the French people, our Apostolic Benediction.

Given at Rome, at St. Peter's, on the Feast of the Epiphany, the 6th day of January, 1907, the fourth year of Our Pontificate.

EDITORIAL.

THE SITUATION IN FRANCE.

LITTLE father Combes has disposed of Briand's charge that the Pope is responsible for impossibility of applying the law of December 11, 1905, for the separation of Church and State. In his lay encyclical from Vienna he tells the Ministers that they should have foreseen that the hierarchy of France could not accept their law of extermination for the Church, and he resents Briand's attempt to blame the Pope for the present situation. "It is puerile," he writes, "to attribute the Pope's act to stubbornness, or to ascribe it to the character of the man, when the man himself is dominated and directed by a doctrine as unchangeable as it is irresistible. I repeat it: the Pope is irreconcilable, because of the irreconcilableness of dogma." The charge scarcely needed refutation. For a century the French government had dealt directly with the Pope in matters concerning the Church in France, never with the bishops or priests, until Briand discovered that the Church should be so reconstructed as to eliminate the Pope, set aside the bishops, starve the priests out of existence, and leave the faithful to perish in an internecine strife. Still M. Combes has done the service of exposing the deceit of the Ministers who had appealed to the people of France against the pretended interference of a foreign potentate. Next in order should be forthcoming from one of the Deputies a refutation of the statement that the Chamber of Deputies are legislating the will of the people. "When we examine the Parliamentary System," says Bodley, "we shall see that one sign of its unsuitability to the French temperament is that it invests with undue power a minority composed of the worst elements of the nation, this being a worse evil and more subversive of liberty than the regular delegation of authority to an autocratic government."(1) As the government controls the elections in France, and employs over 680,000 functionaries as election agents, nearly one-tenth of all the voters, and will not permit a secret ballot, it is not difficult to see why nothing short of revolution can dislodge a government once well intrenched in office. It is false, therefore, to blame the persecution in France on the people of France, nor is it just to complain of their indifference simply because they do not rise in revolt against their oppressors. " The chief tangible result of the French Revolution," says Bodley, " was the voluntary submission of the nation to the tyranny of absolutism."(1) Now that the Government has adopted the anarchical policy of legalizing the oppression of the largest element of the citizens, we may expect a change without revolution, not merely a change of Ministers, as that is never surprising in France, but a change in the attitude of the majority in the French Parliament toward the French people, and the recognition of the fact that they do not represent the will of the people. The manifest futility of law after law to effect a separation on a just and peaceful basis; the impotence of the Ministers to cope with the situation; the self-stultifying expedient of applying to-day a law, like that of 1881, which to-morrow must be confessed to be inoperative; the sentiment of indignation growing as the world comes to appreciate the import of these laws—all this must bring home even to the anti-religious Deputy that he has attempted the impossible, and that there is no effective way of separating Church from State unless he leaves Catholics their property and their freedom. Day by day the Church gains in the struggle. So far her losses, serious as they are, become insignificant when compared with her gains. The loss is material only—the seminaries, charitable institutions, rectories, pious funds and a few churches. The gain is the moral conquest of public opinion; the recovery of liberty for bishops to assemble in council, and for priests to own their own souls and to exercise their ministry released from servitude to anti-Christian authorities; and the still greater gain of unity of the hierarchy, clergy and laity. What the separation law aimed at chiefly was to break the unity of the hierarchy with the Pope, and the unity of the people with their bishops and priests. What the law has most plainly achieved is to consolidate the unity of the Church in France in a way that was never before known or perhaps even possible. Ten years ago the marvellous unanimity of the French hierarchy would have been impossible; nay, it is doubtful if five years ago, when the law for religious associations was already in operation, but not as yet applied so drastically by Combes, the French bishops could have agreed in their attitude to the government as they do to-day. They had not yet learned to mistrust the men who wield authority in France. They had all the fair promises of Rousseau, and they had not yet experienced the brutality of Combes. As Wilfrid Ward points out, in the *Nineteenth Century* for January, they have learned from that sad experience to suspect the Ministers who promise them in debate in the Chamber treatment which they will not guarantee in the law. They know that non-enforcement of the separation laws is due not to the tact or consideration of the Government, as Briand observes, but to weakness and fear of revolution, or, what would be as bad for Clemenceau and Briand, fear of defeat for the Ministry. They have a clear cause; so far they have had success; and, in the person of Pius X, they have a leader who inspires them with courage and devotion. Give these three things to a Frenchman and he cannot accept defeat.

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(1) France, II, p. 155.

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(1) Ibid, I, p. 133.

POPE PIUS AND THE FRENCH CRISIS.

There is no more impressive figure in the world to-day than that of the lonely man in the Vatican, upon whom all eyes are fixed, whose every word and every act are not only noted, but misrepresented and distorted on every wire or wireless that carries its message to the remotest part of the world, and around whom malignity, hatred and calumny gather, only to bring out in greater brilliancy the splendor which invests his personality as a man and a Pope. Although apparently overwhelmed by his foes, he will stand in history as the calm, quiet, patient but undaunted defender of civil society, the unflinching witness to the truths of Christianity, and the heroic and confident champion of law, justice and order.

During the last half century, the doctrine or theory which is known as Socialism, has been making its influence felt in every part of civilized society. Inculcating sympathy for the poor and oppressed, it elicited an immediate response from people of every class, who hailed it as a new dispensation. The governments of the world, foreseeing the danger which might result from its spread, hastened to anticipate its demands; philosophers reasoned about it, and approved it, and the extravagant and alarming utterances of some of its promoters were flippantly described as the ebullitions of a fanatical few, or the devices of scheming politicians, which would cease to be heard when the suddenly discovered proletariate would have been placated.

The real animus of the movement has at last been disclosed. The mask has been dropped, and the expropriation of private property by the State is now avowed to be not merely an academic aspiration, but a set purpose to be reduced to practice as soon as the opportunity presented itself. The opportunity has come, and Socialism, having seized the political power of a once autocratic State, and used it with a tyranny and brutality which Louis XIV or even Napoleon would never have dared to exercise, now lays its hands on the possessions of the first victim who is too feeble to resist, viz., the Church. Everything it owns, from the edifices in which divine service was held, to the hospitals in which it ministered to stricken and suffering humanity, the schools where it gathered the waifs of the streets, down to the very houses that sheltered the bishops and priests, and even the poor tables at which they ate or the beds on which they slept, is declared to be the property of the State, for no other reason than that the State says so. Such is the conception of Socialism as its adherents in France regard it.

The Pope protests. He is forthwith an enemy of France; a foreigner who dares to thrust himself without warrant upon the affairs of a nation. His representative is hustled out of the country like a malefactor, and his private correspondence violated, while the fatuous or hired press of the world is applauding every act of the plunderer. They do not perceive, or pretend not to perceive, that the next act of the Socialistic *bloc* will be to fix on another victim whose property, even if it is not ecclesiastical, will be needed to fill the Government's empty exchequer. They do not grasp the fact that the Pope's protest is an appeal to every man who owns a house, or has a coat of his own to his back, to comprehend the consequences of this spoliation, namely, that it implies social and national ruin; that it is the abrogation of all law and justice; that it is anarchy, and that the framer of the Separation Law, so-called, has arrogantly spoken of it as "legalized anarchy." Its cowardice in selecting as its prey an unresisting victim; the rapaciousness with which it clutches at everything, and the blind indiscriminateness with which it robs the very man of all the world who loves the poor and oppressed and who pours out all he has for their benefit; ought to warn rulers and people alike of what this movement, which has been in active preparation for twenty-five years, portends.

In another respect, the attitude of the Pope in dealing with France is of vital importance to every man who is convinced that in human nature there is something higher than the instincts of the brute creation. The world has gone crazy over the marvellous victories which unbelieving and irreligious science has won in all the realms of the material universe. To say that the tone of modern life, even in many who profess to adhere to some kind of religion, is materialistic, would be almost a platitude. That there is anything outside the domain of the senses is an opinion treated with contempt by many of the great men whom the world accepts as teachers; and there is no doubt that the life of Christians, Catholics as well as others, is deeply affected by the materialism of the age, impelling them to rate the acquisition of worldly goods above the possession of supernatural truths and virtues. Measuring everything by its own standards, the world has always credited the Church, or, at least, churchmen, with a similar desire of wealth and power, and has affected to describe its doctrine of the supernatural as a device working for the same end.

The action of the Pope in rejecting the offers of the French Government, has revealed to the world the real mind of the Church in a way that cannot easily be forgotten. " Approve this law of ours," said the French Government, " or connive at it, and all those vast possessions which you claim are yours." It is the Devil taking Christ to the high mountain and saying: " All this I will give you, if kneeling down you adore me." The answer is the same as was given then: " The Lord thy God shalt thou adore, and Him only shalt thou serve." " Will you, then, sacrifice all these millions which a single word or even silence will assure you?" " Will you make yourself and your 40,000 priests and bishops beggars on the streets?" " The condition is not new to us. Christ and his apostles were beggars, and there cannot be an instant's hesitation in sacrificing a million times over, not only these, but all earthly possessions, rather than yield one jot in our fulfilment of the law of God." It is conscience scorning sin. It is magnificent; it is sublime. It is the act of Christ; and the world, which finds it hard to understand such a condition of mind, is staggered. Over and above the clamor raised by its own teachers it has heard what amounts almost to a dogmatic declaration from the Vicegerent of Christ himself, that there is something beyond the realms of matter; that there is a spiritual world; that there is a God; that there is a heaven; that there is a hell, and it has nothing to reply except that the Pontiff is a peasant and a "mystic," another word in their minds for a fool. Never in modern times was a sublime lesson so sublimely taught to a hard-hearted and incredulous generation. Catholics who have been always reminded that it is necessary to make any sacrifice rather than commit sin now understand their faith better. Perhaps the rest of the world will one day grasp what has occurred.

WHAT WOULD LEO XIII HAVE DONE?

On every side we hear the people saying: "Had Leo XIII lived this French trouble would have been prevented." Not a few Catholics are half convinced that it is so. But that is an illusion originating in lack of knowledge. Pius X did not provoke this fight. It was raging long before he mounted the Pontifical throne. As far back as 1880, Waldeck-Rousseau framed a law which made it a penal offense to be a member of a Religious Congregation, and only the troubles arising from Gambetta's death, Boulangism, the Wilson decorations, the Panama scandals and the like prevented its enforcement. On April 2d of the same year, Clemenceau unfolded the entire plan to the Grand Orient, saying: "If, after the suppression and dispersal of the Religious Congregations, the abrogation of the Concordat, and the general secularization of the schools and other public institutions, the Catholics preserve any influence in the country, it will be easy to extirpate them entirely in the name of the common law by rendering the services of religion impossible, by the application of some article or other contained in the Penal Code. Therefore whilst merely asking for the separation of the Church from the State—an excellent formula, since it can be so agreeably presented to the people—the Republican party must in reality pursue its ultimate object, that of suppressing the Church in the State." This programme of twenty-six years ago has been carried out to the letter, and Leo noted every step in its destructive development. It was while he was still living, that Waldeck-Rousseau resuscitated his malignant law of 1880 in his declaration of November 14, 1899, that if he could suppress the Congregations he could secure a billion francs for workingmen's pensions. He passed the law and then handed its execution to Combes, who hurried it on without the slightest regard to justice or even decency. Leo XIII saw all that. He knew, as Viviani had declared in the Chambres, that it was only one of the steps in the plan which they proposed to carry out to the bitter end, *jusqu'au bout.* The aged pontiff witnessed all this ruin which he had vainly endeavored to avert by every conceivable concession, even imposing on French Catholics the severest possible test of their loyalty to the Holy See. He saw that all his indulgence, all his kindness, all his concessions had been absolutely futile, and it is thought that the calamity which he had utterly failed to prevent hastened his end. This heritage of woe he handed down to his successor.

It is idle to say that the diplomatic tact of Leo XIII would have prevented the crash. Leo XIII would have resented the visit of President Loubet, or he would have renounced the principle upon which his quarter of a century of seclusion in the Vatican was based. He exacted a diplomatic courtesy of which Pius X has never dreamed, and, indeed, is almost incapable of. Leo XIII would have demanded the resignation of the two unhappy bishops who were used as instruments by the French Government to precipitate the crisis, or he would have proclaimed himself a partisan of vice and rebellion. He could not have accepted a radical alteration in the constitution of the Church or promote schism in abolishing the dependence of priests and bishops on the Pope, especially as what was conceded to France would have been demanded elsewhere; he could not possibly have approved of a measure which every man who has any regard to the rights of property must pronounce to be spoliation; he could not have assented to what had long been openly proclaimed by its abettors to be the extinction of all religion in France; nor could he have assented to the final insult which the last phase of the law could have presented to him, of letting his clergy be merely the *occupiers* of their own churches, and dependent on the decree of a Minister who may change it tomorrow, and who, while cynically granting this leave, is turning the priests and bishops out of their homes and sending the seminarians into barracks. All the diplomacy of the world would not have forestalled the execution of a programme which was formulated in 1870, was actively begun in 1879 by Grevy's Ministry, whose eleven members counted four Protestants, five conspicuous Freemasons and two of foreign or schismatic origin, and which is now manipulated in its final stages by a Minister of Worship who says "we must have done with this idea of Christianity"; a Minister of Labor who boasts of "having extinguished the light of heaven with a magnificent gesture"; and a Prime Minister who, with indecent ribaldry, boasts that he is "a son of the devil." Anyone who fancies that such people can be mollified by concessions is welcome to his opinion.

Pius X will no doubt be defeated in this battle which is not of his making; which has been deliberately provoked but which would never have been undertaken against a stronger power. Wreck may be piled upon wreck before it is ended; but after the anarchists of France have wrought their own destruction, and perhaps that of their country, the principles of justice and liberty will have to be reasserted, a society established on law and order and not on the passion of the political plunderer who has seized the reins of Government, a regenerated society will have to be organized, and in that rehabilitation the Church will be called to assist.

PIUS X AND CIVIL LIBERTY.

The refusal of the Pope to submit to the exactions of the French Government has been the occasion, or rather the means, of conveying a lesson which the world has not yet recovered its senses sufficiently to appreciate, but which is of immense importance in an age that is swayed by the contradictory influences of adoration of brute power and the spirit of revolution. Pius X has solemnly declared that there are laws which should not be obeyed and yet has put his veto on rebellion.

There is in France an intellectual and ethical chaos with regard to legislation which has resulted, for a century at least, in a political status which implies the relinquishment of decent self-respect on the part of its citizens, and the abrogation of their most fundamental civil rights. Though supposed to be a republic, it accepts almost as an article of faith that whatever the legislators, no matter how ignorant, self-seeking, or corrupt they may be, have enacted into a law, is by the very fact invested with inviolable sacredness and to be obeyed with unquestioning submission. It matters not what injustice the law may inflict, there is not a court in the country that can reverse it. A decent judge has no choice but to quit the bench. Six hundred of them did so on the occasion of the Ferry law in 1879. Such a method of governing human beings is simply a disgrace to modern civilization. It is not merely mediæval. It is a revival of the old worship of Cæsar.

Delaying month after month to speak to the French people, or, rather, to its Government, in the way he found himself compelled to, for he clearly saw the consequences and was entreated by some of the best men in France to do otherwise, the Pope at last declared that there are laws which have no binding power; that he could not possibly accept the one proposed, and could not permit Catholics to obey it, for the simple reason that it was against the law of God and was therefore null and void—a denial of the popular doctrine and a categorical declaration that law is not based on the will of the people, but the will of God.

He has accepted the consequences of his teaching, and he stands before the world to-day as a living illustration of what legislation of that kind implies, both for the people and the governments as well as for the representatives of religion. Robbed of all his possessions, with thousands of his spiritual children in beggary and want, reviled, persecuted and outraged, refused not only justice but the decent treatment that is accorded to a criminal, he reveals to every one who has eyes to see what must be the consequences of law not based on the principles of eternal justice. What has been meted out to him will not fail to be visited on the people and on the governments themselves.

Connected with this outrage a condition is revealed by the press which shows the depths into which public opinion has descended. In an age that prides itself on its love of liberty and justice, when the meanest Jew in the remotest village of Russia can, without asking it, get the whole world, government and people alike, to clamor against the invasion of any of his rights and to demand and exact reparation, the supreme representative of that religion which has created the civilization of Europe, and whose help that same civilization may soon implore, is compelled to stand helpless and alone in the midst of his enemies while only a feeble voice is raised here and there to protest against the injustice of which he is the victim. Even churchmen whose possessions in their own country may be seized in the same way to-morrow, applaud the plunderer and revile the Pontiff because he pleads for justice. It is an instance of how the public conscience is blurred and what little store is set on Christianity.

While smiting this resuscitated Cæsarism as no one else would dare do, Pius X at the same time strikes down the spirit of revolution which is so menacing to-day. At the very moment when angry multitudes are rising everywhere to demand what they deem their rights; while they are urging their claims with dynamite and dagger and wholesale murder; when in the very heart of Paris, in the midst of what should be the peace and holiness of Sunday, the people whom the Government is especially supposed to patronize and protect and flatter were being kept in subjection only by the presence of an army which blockaded every street, this man of peace, like his Divine Master, not only forbids but prevents rebellion. Take what I have, crush me if you wish, as you have often done before, I shall never cease to protest; crucify me if you so determine, I shall ever continue to proclaim that it is better to obey God than man; but do not fear that I shall ever rebel or permit my people to unsheathe the sword. I have confidence in God and humanity, and that right and justice will prevail in the end.

It is for this condemnation of tyranny at the very moment that it is most ruthless; this repression of mad rebellion when it is rampant everywhere, and this exercise of a tremendous moral influence on the actions and conduct of an outraged Catholic people in the interests of public law and order, that the nations of the present time are indebted to Pius X.

CATHOLIC PUPILS AT THE CARLISLE INDIAN SCHOOL.

We adopt as our own this communication of Fathers Ganss and O'Callaghan, and we consider the rules referred to so important that we publish them under the heading "Education."

CARLISLE, PA., January 12, 1907.

REV. DEAR FATHER:

The accompanying documents and clippings will no doubt come to you as a pleasing New Year's surprise and greeting. As a friend of our poor Catholic Indian, one who labors for the uplifting of him socially and the saving of his soul eternally, I am sure you will hail the tolerant and helpful character of the United States Indian Industrial School here with pleasure and gratitude.

The anxiety hitherto manifested in allowing Catholic pupils to come to Carlisle need no longer exist. Catholic endeavor and work is permitted with the most praiseworthy readiness through the generosity of the school authorities. The faith and morals of our children are safeguarded as well as they possibly can be in any government school. The presence of a Catholic chaplain just appointed, and the activities of six of Mother Katharine Drexel's Sisters, women consecrated to the Indian work; obligatory attendance at Mass on the part of the pupils, instructions and other privileges always cheerfully accorded, place Carlisle in the forefront of schools that invite the attendance and patronage of our missionaries.

My object in sending you this communication is not to take children from our Catholic schools—Carlisle, after all, lacks those two imperative requisites of Catholic education, *atmosphere and environment*—but to ask your intervention in seeing that pupils who have advanced as far as our Catholic schools take them; of adults who wish to fit themselves for industrial life on the reservations; of pupils who desire to enter the Indian service as teachers, laborers or any civil capacity; in short, of adult Catholic pupils of character and promise—that such and such alone be sent here.

The influence of the missionary is a potent factor in allotting Indians to schools. This is generally known and admitted by all government schools and agents in search of pupils. The conditions now prevailing at Carlisle for Catholics are of a character, the school itself has such an efficient teaching personnel, and the deportment of our Catholic pupils is so good, that I state, with a clear conscience and the experience of sixteen years in the work, that no government school holds out to its Catholic pupils the inducements that Carlisle does at this moment.

It would be a pleasure to open correspondence about prospective Catholic pupils with you—only adult boys or girls, however. The matter of sending children under twelve years of age, or children taken from our Catholic schools, will not be entertained.

I remain,
Yours fraternally,
H. G. Ganss,
Rector St. Patrick's Church.
W. J. O'Callaghan,
Assistant Chaplain for the Catholic Indians.

THE PASSING OF THE ELECTIVE SYSTEM.

During the last year or two, every few months have seen the expression of some very definite opinion from a prominent educator in this country in condemnation of the elective system. These expressions, of course, are meant to apply to the elective system in the undergraduate departments of the university. All deprecate the thought that young men or young women in their 'teens are in a position to judge for themselves what is best for them in education. Another striking expression of this same opinion must be recorded from the retiring president of the American Association for the Advancement of Science, Dr. C. M. Woodward, who, in his address on "Science in Education," delivered at the annual meeting held this year in Columbia University, New York City, at the end of December, declared very positively that the elective system in undergraduate work is almost entirely a mistake.

He said that he had often had occasion to warn parents not to pay attention to the whims of young folks as if these could be any possible guide with regard to the subjects that they should study. Such whims are usually not founded on any real inclination of intellectual faculties, but on many external and usually quite trivial influences. The advice of fellow-students, the interest aroused by the reading of a chance book, or meeting some enthusiastic advocate of a particular subject, the personality of professors, the desire to make the year's work as easy as possible, all entered much more into the choice of students in their 'teens than any deeply intellectual elements. Dr. Woodward did not hesitate to say, on the other hand, that dislikes in educational matters in young folks should not be given any serious consideration. Persons frequently are heard to declare that their children do not like mathematics or some other subject, and never could be gotten to understand them. They may even add that they themselves never had any liking for the study in question, as if this were a double confirmation of the previous expression. Any person of ordinary intelligence can, according to the opinion of the retiring president of the American Association for the Advancement of Science, actually enjoy and profit by all forms of study if he will only devote a proper amount of application and good will to them.

He even adds that the pendulum has swung entirely too far in the introduction of the elective system into the undergraduate departments of the university, and that now a reaction must be promoted. Random studies must be eliminated from the curriculum, and students must be discouraged and even prevented from taking up series of studies that bear no relation to one another. Whatever election is allowed, must be confined to groups of studies which have been carefully co-ordinated by educational authorities, and even in this matter, only one or two choices should be allowed the student.

The many expressions of dissatisfaction with the elective system which we have quoted at various times in these columns, all tend to show that what was hailed as a great advance in educational methods about twenty years ago, and that for a time seemed to be so essential to real educational progress that all who did not join enthusiastically in the movement in its favor came to be considered as hopelessly backward, now proves to have been a serious blunder which has been discovered, however, only at the cost of unfortunate interfering with the educational development of several generations of American undergraduate students. It is evident therefrom that conservatism in education is an extremely valuable state of mind. What our forefathers have learned is too precious to be thrown away or have its effectiveness impaired by the passing fad of educational theorists. Fortunately our Catholic schools were saved from this mistake by their conservatism, though this did not save them from the accusation of being old fogies in educational matters. President Woodward suggested the establishment of a special section of the American Association for the Advancement of Science which would be devoted to the science of education. Such a section doubtless would have weight enough not to permit hasty changes in large educational institutions without a due consideration of the principles involved. It would thus be an important balance weight in educational circles, and would be a welcome factor in keeping educational systems in America from running away with themselves, a tendency to which has made them the spectacle of the world in recent years.

THE CHRONICLE.

HOME NEWS.

Changes in the Cabinet and Senate.—The Senate, in executive session, confirmed the nominations of Mr. Cortelyou as Secretary of the Treasury, Mr. Garfield as Secretary of the Interior and Mr. Myer as Postmaster General. These gentlemen will take office on March 4. Mr. H. K. Smith is to be the new Commissioner of Corporations. He will assume the duties of his office on the same date. W. A. Richardson of Delaware, S. Guggenheim of Colorado, W. E. Borah of Idaho, W. M. Crane of Massachusetts, W. P. Frye of Maine, J. M. Dixon of Montana, Norris Brown of Nebraska, F. M. Simmons of North Carolina, and Robert Taylor of Tennessee have been chosen Senators by the Legislatures of their States.

Catholics in the United States.—From advance sheets of the "Official Catholic Directory" for 1907 we find that the Catholic population of the United States is 13,089,353. The total number of Catholic clergymen is 15,093. There were 334 new Catholic churches established last year, making the total 12,148. There are 86 ecclesiastical seminaries, with 5,697 students; 4,364 parochial schools, with an aggregate attendance of 1,096,842, and 255 orphan asylums, with 10,588 inmates. There are 1,266,175 children being educated in Catholic institutions. The Archdioceses of New York and Chicago are each rated at 1,200,000, Brooklyn and Queens, of course, forming a separate diocese. Boston is third, with 850,000 Catholics.

The Hierarchy.—The Most Rev. George Montgomery, Coadjutor-Archbishop of San Francisco, died Jan. 10, 1907, after an operation for appendicitis. The late Archbishop was ordained priest by Archbishop Gibbons at the Cathedral, Baltimore, in 1879. He acted as secretary to Archbishop Alemany and Chancellor to Archbishop Riordan until his consecration as Coadjutor-Bishop of Monterey and Los Angeles in 1894. Two years later, in 1896, Bishop Montgomery succeeded Bishop Mora and ruled the See of Los Angeles until 1903, when he was transferred to San Francisco as Coadjutor-Archbishop. In a field of labor so familiar to him, Archbishop Montgomery won the love of Catholics and the admiration of those outside the fold. During the earthquake and fire in April last he was the comfort and consolation of his sorely stricken flock. He celebrated Mass on the steps of the Cathedral, and visited all the various camps in the city on the Sundays following the earthquake. His death was deeply lamented.

The Rt. Rev. Henry Cosgrove, Bishop of Davenport, Iowa, died on Dec. 22, 1906. Bishop Cosgrove was born in Williamsport, Pa., in 1834.

He was ordained priest in St. Raphael's Cathedral, Dubuque, Iowa, in 1857. From his ordination until his death he was identified with the city of Davenport, first as pastor of St. Marguerite's Church, which he rebuilt, and then as Bishop of the Diocese, from 1884, the time of his consecration. Bishop Cosgrove was the founder of St. Vincent's Home for Orphans and a firm friend of the good work done in St. Ambrose College, which was established while he was Vicar-General of the diocese. The Diocese of Davenport now has 128 priests and a Catholic population of 70,000. When Bishop Cosgrove was consecrated in 1884, there were only 79 priests and 45,000 Catholics.

Protests Against the Persecution in France.—The press and the platform have been used to explain the situation in France to the American people, who have taken the deepest interest in the persecution of the Church in that country. Archbishop Blenk sent a message offering help to the French clergy; this message was signed by every priest in the Archdiocese of New Orleans. The great organizations of the laity have sent cablegrams, resolutions and letters of sympathy to the Holy Father and to Cardinal Richard. Public meetings to protest against the proposed enslavement of the Church in France have been held in Washington, St. Louis, Boston in Faneuil Hall, Cleveland, Toledo, Frederick, Md., Wheeling, West Virginia, Kingston and Buffalo. A meeting will be held in Brooklyn, Sunday, February 3.

Gift to a College.—Father A. J. Burrowes, S.J., President of Marquette College, Milwaukee, received from Mr. and Mrs. R. A. Johnston of that city, through their son, Father Robert Johnson, S.J., a gift of $110,000 to complete the new college which he is building. The donors have been generous benefactors to many other Catholic institutions. Before the completion of the new building, Marquette College will become a university with law and medical departments.

Protest Against the Persecution of the Church in France.—Sunday evening, January 27, a mass meeting was held for this purpose at the New York Hippodrome. The vast auditorium was filled to overflowing, and thousands of people unable to obtain admission thronged the neighboring thoroughfares. The indignation of the audience on stage and platform against the injustice of the French government was manifested by the applause for the speakers and the acclamations for the noble stand of the French hierarchy, clergy and laity. Among the speakers were the Hon. Morgan J. O'Brien, chairman of the General Committee of Organization, who presided at the meeting; Judge Fitzgerald of the Supreme Court, U. S. Senator Carter of Montana, Congressman Goulden of New York, Hon. Joseph F. Daly, Hon. John G. Agar, Hon. John J. Delaney. His Grace, the Archbishop, paid a fine tribute to Pope Pius X for demanding from the French government legal guarantees of their good faith, since he had reason to mistrust them because they had in every instance returned with evil the good offices of his predecessor, Leo XIII. The following resolutions were adopted at the meeting:

WHEREAS, The various laws enacted in France in recent years, encroaching upon the essential rights and liberties of the Catholic Church, such as the violent dissolution of the religious orders and congregations, the treacherous spoliation of all their properties devoted to religion, education and charity, have resulted in depriving thousands of orphans, the aged, the sick, the infirm, the helpless, the destitute, of the ministrations of their most devoted and self-sacrificing guardians, helpers and comforters in temporal and spiritual needs, and in the wholesale eviction from their homes of one hundred and sixty thousand men and women, loyal citizens of the French Republic, whose only crime was their devotion to their religious convictions, thereby throwing them upon the world as outcasts and pariahs; and

WHEREAS, This series of attacks upon Christian organization has reached its culmination in the so-called Law of Separation, which is in every respect a law of domination and persecution, by which the property restored by the Concordat of 1801 to the possession of its rightful owner, the Church, as well as all the property donated to the Church by the faithful from that time, has been sequestered and confiscated by the State; by which the seminaries have been closed, and the youthful aspirants for the priesthood drafted into the army and sent to the life of the barrack and camp, while the funds intended for their education and support have been turned into the French treasury; by which the liberty of public worship has been denied to the faithful, except upon conditions which involved a repudiation of the Catholic Hierarchy and the rightful government of the Church, and which were imposed with the knowledge that they were impossible of acceptance; and

WHEREAS, This so-called Law of Separation was born in fraud and deceit, involving the inexcusable violation of a solemn compact between France and the Holy See, which has stood unchallenged for over one hundred years through changing national vicissitudes and nine constitutional renovations; involving the repudiation of national obligations contracted towards the Catholic Church and accompanied by the international crime of rifling the archives of the accredited representative of the Vatican; and

WHEREAS, The unparalleled injustice was carried out by enemies of Christ and Christianity in temporary control of the governmental authority in France, under the pretense of according to the Church the same freedom which is guaranteed to it in the United States, while in reality the purpose and effect was the spoliation of Church property and the domination of Church autonomy to such an extent that even these ruthless despoilers were compelled to placate an aroused public opinion by amendments to the law intended to convey the impression of liberal concessions, while really fastening the shackles more firmly upon the Church; and

WHEREAS, Such enactments and the manner of their execution constitute an invasion of human rights and are destructive of all real liberty;

NOW, THEREFORE, BE IT RESOLVED:

That in upholding their right to freedom of public worship according to conscience, the Catholics in France are entitled to the approbation and support of all free men, and

That we, American citizens, living in a land where all churches are truly free,—none being by law established, and none by law oppressed,—do hereby denounce the arbitrary use of an ephemeral power to crush out the right of French citizens to worship freely according to their conscience, and we do hereby offer to the Catholics in France assurance of our hearty sympathy and our hope that the sacrifices which they have chosen to make in defence of principle may soon secure for them that full measure of religious liberty which is guaranteed to all people in the United States of America, and

That we applaud the attitude of the French bishops and clergy who are prepared to sacrifice every earthly advantage rather than submit to an injustice which imperils the religious security of their people; we commend their unity in the cause of right and their loyalty to the Church wherein they set an example which will hereafter sustain others suffering from despotic interference with the liberty of conscience and the freedom of man to worship the Almighty in his own way, making sacrifices which will prove a glory to religion and in the end a blessing to their beloved France.

From the hearts of freemen we send an expression of admiration and encouragement to the Sovereign Pontiff for his brave stand and fatherly advice to the Church of France in its distress and deprivation; and we urge the French people to support vigorously the efforts of their bishops for the welfare of their own republic and the cause of freedom everywhere.

Catholic Missions.—The Annals for the Propagation of the Faith in the December issue, 1906, publish a detailed report of the allocations made by the society of the $1,299.539.39 contributed in 1905 by the Catholics throughout the world.

The following amounts were apportioned as follows:

To Missions in Asia	$609,932.49
To Missions in Africa	267,228.53
To Missions in Oceanica	131,285.69
To Missions in Europe	125,524.63
To Missions in America	77,149.79
To publication of the 17 editions of the Annals	69,482.86
To management	20,900.07

In the June issue, 1906, is found the interesting report of the various amounts contributed by the faithful in the different parts of the world. It may prove interesting to know that of the whole amount contributed towards the Propagation of the Faith, France, at the very eve of its spoliation by the French government, has contributed more than one-half, viz.: $658,999.36. Next, in the order of contributions exceeding $1,000, come the United States with $157,057.98; Belgium, $74,534.81; Alsace-Lorraine, $73,263.23; Germany, $69,857.79; Italy, $53,707.92; Spain, $35.321.34; the Argentine Republic, $34,638.94; Holland, $21,379.80; Mexico, $20,386.05; Switzerland, $18,920.23; Ireland, $16,549.32; Austria, $11,336.70; South America, less the Argentine Republic, $10,653.56; England, $7,161.59; Portugal, $7,086.65; the Duchy of Luxembourg, $5,853.31; Africa, $5,149.33; Canada, $2,703.94; Central America, $1,317.12; Scotland, $1,140.26; Morocco, $475.40; Hungary, $439.37.

CANADA.

Visit of Secretary Root.—Secretary of State Elihu Root is visiting Earl Grey, Governor-General of Canada, at Ottawa, the capital city. Part of the programme planned for his reception is a skating party, at which many distinguished citizens of Canada will be present. On one of the evenings of the visit a banquet will be given at Rideau Hall, the residence of the Governor-General, at which Mr. Root will meet Sir Wilfrid Laurier and the leading members of the Canadian Parliament. Earl Grey and Secretary Root will consider several points of international importance. The points of discussion are the question of pelagic sealing; the Atlantic and the lake fisheries; the bonding of American merchandise in transit through Canadian territory and of Canadian merchandise through American territory; alien labor legislation; warships on the Great Lakes; the preservation of the Falls of Niagara; rights of American whalers and fishermen in Hudson Bay, and that much discussed issue of reciprocal trade relations.

A new line of steamers from Ireland to Halifax, Nova Scotia, is planned by Canadian and British capitalists. The trip across the ocean will be made in three days and a half. The steamers of the new line are to be among the fastest on the Atlantic Ocean.

Sir Wilfrid Laurier stated in the Canadian House of Commons on January 14 "that he was prepared to give a *quid pro quo* here and there, so that all the differences that exist between the two countries relating to waterways from Puget Sound to St. John's River might be adjusted."

THE PHILIPPINES.

Financial Conditions.—The Superior of the Mill Hill Fathers, writing to to England, confirms the statement of Secretary Taft, cited in the January MESSENGER: "I do not know what the country will come to, but it is going down and down, and the new dominion, although it has brought liberty, has brought very little prosperity." Congress, as an act of justice, should grant the relief urged by Secretary Taft.

The lowest temperature ever recorded in Manila was at the beginning of January. The thermometer recorded 55.6 degrees. At Baguio, in the Province of Benguet, the mercury fell below the freezing point. The natives were suffering greatly, as they are not provided with clothing for such a low temperature.

The Protestant minister who is still Director of Education of these Islands, reports that he has 6,224 Filipino teachers and 700 Americans.

Mrs. Dauncey, a staunch Protestant Englishwoman, in her book on the Islands, writes that "the Protestant missionaries are a work of supererogation. . . . The missionaries would do far better if they were to give up the beautiful houses and comfortable carriages they enjoy here, their tea parties, lectures and so on, and go and rough it in some of the other islands, where there are plenty of savages, Mohammedans, devil worshippers and all sorts of unreclaimed sheep."

WEST INDIES.

Jamaica.—The terrible earthquake in Kingston has called the attention of the entire world to the largest of the islands in the British West Indies. Jamaica is about 1,450 miles due south of New York; it is 120 miles long and from 21 to 45 miles wide. Kingston, the capital, is on the south coast of the island in the Liguinea Plain. The city was founded in 1693 by survivors of the great earthquake which destroyed Port Royal in 1692. The ruined city was a typical, tropical town; the buildings were of wood, brick and limestone. Holy Trinity Pro-Cathedral, which is reported to be in ruins, was one of the finest buildings in the city. It had been practically rebuilt in 1903-4 by Bishop Gordon, S.J. Since 1854 Jesuits have been in charge of the Catholic Missions on the island. In 1889 Father Charles Gordon, S.J., a member of the English Province, was consecrated as the first Bishop of Jamaica. In 1894 the Mission of Jamaica was transferred to the New York-Maryland Province of the Society of Jesus and the first band of American Jesuits arrived in the island in April of that year. In 1906 the Bishop retired from the active care of the diocese and was replaced by the Rev. John Collins, S.J., in the capacity of Administrator Apostolic. A great

Mission was begun in the Pro-Cathedral on the Sunday before the earthquake by Fathers Goeding, McGinney, Stanton and O'Donovan. There are thirteen priests and four brothers of the society at present in Jamaica. The Sisters of St. Francis from Alleghany, N. Y., have the largest school in Kingston. The Sisters of Mercy from Bermondsey, England, have an industrial school for boys and girls at Alpha Cottage in the suburbs of Kingston. The population of Kingston is about 50,000, of whom 10,000 are Catholics. St. Ann's Church, in the eastern part of Kingston, has a congregation of 3,000 souls. The Convent School in Duke street, the St. Ann's School, the West Branch School and the Academy at Alpha, all taught by the Sisters, provide for Catholic education in the grammar grades. St. George's College, conducted by Jesuits, provides high school and college training for the Catholic boys and young men of the island. The Catholic Union and Sodality for men, the Catholic Cadet Corps and Sodality for boys and the Children of Mary Sodality for Young Women are in a flourishing condition. There are twenty-eight Catholic churches and chapels in the Island of Jamaica.

MEXICO.

Railroads.—The Mexican Minister of Finance has explained to Congress the motives of the government action in the recent railroad merger of the Mexican Central with the National Railways. Certain American railroads, said Senor Limantour, were ready to absorb the Central system and thus bring into Mexico all the evils of the trust. Besides this motive there was danger of friction between the roads owned by the government and those not so controlled. Another motive of the merger was the lessening of expense in operating the united roads. One strange result of the merger is that the Mexican Government is now the owner of a Texas-Mexican Railroad, which runs from Laredo, Texas, to Corpus Christi, Texas, wholly within United States territory.

There are now in Mexico seven Archbishops, twenty-four Bishops and thirty ecclesiastical seminaries. The Rt. Rev. Bishop Anaya of Chilapa died rather suddenly last month. He had said Mass in his private chapel, and after Mass complained of feeling unwell. He sat down in the sacristy and grew worse rapidly. Some of the Canons were summoned hastily from the episcopal residence, but in a very little while the Bishop died. The notice of his death produced a profound impression throughout the diocese, as the deceased prelate was sincerely loved by his flock on account of his multiplied charitable deeds. Bishop Anaya was seventy years old.

SOUTH AMERICA

The Latin Republics and the Holy See.—Argentina, Bolivia, Brazil, Chile and Colombia maintain legations to the Holy See, and the Holy See sends Nuncios or Apostolic Delegates to each of these countries. The Hon. John Barrett has been appointed Director of the Bureau of American Republics. To this Bureau Mr. Andrew Carnegie has given

$750,000 for the erection of a permanent building in Washington. Mr. Barrett was our Minister to Argentina in 1903-4, to Panama in 1904-5 and to Colombia in 1905-6. His article in a recent number of the *North American Review* has attracted great attention. It is a splendid tribute to the people of South America. Among other statements in this article are the following: "Buenos Aires, with 1,000,000 population, is better governed, at half the cost, than any city of similar size in the United States, while Rio Janeiro, with seven hundred thousand people, spends five times as much money on improvements as St. Louis or Baltimore, yet governs itself at smaller cost. The clubs of Buenos Aires are as fine as those of New York. The high class Latin American women inspire admiration for their personal beauty and their devotion to family. There is less domestic infelicity in all Latin America than in the City of Chicago."

Argentina.—The Franciscan Father Ducci has added a new work to linguistic science, a grammar and dictionary of the Toba language, spoken by the natives of Tacala, in the Argentine Republic. Toba is one of the most difficult of the native languages. The Republic at present is most prosperous, ready money is plentiful, and trade prospects excellent. The merchants of the Republic bought from England in the first six months of 1906, $7,000,000 worth of cotton goods and, during the year, $6,000,000 worth of farming implements from the United States.

Brazil.—Two new metropolitan sees were established by the Pope, Pius X, during the past year. The first Latin American Cardinal was appointed in 1906. There are now in Brazil 120 Bishops, besides the Cardinal and the three Archbishops. The German missionaries of the Society of Jesus, with the Franciscans, the secular clergy and the members of the Society of the Divine Word, and, recently, the Salesians, are helping in the religious movement which is fast making Brazil the most Catholic of all the republics.

Chile.—The *Revista Catolica* of Santiago, a monthly magazine published by the clergy of the archdiocese, would do credit to the clergy of any diocese. Serious studies on historical, scientific and linguistic subjects form part of the table of contents of the latest number. *La Union*, the daily paper of the same city, gives a very interesting account of life in a great Catholic centre. The celebration of the Month of Mary in November, with a High Mass every day at 8.30 or 9 o'clock, seems strange to one who has not lived under the Southern Cross.

ENGLAND.

Sabbath Observance.—It is curious to see the Protestant Archbishop of Canterbury and the Catholic Archbishop of Westminster uniting in a plea to the English people for a decent observance of Sunday. Father Vaughan describes the day in England as "changed from a day of rest to a day of rush; from a day of prayer to a day of pleasure."

Baroness Burdett-Coutts.—At the age of 92, Angela Burdett-Coutts departed this life after very remarkable and diversified acts of benevolence She gave money for a topographical survey of Jerusalem; she wanted to restore the aqueduct of Solomon; she endowed Protestant bishoprics in the colonies; she founded industrial schools; she built a fish market for the poor; she established reformatories which sent girls to the colonies; she lent money to the Irish fishermen to purchase boats; and, to the surprise of every one, married an American, named Ashmead Bartlett, who was forty years her junior, and who had been her confidential agent. She was buried in Westminster Abbey.

The Education Bill.—Premier Bannerman withdrew his bill December 20, and in a somewhat angry speech repudiated the claim of the peers to lecture the House of Commons. He said there would be no dissolution of Parliament, as the rebuff, although most serious, is not considered a sufficient motive. He was of the opinion that their action would give a great impetus to the abolition of the Upper House, or to the restriction of its veto powers; and he declared there would be no truce until it was settled if the peers were to have forever the power of checkmating what the Commons did. Birrell is now announced as Chief Secretary for Ireland in Bryce's place.

Statistics of the Church in Great Britain.—In the "Catholic Directory" for 1907, edited so carefully by the Right Rev. Dr. Johnson, Bishop of Arindela (Burns and Oates), figures are supplied, which prove that the Church in that country, during the past year, has steadily advanced. In nearly every diocese the number of churches, chapels and stations was either maintained undiminished or showed a slight increase, but in Southwark the figures went up from 180 to 232. The total number of churches and chapels at present in England and Wales is 1,703, as compared with 1,640 a year ago. The number of priests has grown from 3,414 to 3,484, the increase being largest in Southwark, where the figures have risen from 463 to 494. In Scotland the number of priests has increased from 525 to 540, and the churches, chapels and stations remain as before, viz., 373; but in some of the dioceses there has been a small decrease. Of the 4,024 priests in Great Britain 2,636 belong to the diocesan clergy and 1,388 are regulars, many of them being French exiles. The estimated Catholic population of the United Kingdom is from five millions and a half to five and three-quarters. Including British America (with a Catholic population of about 2,650,000), Africa, Australia, India, and all other possessions, the total Catholic population of the British Empire is set down as probably about ten millions and a half.

IRELAND.

The Redmond Incident.—After the Education Bill was returned by the House of Lords, Redmond astonished every one by promising his support. As the Irish members had voted constantly against it on its way through the Commons, every one was mystified. The *Tablet* confessed its amazement, but presumed that Redmond had made some agreement with Birrell, by which

Catholic interests would be safeguarded in the event of the bill being carried. Meantime a letter was issued by Bishop O'Dwyer, of Limerick, angrily denouncing what seemed the treachery of the Irish party. Redmond merely expressed his regret at the Bishop's precipitation, and made it clear in a speech that he had been all along acting in unison with the English episcopacy, and a letter came from Archbishop Bourne, thanking the Irish members for their devotion and self-sacrifice in the educational battle. The reason of the apparent reversal of policy came from the fact that arrangements had been made with Bannerman and Birrell, by which nine-tenths of the Catholic schools would be saved in return for the promised support. But why were they willing to sacrifice any schools at all? Because in all probability another more drastic bill will be introduced, which, if passed, would be more ruinous in its operation against Catholic schools. The Birrell Bill is dead for the present. Whether another bill will be presented in the next session, or the whole matter thrown over for another year, is not yet determined.

ITALY—ROME.

The Pope's Jubilee.—Measures are already being taken to celebrate the fiftieth anniversary of the Pope's elevation to the priesthood; but, characteristically, the Sovereign Pontiff has expressed the wish that no money be wasted on costly entertainments, receptions and the like.

Pope Leo's Tomb.—It is probable that the removal of the remains of Pope Leo will be extremely simple. The outrage committed at the obsequies of Pius IX might easily be repeated. The tomb will be complete about the middle of January.

The Expulsion of Montagnini.—A note signed by the Papal Secretary of State, protesting against the indignity of the expulsion and the seizure of the secret cipher, was presented on December 21 to the diplomatic representatives accredited to the Vatican. A protest was also made against the violation of the right of the Pontiff to correspond with Catholics throughout the world, and an emphatic denial was given to the charge that Mgr. Montagnini had communicated with three parish priests who were to be tried for violation of the law of 1905.

The Dreibund.—The Marquis di Rudini has given utterance to the opinion that the Triple Alliance no longer wears its old aspect and no longer has its old power; but, in consequence of England's new position in world policy, it has become an object of continual anxiety for Italy and probably for Austria-Hungary. Nevertheless it would be unwise for Italy to step out of it. The marquis considers as trash much that is said of Italy's plans for the future. She needs to work at home. She has no railways, no wharves, no merchant ships, no schools worth speaking of. She should not think of wars. The wild Irredentist or expansion cry is now heard no more.

Growth of the City.—In five years the population of Rome has grown from 430,000 to 480,000, and four new quarters are to be added to the city. New roads are being built, new parks and new bridges are projected, and meantime the poor pay half their wages in rent for their miserable apartments.

FRANCE.

The Persecution of the Church.—The Ministry continues to blunder in its attempt to separate the Church from the State by despoiling the Church of its property, depriving it of its liberty and by striving to alienate the laity from the clergy. The law of December 11, 1905, proved ineffectual, since no one could sufficiently trust the government to form associations of worship under its vague provisions. In hot haste the Parliament passed a new law on January 3, 1907, aplying the Law of Associations of 1901 to the entire Church. The purpose of this law is to facilitate the use of the churches for worship for a time, until in course of law they shall have been sequestered, though in reality it aims at bringing the hierarchy into closer subjection. Associations of worship are not insisted upon; in default of such associations, others can be formed for the purpose of worship, provided they submit to the exactions of the state, particularly in the matter of submitting accounts and limiting revenues. The law of 1881, intended to check socialist gatherings, was also applied to the Church, requiring notification of the police before any religious service could be held. By this new law notification for each service is not necessary; once a year, or once for all would be enough, but it must be made under penalties of fine or imprisonment. No attention was paid to this law; the clergy went right on holding their services without notifying the police; the government quickly realized that they could not fine or imprison 40 000 men. They therefore decided to dispense with the notification, and a new bill to that effect, already approved by the Ministers, and consequently, in the present conjuncture, necessarily acceptable to the Chamber and Senate, has already been agreed upon. Meanwhile, trouble is brewing for the Ministry. The Deputies are not bound to sustain it, and the Senate is meditating a plan to assert its rejuvenescence from the senile condition into which it has grown of late years. Clemenceau cannot bully both branches of Parliament always, and he is withholding for a time measures which are imperatively needed, but which would provoke opposition and very likely a dissolution of his Cabinet. The universal opinion of Catholics and of sane men everywhere is arousing the indignation of Frenchmen, and it will not be surprising if, before our next issue, the reaction, which necessarily follows a violent measure, shall have set in, and necessitated, whether by negotiations with the Holy See or by a conference with the leading members of the hierarchy in France, a *modus vivendi* which will restore to the Church the possession of its property and to the faithful the exercise of their liberty.

The law of 1901 may be found in THE MESSENGER of March of that year. The text of the law of January 3, 1907, is as follows:

THE LAW OF JANUARY 3, 1907.

ARTICLE 1.—After the promulgation of the present law, the State, the departments and the communes will take full and final possession of the archbishops' and bishops' houses, rectories and seminaries, which are their property, the enjoyment of which has not been claimed by any association formed during the year which followed the promulgation of the law of December 9, 1905, according to the requirements of the said law.

Where associations of this nature have not been formed, the tax imposed on communes to provide lodging for the curé where there is no rectory, will likewise cease.

The letting of such of the above-named edifices as are owned by the departments or communes must be approved by the prefect's office. In case of a sale by the department, proceedings must be taken according to the provisions of the first paragraph of article 48 of the law of August 10, 1871.

Art. 2.—The real and personal property of ecclesiastical establishments, which is not claimed by associations formed during the year which followed the promulgation of the law of December 9, 1905, according to the requirements of the said law, will be after the promulgation of this law, transferred to the communal establishments of assistance and charity, under the conditions laid down in paragraph 1 of article 9 of the said law, without prejudice, however, to the operation of articles 7 and 8, so far as concerns property encumbered with a charge or trust foreign to the exercise of worship.

Art. 3.—At the expiration of a period of one month from the promulgation of the present law, the pension, provided for in article 11 of the law of December 9, 1905, for ministers of religion who continue to exercise their duties in ecclesiastical positions, shall be suppressed as of right where the conditions, provided either in the law of December 9, 1905, or in this present law, have not been complied with for the public exercise of worship, after non-compliance has been duly rebuked.

This forfeiture shall be established through decision of the minister of finance, rendered upon the filing of a certified copy of a judgment, or by a sentence addressed to him by direction of the minister of justice.

Art. 4.—Independently of the associations formed under the provisions of article 18 and the others of the law of December 9, 1905, the public exercise of worship can be assured either by means of associations, organized according to the law of July 1, 1901 (articles 1, 2, 3, 4, 5, 6, 7, 8, 9, 12 and 17), or by means of meetings which will continue to be held upon individual request in virtue of the law of June 30, 1881, but according to the requirements of article 25 of the law of December 9, 1905.

Art. 5.—In default of associations of worship, the buildings devoted to the exercise of worship, as well as the personal property therein, will continue, except in case of disappropriation, as provided in the law of December 9, 1905, to be left at the disposition of the faithful and the ministers of their faith for the practice of their religion.

The free enjoyment thereof may be granted either to associations of worship formed according to the requirements of articles 18 and 19 of the law of December 9, 1905, to associations formed in virtue of the provisions cited above of the law of July 1, 1901, in order to assure the continuation of the public exercise of worship, whose names shall be mentioned in the declarations required by article 25 of the law of December 9, 1905.

The enjoyment of the said buildings and the personal property therein, as above provided, will be effectuated, subject, however, to the obligations mentioned in article 13 of the law of December 9, 1905, by means of an administrative decree drawn up by the prefect for the real property under sequestration, or which belongs to the state or to departments; and by the mayor for real property which belongs to the communes.

The rules above set forth apply to buildings which, having belonged to ecclesiastical establishments, shall have been transferred by decree to communal establishments of assistance and charity through the application of paragraph 1 of article 9 of the law of December 9, 1905.

Art. 6.—The provisions of the law of December 9, 1905, and of decrees embodying regulations of public administration in execution thereof are confirmed in all respects, except where contrary to the present law.

GERMANY.

The Elections.—[See January Messenger, p. 81 to 99.] Never since the days of the Kulturkampf has the Centre party been put on its mettle as by the frivolous dissolution of the Reichstag on Dec. 13. The party stands absolutely alone and must rely on its own unaided strength as never before. An iron ring has been forged around it. It is confronted by the revolutionary Socialists as well as by a "Block" of all the other parties, from the extreme conservative Right to the extreme radical Left.

Even the Catholic Poles of Upper Silesia will try to wrest some of its old seats from the Centre. For the first time, however, since the annexation most of the candidates from Alsace-Lorraine will seek election as members of the Centre party. Wherever the Centre has to fight the Socialists, the government parties will support the latter, for their battle cry is: "Rather Red than Black." A veritable frenzy of hatred was gathered around the Catholics; Protestants and infidels have joined hands to destroy "the ruling party." Scarcely had the Reichstag been dissolved when an infamous slander against the late Pope Leo XIII made the round of the anti-Catholic press. The unpublished part of Hohenlohe's memoirs, so it was said, contained a statement that in 1893 Pope Leo XIII had demanded of the German government a reward of 500,000 francs for inducing the Centre party to vote for Count Caprivi's army bill. The slanderers, in the blindness of their passion, forgot that the accusation could not hurt the Centre party, since they had voted against that bill. But the Catholics could not let so vile an accusation rest upon the memory of the saintly Pontiff and indignantly demanded proof until finally the chief government organ officially declared that, after searching the archives and questioning all persons that were in a position to have knowledge of the transaction if it had taken place, not a scrap of evidence could be found to substantiate the charge.—The rallying cry of the government forces was that the action of the Centre meant starvation to our brave warriors in Southwest Africa, and that the honor of the Empire was at stake. As a matter of fact, the Centre had proposed to cut down the appropriations for Southwest Africa by 9,000,000 marks, a trifling sum indeed when compared with the 400,000,000 marks which this so-called war has already cost the German people. The Centre also moved that after March 31 steps should be taken to reduce the army of 12,000 men in that colony to 2,500 men. These motions, which were carried, were the ostensible causes of dissolution. And lo! on Christmas Day came the "disastrous" news that the last considerable band of Hottentots still holding the field had made their surrender. "Disastrous," the *Germania* calls this news, because it deprives the government of the only flimsy pretext it could allege for dissolution. In this new embarrassment the government forces urged Prince Bülow to furnish them with a platform. He, therefore, on the last day of the year, published a lengthy manifesto, which, however, pleased nobody, except perhaps the Centre party, for one of its leaders, when speaking in a large meeting, proposed that a telegram of thanks should be sent to the Chancellor. From all accounts it appears that the Catholics are full of enthusiasm and everywhere loyal to the Centre party. Count Ballestrem, one of the most distinguished members of the Centre party, has declined to be a candidate for re-election. He is rather old, and his seat in Upper Silesia, with a considerable Polish population, is not quite safe. By his knowledge of parliamentary law and traditions, his liberal interpretation of the freedom of speech, his self-control and presence of mind, his wit and humor, he has been the most popular and successful President the Reichstag has ever possessed. One of his sons is a Centre candidate for the new Reichstag. It is somewhat risky to utter prophecies on the eve of a general election. Yet it may be safely said that substantially the Centre will return in its old strength. It is likely that the party may lose a few seats in the East to the Poles and in the West and South to the Socialists. By far the greatest number of their seats are impregnable. As we go to press the first news of the returns confirms our forecast. The Centre has lost nothing; the Socialists seem to have lost about 15 seats. The contested seats, about 175 in number, will not substantially change the result.

Elections in Württemberg.—The Kingdom of Württemberg has given itself a new Constitution. One of the objects of the change of Constitution was to destroy the majority of Catholic peers in the House of Lords. It was complained that in a kingdom with a large Protestant majority it was an anomaly that there should be a majority of hereditary Catholic peers. The first elections for the Lower House under the new Constitution have just taken place. The result is as follows: Centre, 21; Democrats, 19; Farmers' Alliance, 12; German party, 11; Socialists, 11. The 17 proportional elections, which were held on January 10, resulted as follows:

Centre, 4; Democrats, 4; Socialists, 4; Farmers' Alliance, 3; German party 2.

The relative strength of the parties in the new legislature is therefore the following:

Centre, 25; Democrats, 24; Farmers' Alliance, 15; Socialists, 15; German party, 13.

The Centre enters into the new House as relatively the strongest party.

Death of the Archbishop of Gnesen-Posen.—The noble and gentle Archbishop of Gnesen-Posen, Dr. von Stablewski, died on November 24. His death was sudden, though he had been ailing for many years. No doubt the persecution of his people, for so it must be characterized, by the Prussian government hastened his death. His extremely difficult position demanded both firmness and prudence, and his prudence laid him open to attacks by some of the radical Polish papers. The union between the Archdiocese of Gnesen and the Diocese of Posen is a personal union. Whoever occupies the See of Posen is *ipso facto* Archbishop of Gnesen-Posen. When the See of Posen is vacant the union ceases, and each diocese resumes its own independent administration. For the election of an Archbishop the two chapters convene in joint session, and they are bound by the Concordat to choose one acceptable to the Prussian government. This will be a very delicate task at the present juncture, for it will be difficult for them to find a candidate of Polish nationality acceptable to the Prussian government. Hence a long vacancy is to be feared, though the election should take place within three months after the demise of the incumbent.

New Bishops.—The Nestor of the Bishops of Germany, the venerable and saintly Bishop von Senestrey of Regensburg died on August 16. His successor was nominated by the Prince-Regent in October in the person of Bishop von Henle, transferred from Passau. At the same time the auxiliary Bishop of Regensburg, Dr. von Ow, was appointed Bishop of Passau.

Bishop Endert of Fulda died on July 17. On Dec. 30 the Cathedral Chapter elected as his successor Dr. Damian Joseph Schmitt, Professor and Director of the diocesan seminary. He was born in 1858, studied philosophy and theology in the German College in Rome, where he took the degrees of Doctor of Philosophy and Theology, and was ordained in 1882. He has not only been a successful professor and educator of the clergy, but also a zealous preacher and director of a young men's sodality counting more than 800 members.

Episcopal Jubilees.—On Sept. 25 Bishop Korum of Trier celebrated the silver jubilee of his episcopacy. When on September 25, 1881, the new Bishop, a stranger to the people and to the diocese, for he is an Alsatian, took possession of the see, it had been vacant for five years and was devastated by the ruins heaped up during the Kulturkampf. He came with the promise to consecrate himself body and soul to his people, and he has kept his word. The eloquent, saintly and zealous Bishop has wrought wonders during these twenty-five years and has renewed the face of the diocese. He has a model seminary with splendid professors, several of whom have a national reputation. He is called "the workingmen's Bishop." The jubilee was an imposing popular manifestation, for he is the idol of his people. He studied theology in Innsbruck with Archbishop Messmer of Milwaukee from 1860-65. He is disliked in government circles, for he is an uncompromising upholder of the rights of the Church and has had several sharp encounters with the government.

On December 27 the Prince Bishop of Breslau, Cardinal Kopp, celebrated the twenty-fifth anniversary of his consecration as Bishop of the ancient See of Fulda. The see had been vacant for eight years, owing to the Kulturkampf, only one canon was living and an election was therefore impossible. Cardinal Kopp is a Hanoverian and was at the time of his appointment by Leo XIII Vicar-General of Hildesheim. In 1887 he was transferred to Breslau, in 1893 created Cardinal. His diocese is immense, comprising not only Prussian and Austrian Silesia, but also the provinces of Brandenburg (with Berlin) and Pommerania. He is a very vigilant pastor, also very prudent and conciliatory, and has always possessed, in a rare degree, the confidence both of the old Emperor William and of the present Emperor. He is a member of the Upper House in Austria and in 1886 he was appointed a life member of the Prussian House of Lords, and as such exerted his influence in passing the first laws that were to put an end to the Kulturkampf. In 1890 the present Emperor called him to the great international conference on the labor question, and in 1891 to the conference on the reform of higher education. Last fall the Emperor bestowed upon him the Order of the Black Eagle, the highest Prussian decoration, carrying with it personal nobility. Of late years Cardinal Kopp has met with difficulties in Upper Silesia, where the Catholics of Polish race have begun to make common cause with the Poles in the province of Posen. He has large revenues, which enable him to contribute generously to the building of churches in Berlin and neighborhood. He is also a munificent patron of Catholic scholars and scientists.

Peace Associations.—In the Grand Duchy of Oldenburg a distinguished member of the Centre party, Judge Burlage, has founded an association for the amicable adjustment of quarrels and litigations among farmers and other country people. In a book just published by him he shows that the propensity of country people to go to law for trifling causes leads to heavy and useless expenses, loss of time and labor, hatred and often perjury. The peace societies of Oldenburg, founded in 1902, have already dealt with 116 cases, and of these 106 have been settled amicably without going to law. They are to be propagated all over the Empire. It is an object-lesson in sound sociology.

Rapid Growth of the Population of the Empire.—On Dec. 1, 1905, the population of the Empire had reached the number of 60,641,278 souls, the women slightly outnumbering the men. The increase since the census of 1900, *i. e.*, five years, was 4,274,100 souls, or 7.58 per cent. The Catholics counted in round numbers 22,000,000. The population of the Kingdom of Prussia was 37,293,324, an increase in five years of 2,820,815, or 8.2 per cent.

A Royal Betrothal.—The Emperor has announced the betrothal of his fourth son, Prince August Wilhelm, with Princess Alexandra Victoria of Schleswig-Holstein. The Prince has just completed his twentieth year and is a student at the University of Bonn. The bride-elect is his first cousin, being a niece of the Empress.

RUSSIA.

Assassination.—The fact that the Prefect of St. Petersburg, General Von der Launitz, was murdered in a chapel, and, moreover, that it was the chapel of the Medical Institute, adds another horror to this additional crime of the anarchists who are absolutely reckless of their own lives. The assassin was in evening dress, and actually fired both his shots from under the very arm of the Chamberlain. Prince Alexander of Oldenburg, who was present, made a rush at the murderer, and together they rolled down the staircase. The Prince's aide-de-camp hurried to the rescue and slew the assassin. Who he was, no one knew. The killing of the Prefect was particularly lamentable, because, in spite of his official difficulties, he was known for his kindly disposition. The date of the assassination was January 3.

On January 9, Lieutenant-General Vladimir Pavloff, the military advocate general, whom the radical deputies called "Hangman Pavloff," was shot and killed while walking in the garden of the Chief Military Court Building, near the Morka Canal. Seven shots at close range were fired into the victim's body. The assassin was captured after a long chase through the crowded city streets, in the course of which he fired about forty shots. The General had been previously notified that he was to be killed. It is considered to be the work of the militant socialists or terrorists, who are extending their control everywhere. In the last days of December they had, for instance, almost taken possession of the city of Lodz, in Russian Poland, where, on account of the murders of workmen unwilling to join them, seven factories had to be closed, throwing 100,000 people out of employment. Meantime missives are being continually sent to the most prominent men in the country, giving them notice that their death had been decreed.

ASIA.

China. The Reform Movement.—In the daily sessions held for more than a month past by the two Commissions, which are to deal with the reform projects, two strong parties have been struggling for leadership; one bent on establishing a liberal government on moderate lines and the other determined to uphold tradition. Among other features presented in their report, which evidently points to a compromise, is the abandonment of the scheme for a cabinet and of the proposed consolidation of the Council of Customs with the new Board of Finance; the abolition of the useless multiplication of officers; the establishment of the Board of Ports and Communications, which is said to be in line with the most advanced policies of western nations. As a substiute for a Parliament, for which the nation is not yet prepared, a Council is to be appointed, which is to assist in government and to become the mouthpiece of the people.

The Famine in Kiangsee and Anbui.—According to the *North China Daily News*, a large part of the northern districts of Kiangsee and Anbui provinces was flooded. The flooded districts cover 40,000 square miles, supporting a population of 15,000,000 people. None of the crops have been gathered. All the necessities of life have doubled in price. Thousands of houses have been destroyed. Thousands of people are living on one meal a day, and often this meal is composed only of gruel and sweet potato leaves. Tens of thousands have left their homes to beg elsewhere. Some throw their children into the water and then commit suicide. Many are selling their children for almost nothing. The farmers are selling their work animals to buy food and have no wheat to plant for next year's crops.

India. Self-Government for India.—In his presidential address delivered at the Indian National Congress, Mr. Naoroji maintained that in the case of the Asiatic races or of races professing the Mohammedan faith or any of the native religions of India, good government and "government by the people themselves" are wholly antagonistic; in other words, good government can never be obtained through "government by the people themselves." Hence, he declared, it should be made clear to that minute fraction of the people of India who are clamoring for representative institutions and the rights of self-government that, if India is to have self-government, she must really govern herself and England must retire absolutely and entirely from the work of administering the Indian Empire; that such a withdrawal would constitute a very grave injury to India, he held, would be admitted by almost all intelligent natives, at any rate, by all Bengalese and members of the non-warlike races.

As was to be expected, the speech of Mr. Naoroji at the Indian National Congress has been met by a counter demonstration from the Mohammedans, which shows that the real danger of the National Congress is that, in agitating for union, it makes for racial disunion.

Bengal Opium.—Acting on the anti-opium law passed in China, Mr. Morley, in answer to Sir Henry Cotton's request in the House of Commons, bidding him take measures immediately to reduce the progressive increase in the export of Bengal opium, informed him that he had given instructions that the area licensed for poppy growing be diminished and the sales reduced at least to the standard of 1901.

To Mr. Lupton's request that instructions be given to stop entirely the cultivation of poppy in India within a certain period, Mr. Morley replied that it was perfectly impossible at once to issue such a wholesale order cancelling a very complex industry.

India and France.—The Bombay *Examiner*, in one of its recent issues, has the following: "Every Catholic is pleased indeed by reading in the newspapers of telegrams, addresses, etc., sent to the French Bishops from different places all over the world, and what is more important, of public prayers being said for the French people in their present religious persecution.

"But what are they doing in India? Do we Catholics in India forget our own great debt of gratitude towards France, which has done so much for the Indian Missions? Do we forget the large number of French priests who have come to India in the very hour of need, when by Pombal's decrees India was deprived of her 'spiritual' Fathers, as Marshall calls the Jesuit Fathers? Do we forget that France has sent to India a great deal of money, both through private channels and through the Propagation of Faith?

"Even at the present moment, the French priests are almost the majority of European (Catholic, of course) missionaries working in India. The same holds true with regard to the French Sisters, who sacrifice themselves for the good of India."

Japan. War Scare in Russia.—According to the London *Tribune*, the Russian press of nearly every shade of opinion seems to have convinced itself that Japan at least, and perhaps Japan and China in concert, is steadily preparing to renew the invasion of Asiatic Russia. The American yellow press lets no day pass without circulating some imaginative tale about Japanese regiments, fully officered and disguised as plantation coolies, who are gaining a footing in one island or another of the Southern Pacific. One may be convinced that all these rumors of conspiracy and aggression are nothing more than malicious gossip. But they have their serious aspect, if only because they reflect the impression which Japanese success seems to have made on the minds of most white people who do not happen to be her allies. It may be the outcome of nothing more than a foolish race prejudice, but it may none the less become a grave factor in the shaping of Japanese history. Suspicion so openly expressed has an awkward way of realizing itself.

Let it be remembered, however, wisely remarks the London *Daily Chronicle*, that there are many ways in which the ambitions of a strong and progressive race can be satisfied without further territorial expansion. If Japan can secure the recognition which her intellectual and political development deserves, and feel that she is frankly treated as an equal by the older powers, the disastrous temptation to make herself feared where she is not respected may die with the isolation from which it sprang.

The Japanese Army.—According to the *Times'* Tokio correspondent, the new army programme will enable Japan to place three-quarters of a million men in the field. The garrisons of Manchuria and Corea will be reduced, furnishing six new divisions for the home establishment, or an increase of nearly 50 per cent. The Minister of War declared in the Cabinet that Japan must be made so formidable that no nation will dare to oppose it.

Persia. Death of the Shah and Persia's New Parliament.—Muzaffar-ed-did, Shah of Persia, died at 10 o'clock, January 8, in his palace at Teheran, after a long illness.

The Shah was a man of progressive ideas and, most wonderful for an Oriental prince, a ruler with democratic ideals. One of the latest acts of his reign was to give Persia a representative assembly, which is to meet annually for the purpose of revising old laws and edicts and enacting new ones. Under the new constitution, signed by the Shah on December 30, all Persians of the male sex between the ages of thirty and seventy, who are not in the service of the state and who have never been convicted of a crime, are entitled to vote for their representatives in Parliament. The Crown Prince signed a separate document, in which he promised not to dissolve the present Parliament for two years.

AFRICA.

British Uganda.—The movement of conversion in Uganda, Eastern Africa, is more consoling than it has ever been. In January, 1891, there were in Uganda but 4,000 Christians. To-day the Baptismal Register bears the names of 100,000 negroes who have been regenerated in the waters of Baptism. In ten years it is expected that this astonishing number of converts will be doubled.

"Under the generous protection of Edward VII," says Father Moullec, one of the "White Fathers," "we are enabled to further the movement of conversions with the fullest possible liberty among the pagans. Not only do we enjoy absolute liberty in the exercise of our ministry, but even our external works of mercy are being partly maintained by funds from English officials. We need not, therefore, be astonished at the prosperity of the English colonies."

South Africa. The Transvaal Constitution.—Opinion in the Transvaal as to the new constitution is, according to the Johannesburg correspondent of the London *Times*, generally unfavorable. However, there seems not to be the smallest prospect that the constitution will be rejected. All sections seem determined to accept it as a makeshift and to devote themselves to rendering its obnoxious principles as ineffective as possible.

Algeciras.—The Algeciras Convention was ratified unanimously by the French Parliament on Dec. 6, by the German Reichstag on Dec. 10, and by our own Senate on Dec. 12.

Congo.—The "Statesman's Year Book" furnishes the following interesting facts on the Congo: The Free State has a population of 39,000,000 natives of Bantu origin. The native languages comprise many dialects, every tribe having its own. The Kiswahli dialect, a modification of the Arabic language, is the one used by the missionaries. The religion of the natives is a gross fetichism, but the missionaries make considerable progress, especially with the children. In 1901 there were seventy-six missionary stations in the whole country, which has an area of 900,000 square miles, or fourteen times the size of New England, with only 180 Catholic priests and 120 Protestant ministers to look after the spiritual needs of the people. Only one Catholic missionary to every 20,000 natives.

The Vote of the Belgian Parliament.—The Congo debate at Brussels was concluded December 21, having occupied most of the time of the Chamber for three full parliamentary weeks. The bill, which was adopted by 123 to 1, Mr. Lorand and the thirty socialists abstaining, after rendering homage to the greatness of the work of the Congo and to the patriotic designs of its founder, provides, in virtue of the King's will of Aug. 2, 1889, bidding Belgium assume the full sovereignty of the Free State, and of the King's letter of Aug. 5, 1889, declaring Belgium's right to annex the Congo, that the question of the annexation of the Congo should be brought by the Central Committee before the Chamber in the shortest possible time, in accordance with the intention expressed by the government.

The Attitude of the United States in Congo Affairs.—On the authority of the New York *Herald* of December 29, 1906, the visit to the State Department by Dr. Howard Guinness of England was followed by the official announcement that our government had already sent a message to Great Britain, delivered orally by the American Ambassador, Mr. Reid, to the British Foreign Office. The declaration made therein was to the effect that whatever steps might be taken by England for the amelioration of the condition of the natives on the Congo Free State would have the sympathy and support of the United States. It is, however, intimated that the purpose of Dr. Guinness in his call upon Secretary Root, namely, to induce the United States to take the initiative in the proposed intervention, has met with defeat.

German Colonies in Africa. The "White Fathers."—The White Fathers of Africa, founded about a quarter of a century ago by Cardinal Lavigerie for work in Northern Africa, especially along the southern border of Algeria, Tunis, Tripoli and Morocco, have been compelled to leave French territory, by reason of the laws of proscription aimed against the religious associations in France. The Emperor of Germany has some time since offered them a refuge in his dominions. Besides furnishing them with sites and subsidies for the construction of a seminary and of a big monastery at Altkirch, in Alsace, which is to serve as headquarters of the order, he has arranged that every facility should be given to the Fathers to pursue in the German colonies in Africa and also in Morocco, where German influence is now paramount, the work which they have until now been doing with so much success in France's African dependencies.

The object of "The White Fathers" is to supply to the natives practical demonstration of the benefits and advantages of civilization, thus to prepare the ground for their conversion to Christianity.

The headquarters of the Order have, since their foundation, been at Biska, on the Algerian borders of the great Sahara desert, on a plantation known by the name of M'Salla, which is the Arab designation for the "place of prayer," consisting almost wholly of desert land reclaimed by their arduous labor.

On the roster of the Order, at present over a thousand in number, are to be found such noble names as those of Esterhazy, De Brecourt, De Polignac, De Ligne, Rohan, Ursel, La Rochefoucauld, Stolburg, De Beaumont, De Musset, De Montigny, and many others, the names of the French nobility predominating. Hitherto an essentially French Order, the White Fathers have now become, to all intents and purposes, a German one.

AUSTRALIA.

Australia and the Labor Party.—The Australian general election has already shown that the Labor Party in Australia is fast coming into control. Though the party counts but twenty-six members out of seventy-five, yet if the present tendencies continue, Australia will before long have a policy like that in New Zealand, which excludes all non-English speaking immigrants, prevents large accumulations of wealth by progressive taxes and regulates wages by courts of arbitration.

GREECE.

Status of the Catholic Church.—In connection with the audience granted lately to King George of Greece by Pius X, it may be interesting to know the status of the Catholic Church in that kingdom. The Catholics in Greece form three groups. The most ancient is that of the Cyclades Islands, with an Archbishopric at Naxos and Bishops at Andros, Santorina, Syra and Tinos. The second group is the Ionian Islands, with a metropolitan See at Corfu and two Episcopal Sees at Zante and Cephalonda. The third group, the smallest of the continent, is under the jurisdiction of the Archbishop of Athens, the Most Rev. Mgr. Delenda.

The total Catholic population in Greece is 40,000, with 109 priests, 189 churches, 2 seminaries, 72 Catholic schools and 7 charitable institutions.

EGYPT.

A National University.—A proposal has been recently made which has aroused much interest, to found a National University modelled on European lines and independent of the Ministry of Public Instruction. At least £500,000 will be needed to make the scheme a reality. In an appeal for public support it is said that its courses are to be literary and scientific and open to all without distinction of creed or nationality. The chief obstacle is the demand of Copt and Moslem, who demand an institution which will teach their sons the rudiments of religion and enable them to earn their living in the minimum time.

THE READER.

Life and Letters of Father Bertrand Wilberforce, O.P. By H. M. Capes. Herder, St. Louis. $3.00.

The Life and Letters must be credited chiefly to the members of Mother Frances Raphael Drane's community, who were especially devoted to him. The present volume is composed, in great part, of his letters. But there are things of interest even to the general reader in the sketch of the Wilberforce family, which begins the story. Arthur, the subject of this biography, became a Dominican. As Father McNabb, who writes the preface, says, "he was a preaching friar, but first of all a mystic." He was well known as an *ex tempore* speaker, and his facility of improvisation used to appal his companions in the mission. He had the "silvery Wilberforce voice"; was remarkably distinct in his enunciation, but his tone was "less sympathetic than encouraging," a combination a little difficult to grasp. He was not properly what would be called "a community man"; he was anything but "communis"; he was deplorably unpunctual, and a better talker than listener; nor was he a success as a superior. "His natural imperfections unfitted him for jurisdiction. As it is a historic fact that St. Thomas Aquinas never became prior—thanks to the good sense of his fellow-Religious—it is no slight on Father Bertrand to say that his one term of priorship did not altogether justify the confidence of those who elected him. Method in the outlay of money and accounting for it was likewise a trial for him. "He was bubbling over with odd humor, and it is recounted that once when sick the nurses were compelled to ask him to stop reciting Pickwick. He did it so well that they could not go on with their work. They laughed too much. Even when asked if he was afraid to die, he answered: "Do you think I am such a *tom-fool* to be afraid to do what I have been preparing for all my life?" He was full of oddities, and we are not surprised to hear that "once during a mission the good Benedictine Fathers discovered him hearing confessions standing up in such a state of prostration that he would not sit down." "He possessed," says the sketch, "an inimitable blending of humor and humility, which we lesser souls should only parody by any attempt at imitation." As we turn over the pages, we are convinced that he lived only for God, and looking at his extremely handsome face, which forms the frontispiece of the book, we can understand how delightful it must have been to have known him and lived with him.

St. Thomas Seminary. By Rev. W. J. Howlett. Herder, St. Louis.

The book which tells the story of Kentucky's first seminary is too small for the subject and also because of the fresh, brisk, breezy way in which the narrative hurries on. It is a most valuable contribution to general history, and the reader owes a debt to Father Howlett for introducing him to the old giants who laid the foundations of the Church in the blue grass region, Flaget and David and Nerinckx and the rest. Things were not as they are now. Father Nerinckx has a long list of negatives on food, dress, furniture, climate and the rest; though the author disputes some, as, for instance, mosquitoes and pole-cats. The modern seminarian may profitably contrast his own surroundings with those of his predecessors, who studied theology in log cabins and put up joyfully with all the inconveniences of the hard life which they had entered on. The description of the moral and religious conditions of the Kentuckians of the early days is very illuminating, particularly that of the preachers. We trust that Father Howlett's example will be infectious, and that the beginnings of other seminaries will not be allowed merely to remain in the memories of the old boys who first entered them.

On Gregorian Rhythm. Reprint from THE MESSENGER. THE MESSENGER Office, 27-29 West 16th Street, New York. Price 10 cents.

In the brief space of 46 pages, the writer of the two articles, which are reprinted in book form from THE MESSENGER, endeavors, in conformity with the spirit of the two *"Motu proprio"* of November 22, 1903, and April 25, 1904, clearly to specify one of the chief problems, the solution of which will make for the restoration of the traditional Gregorian chant. As rendered in the days of Pope Gregory, Gregorian chant must embrace two essential elements, viz., the *material* or *melodic* restoration of the notes, and, secondly, restoration of *rhythm.* On the latter subject, rhythm, of which the two articles mainly treat, the author cites the divergent views of the two Gregorian schools, and, in the light of the old manuscripts, points out the nature of the rhythm which was taught by the Gregorian masters up to the twelfth century and in accordance with the Oriental usage.

An Indexed Synopsis of the Grammar of Assent. By John J. Toohey, S.J. Longmans, Green and Co., New York. Pp. vi + 200.

This book is a new departure in the study of Cardinal Newman's philosophy. It is the result of thorough familiarity with the Grammar of Assent and of a wish to make the great Cardinal's original work more accessible to the general reader. The author states in his preface that the work "is intended to serve at once as an analytical index to the Grammar of Assent, as a dictionary of Newman's philosophy, as a catalogue of his doctrines and as a summary of his arguments." The book contains a full synopsis of the Grammar, so arranged, in the form of an index, with such a fulness of direct and cross-references, that any subject treated by the Cardinal may be found at once and read in his own words. This becomes apparent when we consider the space given by the author to such subjects as "Assent" (pp. 8-15), "Formal Inference" (pp. 73-77), "Natural Religion" (pp. 138-142), "Christianity" (pp. 32-44), "Conscience" (pp. 49-55), and so of other important subjects. The promise of the preface is fulfilled by the book, and the painstaking author deserves the thanks of all who are interested in Cardinal Newman's philosophy. We welcome the author in this, which we believe is his first book, and we trust that his novel treatment of his subject will win for him the sympathy that will encourage him to give us other books on similar themes.

Earth to Heaven. By Monsignor John S. Vaughan. B. Herder, St. Louis. Price, 90 cents.

In "Earth to Heaven" the distinguished author of "Life after Death," "Thoughts for All Times," "Faith and Folly," "Concerning the Bible," etc., leads the reader through a process of reasoning from visible to invisible, effect to First Cause, universal design to Infinite Designer, clearly showing the relation of man to his Creator. The argumentation is rendered sprightly by a simple, unaffected style, and by copious and apt illustration.

Plain, Practical Sermons. By Rt. Rev. Mgr. John A. Sheppard, V.G. (Third Edition.) Fr. Pustet & Co., New York. $1.50.

A thoughtful set of Catholic sermons on matters dogmatic and moral, with clearness of thought and careful development—a welcome hand-book for the clergy and of interesting instruction for the laity.

Conferences on the Moral Philosophy of Medicine. Prepared by an American Physician. Rebman Company, New York, 1906.

This little book, by a man who spent many years in the active practice of medicine, is sure to be helpful to the medical students and young physicians for whom it is intended. It places high ideals before them, and provides hints not only for their advancement in medicine, but also for the taking of such opportunities of living the intellectual life as may come to them. In the present circumstances there is a danger of something of an eclipse of the all-important ethical side of a physician's life in the midst of the strenuous existence and race for material success, which goes on all round the professions. There are many passages in this little book which will serve to show the futility of such over-anxious haste to get on, yet, at the same time, point out how much can be made out of life with almost infinitely greater satisfaction to the individual. The volume itself, replete with scholarly allusions which show how full the author's own life has been of what is best, furnishes an excellent incentive to take his advice and follow his example. The summary of the book, which is presented at the beginning, furnishes the best possible idea of its contents and its purpose. "Virtue, knowledge, health and activity are the primal sources of felicity for the student and physician. Moral rectitude, untiring industry, natural aptitude, and quick perceptions are the highest attributes of the genuine student and physician. The advancement of science, justice tempered with mercy and generosity, fidelity to duty, hope of lasting usefulness, and charity towards humanity, are the noblest aspirations of the true physician."

We commend it to medical neophytes, being sure that they will derive abundant profit from reading it.

Early Essays and Lectures. By Canon Sheehan, D.D., author of "Luke Delmege," etc. Longmans, Green & Co., London.

The scholarly author has very wisely "disinterred" these essays and lectures from the several magazines in which they first appeared, and gathered them into book form. They treat, logically and learnedly, problems which are of great moment, not only to Catholics, but to all Christians. Clearly and convincingly the author shows not only the students' need of a religious training which shall be "simultaneous and commensurate" with the advance of secular training, but the necessity, particularly in America, of acquiring a thorough scientific knowledge, with which to combat and refute the arguments advanced by free-thinkers, deists and atheists against the existence of divine revelation. Catholic laymen, ecclesiastical students and the clergy will find these essays of singular interest and profit.

History of the Little Sisters of the Poor. By Rev. A. Leroy. Translated from the French. Benziger Bros., New York. $1.85 net.

In this little volume, Father Leroy gives, with charming simplicity, the history of the Congregation of "The Little Sisters of the Poor," from the humble beginnings in Brittany in the year 1840 (when a few devoted ladies were caring for a half-score or less of aged women) to the summer of 1905, when 5,811 sisters were providing for upward of 44,000 aged men and women, in 302 homes in different parts of the world. During those sixty-five years 211,000 other aged people had been cared for until their peaceful death; and 1,769 sisters had gone to receive their heavenly reward. The story, so simply told of the self-sacrifice of this marvelous body of gentle and heroic "Little Sisters," will make their admirable work better known, loved and appreciated.

A CORRECTION BY REV. LUDWIG BONVIN, S.J.

"I wish to correct an error in my article On Gregorian Rhythm (MESSENGER, 1906, p. 473, and Pamphlet, p. 31). By a strange momentary confusion of 'neuma tetrasyllaba' with 'neuma quadrupla,' I wrote in a footnote referring to the 15th chapter of the Micrologus of Guido of Arezzo that the Solesmian tenet of the exclusive occurrence of Gregorian groups of two and three notes is in open contradiction to Guido of Arezzo. Neuma tretrasyllaba, however, does not signify a neum-sign containing four notes, but a neum-chant, i. e., a member of a phrase of four rhythmic subdivisions called by Guido 'syllables.' Guido's expression 'neuma tetrasyllaba' cannot, therefore, be adduced as an argument against the above Solesmes law. Of course, this correction is not equivalent to admitting the existence of the law, regarding which Dr. Peter Wagner could write lately in the Monthly Journal of the International Musical Society, VII, p. 11: 'Not one author of the whole Middle Ages even suspected this theory of Gregorian rhythm by twos and threes; never was the ryhthmical movement arranged in that way.' LUDWIG BONVIN, S.J."

EDUCATION.

RULES GOVERNING CATHOLIC PUPILS AT THE U. S. INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA.

Owing to the large number of Catholic pupils attending the United States Indian Industrial School, Carlisle, Pa., and on account of the limited and inadequate seating capacity of St. Patrick's Church for the congregation and pupils, the appointment of a special Catholic chaplain has become an imperative necessity. Accordingly with the beginning of the year 1907, a specially designated priest will fill that position. The superintendent of the school and the rector of St. Patrick's Church mutually agree on the following plan of action, which will govern the school, the Chaplain and the Sisters in all their school work:

I.—The customary instructions on Monday, Tuesday and Wednesday from 6 o'clock to 6.50 P. M. will be continued as heretofore, Monday being devoted to the large boys; Tuesday to the small boys; Wednesday to all the girls.

II.—Attendance at these instructions is compulsory on the part of pupils. All absentees will be reported by the Sisters in writing to the Matron or Disciplinarian of the girls' or boys' quarters.

III.—Additional time at the discretion of the Superintendent will be granted for special religious work, choir rehearsals, etc.

IV.—On all Sundays, weather permitting, pupils will attend their special mass at St. Patrick's Church, Carlisle, Pa., at 9.30 o'clock A. M. Promptness must be rigidly maintained in this rule.

V.—The Superintendent shall decide when pupils cannot come to town on Sundays. In that event, ample time will be taken by the school to notify St.

Patrick's rectory and St. Katharine's Hall, that Chaplain and Sisters can report on time for mass at the School which will be at 9 o'clock A. M.

VI.—Confessions will be heard at St. Patrick's Church every Saturday afternoon from 3 to 5.30 o'clock. Boys will be heard on the Saturdays allowing them town privileges. Girls on their Saturdays.

VII.—On days when mass is in town, Communion will be given at the parish church at the early mass, 8 o'clock A. M. Breakfasts will be given at St. Katharine's Hall by the Sisters.

VIII.—On Sundays when it is thought unwise and unsafe to permit pupils to come to town, other arrangements for Communion can be agreed upon by the Superintendent and Chaplain.

IX.—The Sunday services, all compulsory, will consist of the following: Mass for all the pupils, when at church, 9.30 o'clock A. M.; when at school, 9 o'clock A. M. Sodality League of the Sacred Heart from 3.15 to 4.15 P. M. Small boys' catechetical instructions at the same hour. Sermon and Benediction for all at 7 o'clock P. M. Both afternoon and evening services at the school.

X.—The occasions when pupils will be allowed to attend evening services in town will be the evening after Christmas, when they will render their annual Christmas Carols; Sunday, Monday and Tuesday of the Forty Hours' Devotion, to advanced pupils only.

XI.—In the event of pupils being seriously sick, prompt information will be given to the Chaplain.

XII.—In case of death, the funeral obsequies will be held at the school and interment made in the school cemetery, at a time appointed by the Superintendent.

XIII.—During the Annual Retreat, ample opportunities and facilities will be allowed the pupils and the Chaplain to secure the best results during the week of its continuance. The closing exercise of the Retreat will always be held at the school.

XIV.—The Superintendent will furnish a conveyance for the Chaplain and Sisters at all the Sunday services, unless otherwise arranged.

XV.—The Chaplain and Sisters pledge themselves to correspond sympathetically and work in full harmony with the rules of the school. They will do all in their power to maintain its order and keep alive its discipline, to inculcate respect for teachers and obedience to disciplinarians. They promise in nowise to interfere with the workings of the School. In short, it will be their constant and sacred endeavor to assist the school officials to the highest degree of educational efficiency, deserving distinction and national repute.

On behalf of the Catholic Instructors,
H. G. GANSS,
Rector St. Patrick's Church, School Chaplain.

The above rules are approved and will be strictly complied with by employees and pupils, and the religious rights of Catholic pupils respected by all. It will be the duty of the Disciplinarian to notify St. Patrick's Rectory and the Matrons in charge of the Small Boys' and of the Girls' Quarters as called for in Rules V and VIII.

Father Ganss is hereby appointed School Chaplain for the Catholic pupils and will be obeyed and respected accordingly.

W. A. MERCER,
Jan. 1, 1907. Major 11th Cavalry, Supt.

OUTING RULES TO GOVERN CARLISLE INDIAN STUDENTS AND OUR PATRONS.

Pupils are placed in families to learn English and the customs of civilized life.

1. Pupils must attend Church and Sabbath School regularly. Pupils of a certain denomination are placed with patrons of the same denomination when practicable. When Catholic pupils are placed with non-Catholic patrons we are first assured that a Catholic Church is accessible. Non-Catholic patrons will in no way interfere with or forbid the attendance of Catholic pupils at the customary services of their church, such as Mass, Vespers and Sunday School. Patrons will adopt such measures and exercise such judicious authority as is necessary to facilitate the practice, by pupils, of their religion according to the tenets of their church. Failure by patrons to comply with these requirements, or attempts to proselyte will be deemed sufficient cause to justify the recall of pupils.

2. Absence without permission of patrons is not allowed, and being out evenings or away on social excursions Sundays, should be discouraged. Pupils should not go to Philadelphia nor to public parks unless accompanied by a member of the family or other responsible person.

3. Patrons or others must not hire pupils, nor are pupils to exchange places, unless authorized by us.

4. Except when authorized pupils are not to return or be returned to the school before their outing agreement expires.

5. The use of tobacco and spirituous liquors in any form is forbidden. This and any other offence against good habits, the patron must report at the time.

6. When out for the winter pupils must attend school at least 100 days continuously, beginning not later than November 1, working out of school hours for their board, care and washing, unless otherwise agreed upon. Pupils are not to be kept out of school half days or detained in the mornings, but they must be punctual and regular in their attendance, and must study at home if necessary when their chores are done.

7. Pupils must bathe at least once a week.

8. It is the aim to send pupils out with a full equipment of clothing. Patrons will see that pupils take proper care of the same, and especially of their best uniform suits, dresses and other clothing, both as a matter of training and so that requests for additional clothing may be avoided during the period out.

9. Monthly reports must show any violation of these rules, be fully, accurately and truthfully made out, signed by patrons and pupils and sent to the school the last day of each month. Pupils' home letters, in all cases, must accompany the reports.

10. Patrons must not give pupils more than one-half their earnings, and should encourage them to save more than the required one-half. If they spend one-half while they are earning they have none to spend during School attendance, as one-half must remain on the books of the School until their period of enrollment has expired. Pupils must give patrons receipts for all money given them, patrons to send such receipts to the School with each monthly report. The School will supply blank receipts, instead of request papers.

The report of the Committee on New York Elementary Schools in regard to the Christmas and other religious exercises in the public schools, which have been objected to by Jewish organizations of the United States and Canada, was presented to the Board of Education recently. It declares that the public school is not a place for religious instruction. No action was taken on the report, as it was considered of sufficient importance to hold over until the next meeting. It is believed, however, that the Board will adopt the recommendations of the committee.

"Your committee," the report runs, "recognizes that the public school is not a place for religious instruction, and emphasizes the opinion, as contained in a former report on this matter.

"The public school is a piece of State machinery, supported by public money for purely temporal ends. It proposes to give an education on the ground of its utility and necessity, tending toward the development of good citizenship and the maintenance of civil government. It does not propose to and is not permitted to enter that other field which lies beyond the purview of civil government."

The committee believes that the assignment of compositions or essays on religious subjects is entering on dangerous ground and should be avoided. The singing of denominational and sectarian hymns can be avoided by the elimination of books containing such hymns. The committee recommends that the use of any work of a distinctly religious character, "other than that of the Holy Bible," be dispensed with, and that even the Bible be read without comment.

The Union of Orthodox Jewish Congregations of the United States and *Canada,* in a protest to the Board of Education of New York City, objected to the Christmas celebration usually held in the public schools of the city. One asks in surprise why Canada enters into this business? Several of the Jewish newspapers urged the Jewish children to absent themselves from school on Christmas eve, with the result that in all the schools on the east side of the city, where jewish children predominate in the schools, the absentees ranged from one-third to six-tenths of all the pupils enrolled.

At other schools the conditions were similar. No special order had been issued by the school board, because none was deemed necessary. The principals and teachers went ahead with their preparations just as they have been accustomed to do in the past. Yet each and every school where Hebrew pupils predominate felt the effect of parental antagonism.

It appears that a committee was immediately formed to report on the United States and Canadian Jewish protest. The committee, in its answer, "recognized that the public school was not a place of religious instruction; that writing on religious topics should be avoided; also the singing of hymns. It recommended the reading of Scripture without comment, and not to compel the children to assume an attitude of prayer during the recital of the Lord's Prayer. It found that the Christmas exercises complained of had no reference to Christmas; that the Christmas tree does not *teach* any religious tenet; that there was no evidence of *objectionable pictures* (religious pictures are meant) exhibited in the schools. It recommends that no sectarian books be used; that only the Bible should be permitted," etc. All of which should give matter for thought to Catholic parents who adore the public schools.

THE MESSENGER

VOL. XLVII. MARCH, 1907. No. 3

THE NATIONAL DIVORCE CONGRESS.(1)

THE constantly increasing number of divorces in the United States has excited alarm for the permanency of our family life among thoughtful people for more than a generation. From small beginnings in rare cases, the stream has widened until now, if there be any fair inference to be drawn from the statistics, the institution of divorce is becoming as universally acknowledged and approved as marriage. Certainly the attitude of society towards persons of either sex, who seek and obtain divorce for whatever cause, and subsequently marry again, has become tolerant. While it is happily true that the masses of the people still maintain a degree of reverence for the marriage relation, there are not wanting writers of authority and established position, who teach that the only sound view of marriage itself is to be found in purely natural and material premises, and any teaching that seeks to elevate matrimony to anything higher than a mating of two human animals, is false and pernicious.

The most recent writer on the subject holds that " The dogma that marriage is an unquestionable sacrament, and the dictum that it is merely a survival of a past form of property holdings," are in the nature of " dangerous débris choking up possible outlets for the stream of progressive and inspiring moral theory."

From this preliminary survey of the field of history, natural and ethnical, this industrious student, after a laborious compilation of the result of her study of many learned writers, concludes that " It would, therefore, seem well from this point of view to encourage early trial marriages, the relation to be entered into with a view to permanency, but with the privilege of breaking it, if it proved unsuccessful, and in the absence of offspring without suffering any great degree of public condemnation.(1)

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(1) Proceedings of the National Congress on Uniform Divorce Laws, held at Washington, D. C., February 19-23, 1906, and at Philadelphia, November 13-14, 1906.

With such teachings as these impressed in the formative years of their education upon the young women of the country, in one of the institutions of the foremost rank especially devoted to their training, it is not difficult to realize the task of those who would fain lessen this mighty stream of divorce, or at least confine it within narrow limits.

The magnitude of the evil cannot be exaggerated. As was well said by President Roosevelt: "If the average husband and wife fulfil their duties toward one another and toward their children as Christianity teaches them, then we may rest absolutely assured that the other problems will solve themselves. But if we have solved every other problem in the wisest possible way, it shall profit us nothing if we have lost our own national soul, and we will have lost it, if we do not have the question of the relations of the family put upon the proper basis."

Subsequently in a special message to Congress, the President said: "There is a widespread conviction that the divorce laws are dangerously lax and indifferently administered in some of the states, resulting in a diminishing regard for the sanctity of the marriage relation. The hope is entertained that co-operation amongst the several states can be secured, to the end that there may be enacted upon the subject of marriage and divorce uniform laws, containing all possible safeguards for the security of the family."

In 1904, the Rev. Father Otten, S.J.,(2) with the figures furnished by the census of 1890, and from other sources, reached conclusions that showed the dangers of the situation, and such bodies as the American Bar Association and the Commissioners on Uniform State Laws have for years been endeavoring to find some remedy for the evil.

It is not alone among the wealthy and socially prominent circles of society, but through all ranks, excepting members of the Catholic Church, the practice of divorce has steadily grown.

A New England writer on this subject says:(3)

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(1) *The Family*, by Mrs. Elsie Clews Parsons, Ph.D., Hartley House. Fellow and Lecturer in Sociology, Barnard College, 1899-1905.

(2) THE MESSENGER, April, 1904.

(3) Paper read before the annual meeting of the N. H. Conference of Charities and Corrections by W. Stanley Emery, Feb. 14, 1905.

"How ugly and widespread is the disease with which we are called to deal is seen by a moment's comparison. We are told that divorces in the United States are more numerous in proportion to marriages than in any other country of which we have facts; thus, in 1886, there were more than in all other civilized countries put together, except Japan. * * * We are told also that divorces among us are increasing more than twice as fast as the population, 'the surgery of the courts being used for domestic troubles rather than remedial measures. The proportionate contribution of New Hampshire to this condition may be calculated when it is known that in 1903 there were 518 divorces in the state: 1 to every 7.7 marriages. Consider how appalling this contribution is! In England from 1890 to 1895 there were but 16 divorces for every 10,000 marriages. In Canada, for the last twelve years, there has been an average of but 3½ divorces a year (and there is no re-marriage in Canada after divorce). A lawyer recently, running through the court docket in one of our New Hampshire counties, said that more than every other case was an application for divorce!"

With such a situation confronting the American people, and with public sentiment aroused to the necessity of making some effort to bring back the old ideal of a pure domestic life, as shown by the deliberations of the Society for the Protection of the Family, and the late Inter-Church Conference on Marriage and Divorce—two bodies that may be believed to represent the best non-Catholic conscience of the community—the invitation of the Governor of Pennsylvania, Samuel W. Pennypacker, issued in pursuance of a resolution of the legislature of that state to the governors of the other states, to send delegates to a congress to examine the laws and decisions of the several states upon the subject of divorce, with a view to the adoption of a draft of a general law for submission to the legislatures thereof, with the object of securing, as nearly as possible, uniform statutes upon the matter of divorce through the nation, met with a prompt and significant purpose.

On the 19th of February, 1906, delegates appeared at the opening session of the Divorce Congress appointed to represent all but three of the states (South Carolina, which has no absolute divorce laws, Nevada, and Mississippi), and, in addition, from the Territory of New Mexico and the District of Columbia. This Congress, after sessions continuing over four days, adopted a series of resolutions embodying certain general principles, which in their judgment would remove the evils now existing because of the diverse laws of the different jurisdictions under our complex political systems.

The Congress then adjourned to permit time for its Committee on Resolutions to embody these resolutions in the form of a proposed statute. When the committee had completed its labors, the Congress assembled again, this session being called in the city of Philadelphia on the 13th of November, 1906.

At the adjourned session, the Congress examined section by section the proposed statute, and after full debate covering two days, adopted it with practical unanimity, and directed that it be submitted to the President and Congress of the United States, the governors and legislatures of the different states and territories, and the commissioners of the District of Columbia, to be enacted into a law for each of these jurisdictions.

In order to form a just estimate of the nature of the work of this Congress, it is important to consider how far its delegates represented the sentiment of the different communities of the United States, and the point of view adopted by them in approaching the difficult problems they endeavored to solve. An examination of the roll of membership shows that out of one hundred and twenty-nine accredited delegates, one hundred and two appeared. The majority were lawyers, but there were included one Catholic bishop, one Episcopal bishop, several ministers of different denominations, among whom was a former moderator of the Presbyterian Church, and a representative of the Methodist, Lutheran and Universalist churches, two physicians, and a number of women. The fact that these delegates were chosen by chief magistrates of the different political communities, who themselves (save in the case of the District of Columbia and the Territory of New Mexico) were elected by a majority of the electors, makes it proper to assume that they fairly represented the public sentiment of their states. It is therefore interesting and, on the whole, encouraging to find that while there was a vastly preponderating belief that divorces should be permitted, yet they were to be hedged about with every safeguard against fraud and injustice, and restricted to cases where, ignoring the sacramental view of marriage, greater evil would result from the perpetuation of the marriage tie than its rupture. While the extreme naturalistic view of marriage seemed to have its representatives, the great majority of the delegates were unanimous in looking upon divorce as an evil thing, to be tolerated only lest greater evil should follow from its abolition.

The debates were characterized by great earnestness, and no principle was enunciated until it had been thoroughly discussed either in committee or on the floor. The Congress may be assumed to have recognized at the outset the necessity of adopting the common law view of marriage as being in itself permanent and monogamous. This view is thus presented by the foremost legal authority on divorce:

"The foundation of the marriage law is the doctrine of Ethics and of Social Science, that the sexes should not associate promiscuously, but 'pair off,' to use an expression applied to the birds of the air. This opinion is universal; to be deemed, therefore, as proceeding from the nature of man, and voicing the wisdom of God. Even under polygamy, fidelity to and among the family of wives is enjoined the same as is the most restricted fidelity of monogamy. A Christian marriage is the union of one man and one woman."(1)

The same writer points out the difference between an agreement to enter into a marriage, an agreement of present marriage, and the status of marriage imposed on the parties by the law as the consequence of their agreement of present marriage, oftener expressed by the substantive word "Marriage." "Marriage," he tells us, "as distinguished from the agreement to marry, and from the act of becoming married, is the civil status of one man and one woman legally united for life, with the rights and duties which, for the establishment of families and the multiplication of the human species, are, or from time to time may thereafter be, assigned by law to matrimony."(2)

It is not correct, therefore, to speak of marriage as a contract; meaning thereby the marriage relation or status, "Because the parties cannot mutually dissolve it; because an act of God, incapacitating one to discharge its duties, will not release it; because there is no accepted performance which will end it; because a minor of marriageable age can no more recede from it than an adult; because it is not dissolved by a failure of the original consideration; because no suit for damages will lie for the non-fulfilment of its duties; because legislation may annul it at pleasure, and because none of its other elements are those of contract, but are all of status."(1)

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(1) Bishop in Marriage and Divorce, Sec. 7.
(2) Ibid, Sec. 11.

Such is marriage in the eye of the common law, and, saving the clause "because legislation may annul it at pleasure," the definition does not seem obnoxious to faith.

We now come to the legal view of divorce, and we are told "A suit for divorce is not an action on a contract; it is a proceeding *sui generis,* founded on the violation of duty enjoined by law, and resembling more an action of tort than of contract."(2)

The law, then, looks upon marriage as a permanent status to be ended only by the death of one of the parties. All competent persons are permitted to marry at pleasure, the marriage license being merely to attest their competency. "Wisely," therefore, says the same author, the law holds marriage to be a union for life. "It is also in reason, in the common sentiments of mankind, and in the teachings of religion."(3)

While divorce has been known since colonial days in America, and in countries professing Protestant Christianity at all times; being a legitimate inference from the denial of the sacramental character of matrimony, it is impressive to observe that the common law has made no provision for absolute divorce; and until the development of comparatively modern theories of individualism, the supreme legislative authority had to be invoked to secure such relief from the obligation of marriage.(4) Now, however, in all of the states of the Union but one, and in practically all civilized countries, except in Ireland, a divorce code varying from the severity of New York and the District of Columbia, which permit absolute divorce for adultery alone, to the laxity of some other states, where any cause within the discretion of the trial judge is deemed sufficient, is part of the accepted legislation.

Were divorces restricted to judicial separation in *extreme* cases, while stripping the marriage relation of all its incidents, as regards property and the mutual obligations of the parties towards each other, there would be no conflict between the civil law and that of the Church. The common sense of justice revolts at the idea of requiring the continuance of the relation in such cases; but the difficulties of the situation become apparent when it is sought to decide the question of the care and custody of children, and the right of remarriage of the separated parties. So far as the first difficulty is concerned, it is not insuperable, and probably the rule governing the courts in awarding the custody of children in such cases is as near to approximation to justice as it is possible to attain. But as to the right of remarriage, the municipal law is irreconcilable with the sacramental view of matrimony. While in some states a restriction is laid upon the guilty party, the general tendency is to allow complete freedom of remarriage—the logical conclusion from the theory that the bonds of the original marriage have been completely sundered.

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(1) Ibid, Sec. 13.

(2) Ibid, Sec. 16.

(3) Ibid, Sec. 40.

(4) Bishop, Mar., Sec. 1424.

It will be readily understood that while no compromise can reconcile the wide difference between the Catholic Church and those who admit the right of remarriage of divorced persons on any ground whatsoever, there can be and should be a unity of effort on the part of all good citizens who look upon divorce as an evil thing, save when sought in good faith as a remedy for intolerable conditions, whether with belief in the validity of remarriage or not, to secure such amendments and changes in existing laws as will take away the scandals that have followed from them.

It was in this spirit the Congress was convened, and this spirit marked all of its deliberations. At the outset, the Congress decided unanimously, and without debate, that the plan of correcting the evils, especially of migratory divorces (*i.e.,* divorces granted upon the application of a party not a resident of the state at the time the alleged cause of divorce arose—a constant and prolific source of scandal and fraud), by the adoption of an amendment to the Constitution of the United States, giving jurisdiction to the Federal government, is impracticable. In a note submitted by the Pennsylvania delegation to a resolution to this effect, it was pointed out that the subject of divorce is peculiarly within the jurisdiction of each of the states, the Constitution giving no authority to Congress upon the subject (outside of the District of Columbia and the Territories). Only the most extreme advocates of centralization could be brought to support such an amendment, and in the division of opinion it would be practically impossible either to secure the approval of two-thirds of both branches of Congress to the submission of such a proposed amendment to the states, or the application of two-thirds of the states for such an amendment, or finally the subsequent ratification thereof by three-fourths of the states.

Having thus eliminated any question of relief by Federal legislation, the Congress addressed itself to the principles that should govern the state courts in matters of jurisdiction, and decided, first, that the test of Jurisdiction should be a bona-fide residence of either the plaintiff or the defendent in the state in which suit is brought. This is a recognition of the view adopted by practically all of the American courts, of the right of separate domicile of the wife for the purpose of divorce proceedings, abrogating the English rule that in such proceedings, as in all others of a civil nature, the domicile of the husband is the domicile of the wife, no matter where her actual residence during coverture may be.

The next general principle adopted by the Congress was to the effect, that when the courts are given jurisdiction of suits, where either the plaintiff or defendant was domiciled in a foreign jurisdiction at the time the cause of complaint arose, relief will not be given unless the cause of divorce was included among those recognized in such foreign domicile.

There was strenuous opposition developed to this principle, which was carried to the very close of the Congress, based in part upon the alleged hardship upon the wife, who leaves her own state to live with a husband in a state not including the cause, recognized in that of her original residence. It was argued that it was an injustice not to permit relief to either party where the preponderating majority of the states included the cause to citizens emigrating from a state that refused to recognize it.

But the Congress, following the precedent of the action of the Commission on Uniform Laws, felt that by the adoption of the general principle, it would strike at the very root of the evil of migratory divorces, which, while perhaps not more than four or five per cent. of the entire number, are, by reason of the prominence of the parties, a constant public scandal. In the course of the debate, it was stated that sixty-seven per cent. of all the divorces are granted to women, and many delegates were impressed with the hardship of the case, where a young wife, compelled to separate from her husband, is unable to return to her original home and there bring suit, because the cause, although recognized in that home, is not on the statute books of the state of matrimonial domicile; but the stern necessity of restricting jurisdiction for the purpose indicated overcame all arguments of the hardship of individual cases—and this especially in view of the fact that such cases could only occur where the matrimonial domicile was in one or the other of a small proportion of the states.

The Congress recommended that two years' residence of the plaintiff or defendant should be required, where either party has changed his or her residence since the cause of divorce arose, where jurisdiction depends upon residence. This limit of time was fixed also in the recommendations of the American Bar Association on the same subject.

A resolution recommending relief by divorce *a mensa et thoro*, or judicial separation, as it is sometimes called, should be permitted, at the option of the injured party at any time, and recommending that states that have no such system should establish it, aroused an interesting debate, brought about by an expression of doubt on the part of one prominent delegate, as to the effect on public morals of a restriction upon remarriage, which would necessarily follow in cases of divorce of this nature. He said in the course of his remarks:

"Either a man is married, or he is not married. If he is married then his status is fixed. If he is not married, then he has the right to marry again. Although it is true * * * that in some states there is a penal clause putting a prohibition on remarriage upon the guilty party to a divorce, I submit whether on academic grounds that is proper. However, in case of legal separation, I am safe in saying that the opinion of a large majority of the writers on social and sociological subjects is, that it puts a premium on unchastity and immorality; and from the point of view of social morals, and personal and private morals, I question very much whether we are warranted in even suggesting the principle of legal separation, which is something entirely distinct from the principle of divorce."

The Congress was doubtless influenced in its unanimous adoption of the principle of limited divorce, notwithstanding the doubts expressed by the delegate quoted, by the consideration that it was the only form of relief that could be accepted by some consciences, and that it did not preclude the injured party from seeking the absolute form of divorce if conscience did not forbid.

When the Congress approached the consideration of causes, it was feared there might be irreconcilable differences of opinion that would interfere seriously with agreement upon a form of statute, but after a very careful examination of the statutes of the different states, a solution was reached that seemed satisfactory. First, adopting a general resolution requiring that all causes "should be restricted to offenses by one party to the marriage contract, against the other, of so serious a character as to defeat the objects of the marital relation, and they should never be left to the discretion of court. but in all cases should be clearly and specifically enumerated in the statute," it proceeded to group the causes under the following resolution:

"While the following causes for annulment of the marriage contract, for divorce from the bonds of matrimony, and for legal separation or divorce *a mensa* seem to be in accordance with the legislation of a large number of American states, this Congress, desiring to see the number of causes reduced rather than increased, recommends that no additional causes should be recognized in any state; and in those states where causes are restricted no change is called for.

a. CAUSES FOR ANNULMENT OF THE MARRIAGE CONTRACT.

1. Impotency.
2. Consanguinity and affinity, properly limited.
3. Existing marriage.
4. Fraud, force or coercion.
5. Insanity, unknown to the other party.

b. CAUSES FOR DIVORCE A. V. M.

1. Adultery.
2. Bigamy.
3. Conviction of crime in certain classes of cases.
4. Intolerable cruelty.
5. Wilful desertion for two years.
6. Habitual drunkenness.

c. CAUSES FOR LEGAL SEPARATION, OR DIVORCE A. M.

1. Adultery.
2. Intolerable cruelty.
3. Wilful desertion for two years.
4. Hopeless insanity of husband.
5. Habitual drunkenness.

It is important that there should be no misconstruction of the intention of the Congress in thus adopting this enumeration of causes, and to that end the preliminary statement of its purpose in setting them out should be emphasized. The thought of the Congress in voting unanimously for this resolution was expressed by the chairman of the Committee on Resolutions, who was asked by one of the delegates in the course of debate: "This says that no change is called for; does it mean that this body distinctly approves, we will say, the New York status; or does it mean that no change is urged? What is the sense of the Congress, without committing ourselves on that point?" To which reply was made:

"I will answer the gentleman as to my understanding of it. It does approve the New York status for the community in New York, as long as the community in New York likes that status. It does not attempt to dictate to the community of New York what they shall do, or to the community of South Carolina what they shall do; each state, in accordance with the guiding thought of these resolutions, must, of course, be the judge, but we make this recommendation."

Therefore it must not be assumed that because six causes for absolute divorce are enumerated in the uniform statute, that those states which have a less number are to be urged to increase them; but it is distinctly stated that the Congress would welcome a reduction of them.

The Congress voted that if conviction for crime be made a cause for divorce, it should be followed by a continuous imprisonment for at least two years, or, in case of indeterminate sentence, for one year, as the result of conviction after trial in some one of the states of the Union, or in a Federal court, or in a foreign court granting trial by jury.

There was some objection to this cause, but in adopting it the Congress followed the consensus of opinion as shown by the statutes of the great majority of the states.

By a unanimous vote, after very brief debate, the Congress declared that a decree should not be granted *A. V. M.* for insanity arising after marriage. Insanity is recognized as a ground for divorce in but few of the states, and no argument was offered to retain it before the Congress. "Obviously," as was said in the note of one of the committee, "the introduction of post-marital insanity as a ground for divorce is a long step towards the view that marriage exists; not as a social institution, but as a merely natural connection between persons of opposite sexes, which may be terminated when its burdens become heavier by reason of misfortune, or at the option of either party."

Following the rule of a number of the states, the Congress voted that desertion ought to be wilful and persisted in for a period of more than two years in those states where it is made a valid ground for divorce; that no divorce should be granted unless the defendent is given a full opportunity by notice brought home to him to appear and defend; and that anyone named as a co-respondent should in all cases be given an opportunity to intervene. A very significant resolution recommends that hearings and trials shall always be before the court, and not before a delegated representative of it (*e.g.,* master or referee); and in all uncontested cases, and in any other case, at the discretion of the court, a disinterested attorney should be appointed to defend the case. It was further recommended that a decree should not be granted unless the cause be shown by affirmative proof, aside from the admissions of the respondent.

Another resolution, having for its object the prevention of hasty remarriage, and affording opportunity for after-discovered evidence and review of proceedings, recommends that the final decree dissolving a marriage should not be entered until the lapse of a reasonable time after a decree upon the merits of the cause. Such a reasonable time was thought to be one year.

The legitimacy of all children born during coverture, excepting those of bigamous marriages, or in the case already provided by law of impossibility of access by the husband, was protected by another resolution, with the view of still further preventing migratory divorces. The Congress recommends that the principle of the Massachusetts law should be adopted in all the states. This law provides: "If an inhabitant of this commonwealth goes into another state or country to obtain a divorce for a cause which occurred here while the parties resided here, or for a cause which would not authorize a divorce by the laws of this commonwealth, a divorce so obtained shall be of no force or effect in this commonwealth."

The Congress completed its enumeration of principles which should be enacted, so as to secure a system of divorce laws, hedged about with every provision to ensure honest trials, by the adoption of a resolution that "Fraud or collusion in obtaining or attempting to obtain a divorce should be made statutory crimes by the criminal code."

A study of the seventeen principles thus adopted, many unanimously, and almost all with substantial unanimity, will show that the important phases of the strictly legal, and very many of the ethical, questions, received consideration either in committee or on the floor of the Congress. While no one was asked or expected to yield any question of principle, the spirit of the Congress demanded a fair, practical and statesmanlike attitude of mind in dealing with these questions. Catholic delegates, and some non-Catholic delegates, who probably shared their convictions of entire opposition to any form of divorce, voted for the resolutions without in any way compromising their position. For it is clear that if a divorce system is demanded by a majority of the community, under our democratic system of government it is sure to remain on the statute books. If it is to be there, then men of all shades of opinion, whose judgment is entitled to respect, must unite in the effort to have such laws avoid as far as possible scandals, injustice and fraud upon the community as well as upon individuals. The aim of the Congress expressed in these resolutions was to attain this end.

One of the extraordinary anomalies in the existing state of the laws of many of the states, resulting from their refusal to recognize decrees entered by courts of other states, where jurisdiction of the defendant has not been obtained by personal service, was recently illustrated by the decision of the Supreme Court of the United States in the case of Haddock v. Haddock.(1) In that case a divorce obtained in Connecticut, followed by remarriage, was held void in New York because Connecticut had never been the matrimonial domicile, and service on the defendant had been obtained by publication alone. On appeal to the Supreme Court, the New York decision was upheld. Thus the husband had a legal wife in New York, under the laws of that state, and another legal wife in Connecticut under the laws of that state, and his status in other states would vary with the varying opinions of the courts as to how far they would recognize the decision of the Connecticut court on the doctrine of comity. The basis of the decision of the Supreme Court was that the constitutional provision, that full faith and credit should be given by the courts of each state to the decrees of courts of another state, did not apply where the court granting the decree did not have jurisdiction over both parties, unless the action was brought and the divorce obtained in the state of the matrimonial domicile, and (it would seem) by the innocent party who remained there. As is said in the address issued by the Committee on Resolutions in explanation of the form of statute: " To establish a uniform law which shall reach all cases not covered by the United

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(1) 201 W. S., 562.

States Supreme Court decisions, and remove as far as possible the scandal to public morals, as well as the reproach to American jurisprudence, arising from a man and woman being held to be married in one state, and not married in another, the Congress adopted two principles or rules, one relating to jurisdiction over defendants not personally served with process in the state in which action is brought, the other relating to foreign decrees." The first principle provides for such service either personal, or substituted, or by publication, with actual notice to the defendant out of the state, as will bring home to him, as far as is possible, actual knowledge of the pendency of the suit. The second principle is embodied in the requirement that " Full faith and credit shall be given in all courts of this state to a decree of annulment of marriage or divorce obtained in another state, when the jurisdiction of such court was obtained in the manner, and in substantial conformity with, the conditions prescribed by the Act."

To secure the adoption of the uniform statute, or, rather, the assimilation of its requirements in the already existing codes of the different states, will necessarily require time. The enemies of the reform (and there will be many, both among well meaning theorists, and those individuals who find a personal profit in practising under systems that will be remodeled) will openly and secretly resist the change.

It must be recognized that the divorce laws, abhorrent as they may seem from many points of view, have none the less been designed, in the main, for a purpose that enlists the sympathy of all right-minded men. That purpose is the protection of women from injustice and brutality. In an article first published in the *Fortnightly Review,* an English writer on the subject gives this explanation for the extreme liberality of the laws of many of the states, and adds that more than eighty per cent. of the petitions for divorce are presented by women. His reflections are interesting, as showing the impression made upon a foreigner. " I know not where," says he, " outside the French Revolution, you will find so curious a union of practicability, idealism, and cheerful contempt for all experience, as in some of the American state legislatures. They rush, with careless and instinctive enthusiasm, along that most fatal of routes—the political short cut—producing for every abuse an instantaneous and annihilating remedy, poulticing and plastering the ills of society, one by one, with never a suspicion of how it will react on the general tone of the body politic, of what may be its remoter consequences, or of the inseparably linked complexities of human affairs. To men of such propensities, and worked upon by the atmospheric influences at which I have glanced, no field can be more inviting or more crowded with opportunities than that of marriage and divorce. A bold ocupation and development of it has come all the easier to Americans, through their ingrained and impregnable indifference to theological considerations, through their intense individualism, and through their easy-going, sometimes misguided, often over-indulgent, but none the less genuine sense of chivalry. They are honorably ambitious to diffuse as much individual freedom and happiness, and to prevent as much unhappiness as possible; and the ambition is one that operates with peculiar force whenever the comfort or peace of mind of women is in question."(1)

It is with this trend that the movement for uniform divorce laws must adjust itself. The legislatures must be satisfied that the purpose of the Divorce Congress do not run counter to the best interests of women, and the enactment of the proposed statute will be for her protection. There is every ground for hope that this will be the case.

But after all that can be done, whether by a Divorce Congress in making suggestions, or the legislatures in making laws, the root of the divorce evil will remain, so long as any absolute divorce is permitted. While it seems certain that a decrease in the causes will reduce the number of applications, it too often happens that even with but one, and that the gravest cause, parties not infrequently commit the sin in order that they may be freed from the yoke of matrimony. It would be but a repetition of the able argument of Father Otten, S.J., already referred to, to go over this ground. So long as any cause is a ground for divorce, with the right of remarriage, so long will the divorce evil threaten our social fabric. There are signs that among the religious people of the country this view is gaining ground. The firm and consistent stand of the Catholic Church forms a rallying point, and the irresistible logic of her position is being recognized.

Meantime, it is to be hoped that the work of the Divorce Congress will prove of vast service in giving consistency and fairness to the divorce laws, so long as public sentiment requires that they be kept on the statute books. WALTER GEORGE SMITH.

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(1) "Marriage and Divorce in America."—Sydney Brooks.

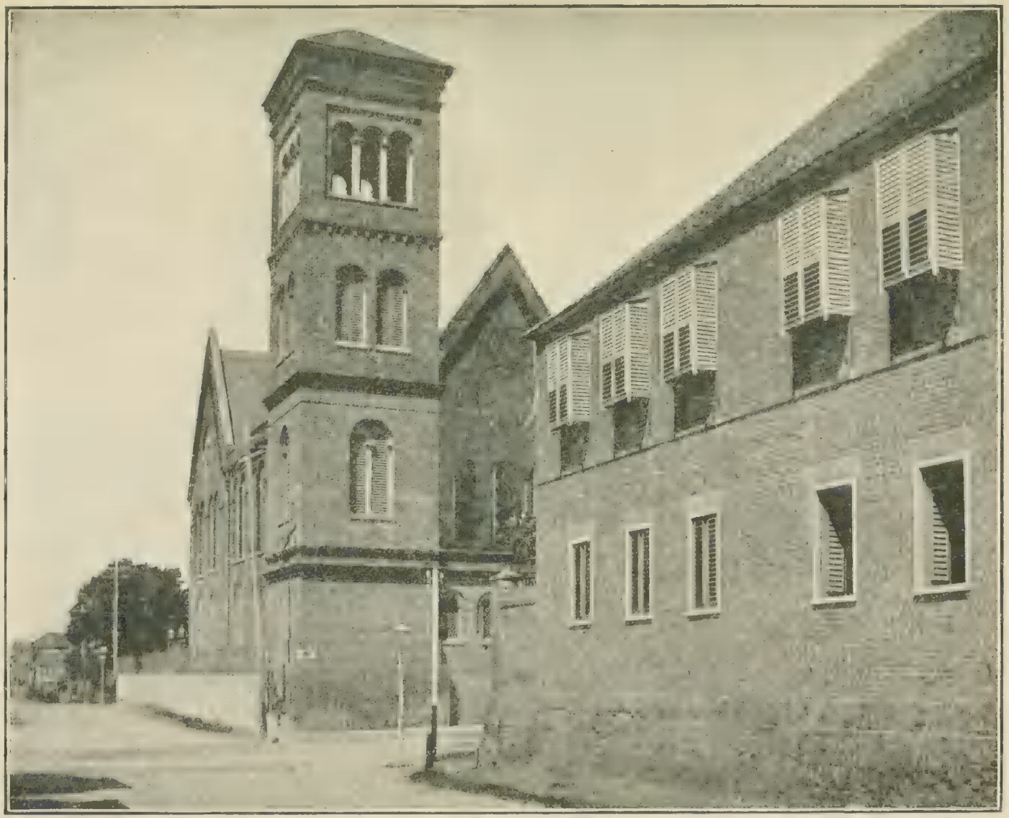
THE EARTHQUAKE IN JAMAICA.

THE following does not pretend to be a full account of the recent disaster in the West Indies. It is but a simple narrative of incidents that came directly under my own observation or for which I can personally vouch, facts which will be found at times to be strangely divergent from the fiction on the subject published by the daily press.

It was on the afternoon of Monday, January 14, that the earthquake occurred, and I was standing at the time on the platform of the Ewarton railway station waiting for the Kingston train. I had been told that earthquakes were in the order of the day in Jamaica, so, when the tremor commenced, my one thought was to collect all the data possible. The hour by the station clock was 3.31. The atmosphere was clear and there was little breeze stirring. With legs well apart to steady myself, I counted off as the time of duration seven or eight seconds. The sensation was that of standing on the poles of a large electrical machine, without the cramping of the muscles; a steady, vertical shake—as someone described it, as if a bulldog had hold of you and wouldn't let go. The accompanying noise was a sputtering crackle not unlike the sound of a stone-crusher close at hand. Beginning simultaneously with the earth's tremor, it gradually died away to the south-eastward after the ground was again quiet. I further noticed that the intensest part of the shock lasted perhaps from the third to the sixth second. It did not begin gradually, but started with a good, honest jump that intensified markedly after a couple of seconds.

This single continuous tremor changed considerably by the time it reached Kingston a few minutes later. At that city, I afterwards ascertained, it was felt as a triple shock, with an interval of a second between the first and second periods and a pause of two seconds before the third and final tremor; the whole lasting from twelve to fifteen seconds, conservatively estimated. The first of these shocks was of the greatest intensity, and though of brief duration, wrought most of the damage.

Many heard the noise before they felt the tremor, and likened it to the roaring of the wind, or the tramp of a troop of horse upon



HOLY TRINITY CHURCH (PRO-CATHEDRAL) AND DUKE STREET CONVENT.

the roof. No one made mention to me of feeling any breeze at the time, though I have since seen it stated in the press, that a rush of wind immediately preceded the shock.

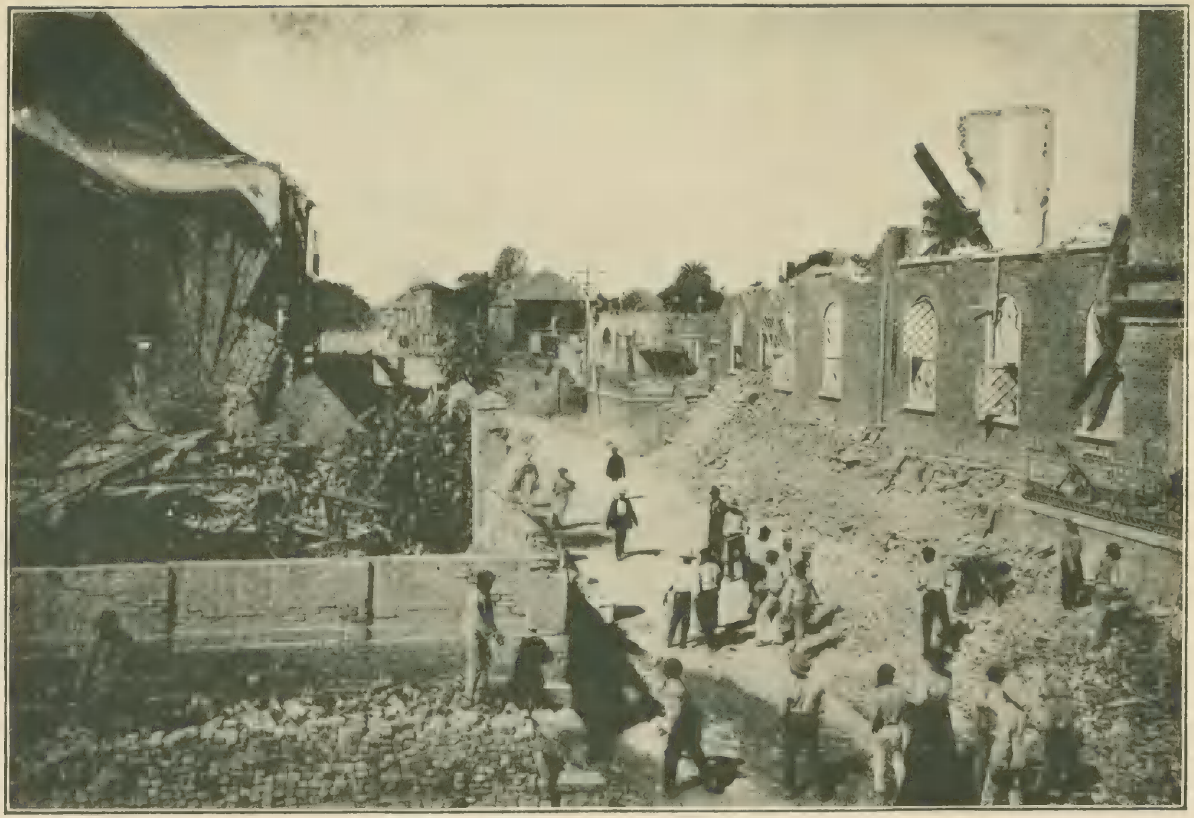
I also learned later that the earthquake had been heralded by two extremely sultry days, like those which commonly are forerunners of severe electrical storms in the States. In fact, so peculiar was the weather that Father Collins, S.J., had remarked to the Fathers assembled in recreation that it could only forebode an earthquake or some other disturbance.

It might further be well to record the fact that the first officer of the British steamship *Naparima,* Mr. Buchan by name, who was on the deck of his vessel, at anchor in the harbor, saw by the cloud of dust and tumbling of houses the advance of the earthquake, as it came from the west by the railway station, following the line of Harbor Street and going eastward as far as the Rockfort quarry, where the prisoners work.

Our train left Ewarton at a quarter past four, and our progress was materially impeded by the débris in tunnels and cuts, which gangs of laborers were clearing even as we passed. After a time we could see the clouds of smoke hanging heavily on the horizon, and word came down the line that Kingston was destroyed.

On reaching Spanishtown, twelve and a half miles from Kingston, it was evident that it would be foolhardy, not to say impossible, to enter the stricken city that night. So I went to the residence of Father Bridges to spend the night with him. I found that his church, a brick structure with heavy buttresses on the ends of the roof to protect it from hurricanes, had withstood the shock. The interior, however, was in disorder; much plaster had been dislodged, and candlesticks, vases, etc., had been shattered on the ground. The residence, a new structure, had also stood the strain exteriorly, though many of the rooms have ugly cracks in the walls extending from floor to ceiling.

During the afternoon and evening there were several minor tremors, but I did not yet appreciate the fact that I had passed through an earthquake of particular violence, so, despite the excitement in the town, I retired early to rest. The Wesleyan-Methodists were having in their chapel nearby, an all-night song-prayer, if I may so style it, but I was fatigued by my long drive over the mountains from Linton Park to Ewarton, and quickly fell asleep. About a quarter of two I was awakened by another shock of con-



RUINS OF HOLY TRINITY CHURCH (PRO-CATHEDRAL) AND GORDON HALL.

Photo by Underwood & Underwood, N. Y.

siderable intensity; I was literally shaken up in bed and quickly brought to my senses. A perfect pandemonium broke out in the town; nearly everyone rushed into the streets, and the Methodists burst forth afresh into a frenzy of song. I could not sleep again, and counted several minor tremors before five o'clock, when I rose to find I was one of the very few who had had the fortune of a night's rest. Most of the brick buildings in the town were wrecked, and falling walls had cost at least two lives.

After an early Mass I started for Kingston by carriage. I had expected to find the way blocked with fugitives from the doomed city, as the Spanishtown road is the principal thoroughfare from Kingston; I had pictured to myself families along the roadside, gathered around the breakfast fire and guarding the household goods stacked together. Sketches of the San Francisco and other disasters had led me to anticipate all this, but here my reckoning was at fault. During the drive, which lasted more than two hours, I met only half a dozen carriages headed towards Spanishtown. Crowds there were, it is true, flocking along the road, but the faces of all were bent eagerly in the direction of the burning city; many of these, indeed, were sightseers, but others, again, the worst element of the island, were in quest of loot. Along the roadside might be seen scattered here and there stolid figures squatting on the ground, chin resting between the hands, and eyes fixed with a look of despair on the road at their feet. Oblivious of all around them, they had dropped down the preceding night footsore and weary, and, stunned by the awful calamity that had overtaken them, these poor unfortunates, who were often sole survivors of entire families, noted as little the bright rays of the morning sun as they had the dragging hours of the night of horror. But the family breakfast fire was nowhere to be seen; the family household goods were likewise wanting from the picture. In fact, no families were either flying from the city or camping by the roadside. And why was this? Because there was scarcely a family in Kingston that was not seeking through the ruins for nearest and dearest; because the family that had no one to bury and mourn for, had probably been obliterated.

Near the eighth mile-post from Kingston I first came on the crevice. It entered the road from the fields to the right and crossed diagonally. Here I would call the fissure little more than a crack. A hundred yards further on and it again crossed the road and ran along the seaward side of it almost continuously for a mile and a half. It was a jagged line, not unlike the break in the glass of a fractured Leyden jar that has been overcharged. In places a mere crack, it would open out into a rift into which you could thrust your fist. Once, while watching its course at the side of the road, I did not notice an abrupt turn it took ahead, directly across my path, until the horse stumbled on it, when a sudden jerk of the reins alone saved the animal from a severe fall. About six and a half miles from Kingston, the fissure passed into the fields to the north of the road, and thence I was told it proceeded around the town, meeting the harbor well to the eastward.

As I approached Kingston, I began to realize the full violence of the earthquake. Many of the houses which had formerly stood along the way were now a heap of rubbish and nothing more. I saw ahead of me a long line of two-wheel dump-carts passing back and forth between the city and the open fields. "These are the refugees at last," I said to myself, but what was my horror to find that each cart contained eight or ten human bodies, many of them mangled and half-burned—women for the most part—with here and there a little child, their rags and tatters about them, without so much as a sheet to shield them from the gaze of the passers-by; there was no time for such niceties; if pestilence was to be averted, the dead must be buried, and buried as hastily as possible. After awhile even this crude burial had to be denied, and there, in the city's streets, were piled up the carcasses of horses and the charred and putrefying bodies of men even as they were taken from the smouldering ruins; oil and turpentine were poured over the pyres and the torch applied; and Wednesday night the only light in the city streets came from these human torches as they crackled and sputtered in the night wind that swept down from the hills.

Entering Kingston by North Street, the way led by the General Hospital. Here was another terrible spectacle. A long line of wounded were being carried through the gate. Poor, mangled forms they were, with limbs crushed and disfigured faces. Wheelbarrows, hand-carts, boards, had been pressed into service, or even more frequently, shutters, wrested, perhaps from the ruins of the very building that had crushed the sufferer in its fall. I heard no complaining, no outcry; a stoical spirit pervaded all. Even the people that hung in crowds around the gate were imbued with this same spirit as they gazed silently, yet pitifully, into the face of each mangled form as it was carried past; gazed with an earnest, longing look in quest of the loved ones who had disappeared and of whom they could find no traces. I was told later that surgeons in this hospital scarcely laid aside their instruments for thirty hours.

At the residence on North Street I found only Father O'Hare. All the other Fathers were scattered through the city, many of them having escaped from death almost miraculously. At the time the shock occurred, several of them were on the second floor of the residence. At the first tremor the rear wall of the refectory fell out into the yard, and the other walls were left cracked and bulging; but despite the fact that the building was old and rickety, and little adapted to standing a strain, and although new and stronger buildings in the immediate vicinity were reduced to a heap of rubbish, still the stairway in the tottering residence held and sustained the Fathers in their flight to safety. Father O'Hare and Father Roche were just alighting from a carriage in the yard, after returning from the college, when the refectory wall fell within a few feet of them. At the college itself, Father Dinand was holding a meeting of all the boys in the study hall, situated on a covered veranda behind the building, and while the classrooms were wrecked, that veranda stood the strain and every boy escaped unharmed. Father Collins, the Administrator Apostolic of the Diocese, had gone to Alpha Cottage for an inspection. His carriage was waiting for him at the door when the roof of a building cut off the carriage from the horses and reduced it to a heap of wreckage. At the same place, Father O'Donovan was giving an exhortation to the Sisters of Mercy. That all might be free to attend, the orphans had been sent out into the fields to play; one alone remained indoors and she was crushed by the falling building. The Sisters themselves were gathered on the first floor of their building, and while hastening out, four of them were struck down by the falling walls, and two were very seriously injured. Here at Alpha Cottage the chapel and one low wooden building remained standing; all the rest were destroyed. At the Duke Street Convent of the Franciscan Sisters, all the buildings were either down or at least rendered unsafe. The Sisters themselves had escaped and taken refuge with their Sister Franciscans at Nuns' Pen outside the city, where the buildings also were all in ruins. The two communities were living under the trees in the open fields.

Holy Trinity Pro-Cathedral had been an arched brick structure

ALPHA COTTAGE, CONVENT AND GIRLS' HIGH SCHOOL.

GIRLS' ORPHANAGE—ALPHA COTTAGE.

with massive tower, and was considered one of the finest buildings in the city. The earthquake seemed to take from mortar its adhesive power, as the walls actually disintegrated, coming down in a shower of separate bricks and burying all beneath them: in fact, only a small piece of the church wall was left standing at one corner. Four women were in the edifice at the time; three were instantly killed, but the fourth sought safety in a confessional and was rescued later. Up to the time I left Kingston, however, all attempts at reaching the tabernacle to remove the Blessed Sacrament had proved futile. A mission was in progress at the time of the earthquake, and at its opening, it was only after some discussion that it was finally decided to omit the afternoon service on account of the oppressive heat at that hour. If a contrary course had been pursued, great would have been the loss of life.

Close by the Pro-Cathedral had stood Gordon Hall, but recently completed. It is reduced to ruins; only the walls of the first story are still standing.

St. Ann's Church on North Street passed through the shock fairly safely, although the wall is tilted to one side.

All our schools in the city and our other brick and stone churches in the rest of the island are practically obliterated.

Scarcely had the first tremor of the earth died away when the Fathers hastened out to the work of rescue of bodies and souls alike. This was about four o'clock on Monday, and some of them had not paused from their labors at ten the next morning. All through the night they worked without intermission, relieving one another in relays at the hospital, and spending the rest of their time dragging wounded and dead from the débris, reconciling sinners to God, and bringing back to the fold wandering sheep standing already on the brink of perdition. It was simply a miracle of God's mercy, the number of poor, wayward mortals, long neglectful of their duties, who, mangled and torn in bodies, survived just long enough to have the priest reach them and thus insure their peace with God. Large numbers of Protestants, too, turned to the Church for consolation in their dying hour.

Nor was it the heart of the wounded alone that was touched by grace during these days of horror. Men of prominence and worldly distinction, who for years had been forgetful of their obligations to God, at sight of the priest sank down on their knees in the public streets and sought the sacramental absolution they had so long neglected. Rich and poor, old and young alike, flocked from all sides to confession. Then going forth with their beads around the neck, and with crucifix and medals openly displayed, calmly they went about their work, aiding the wounded, or seeking out bad Catholics to bring the priest to them. In that hour the scoffer was unknown in Kingston. A religious frenzy had seized upon the non-Catholic masses, and day and night they sang their songs of prayer; parading around the city or standing in clusters in the open fields. At each recurring shock a universal scream or wail rose from the doomed city that made the very heart stand still within the breast, and then burst forth again with renewed energy the hymns and songs. Truly it was at these moments that one appreciated the power of the Catholic Church and realized the soothing and consoling influence she possesses over her children. As the earth began to tremble you could pick out almost every Catholic in the midst of the frightened crowd. Silently they stood, nay, collected in thought; or, with the sign of the cross, sinking on their knees, their hearts went up to God in earnest prayer. One such I watched, a little black fellow, whose tense face was turned upwards with a look of beseeching tenderness; his hands were clasped upon his breast, and he was utterly oblivious of those around him. A lad of twelve he might have been, and a Catholic little more than two months, and yet the expression of that boy's face clings with me still—its pleading, yearning, almost pitiful supplication, without a muscle moving, would well have served an artist as a model.

The Fathers were making their headquarters in the yard between the residence and the stable and carriage sheds, all either in ruins or too dangerous to dwell in. Thither flocked the crowds to confession, a chair serving as a confessional; and there, too, it was that I began to pick up the facts connected with the catastrophe. The time of the earthquake in Kingston was variously estimated as from 3.33 to 3.38. The actual loss to life in the first shock probably exceeded a thousand, or about two per cent. of the entire population. The greatest damage both to life and property was done in the business district, and here fire broke out at once. Northward swept the conflagration towards the Parade, till the land breeze of the evening carried it back on its tracks and stayed its progress. God alone knows the harvest of victims it reaped as it advanced across the piles of débris, where walls and rafters held entombed countless unfortunates utterly unable to escape the awful fate of death by fire. The rescuers worked with untiring energy, but more than once, when they had all but freed a poor, mangled form, were they driven from their work by the advancing flames, which licked up along the walls and seized their prey before the very eyes of the horrified onlookers, who could only bid a hasty word of farewell and murmur a prayer for the doomed man's soul.

As there was some difficulty about the hospital, the Sisters labored indefatigably among the ruins until the arrival of the American ships, when the doctors of the United States Navy shored up the college building at Winchester Park and established there a temporary hospital. Here the Sisters readily found employment, and when the American ships were forced to depart from Kingston, the American officers naturally turned over their hospital to the only Americans in the city, the Priests and Sisters, who have since maintained it, at no little personal sacrifice, in behalf of hundreds of the injured who have been relieved there.

Many ladies have helped the Sisters in their work. Two that I know of had escaped from the ruins of their home badly bruised. For several days they remained in the open air, without being able to have their wounds so much as bathed, until their very clothes had become attached to the flesh with matted blood. Then, when the hospital was opened, they hastened, not to take their place among the wounded and the injured, but as ministering angels to forget their own injuries in caring for others more grievously suffering than themselves.

That was the hour of heroes, and heroism displayed itself on every side. A black fellow, employed at one of the convents, was doing what he could for the Sisters when word was brought him that his own child had been killed. He did not waver for an instant. His child was with God; he could do nothing for her now; his duty was with the Sisters. The half dozen boys employed around the residence, all blacks or coolies, stood at their posts day and night, uttering scarcely a word; only when not actively employed would the nerves break down, and then silently would they cry till called to another task. On every side, in fact, I was met with tales of the fidelity of the serving classes, who seemed unmindful of their own miseries in seeking food and trifling comforts for former masters and mistresses.

On Tuesday evening the rumor of an approaching tidal wave spread through the city like wild-fire. The Governor had issued a warning, as the rumor ran, that the ruins of the city would be swept into the sea and that safety could be had only on the high ground beyond the city. Many have since ascribed this rumor to the Governor himself, but this charge is absolutely without foundation It may have been the work of lawless men who wished thus to clear the city and leave the way open for looting the unprotected dwellings. Or perhaps it may be even more justly ascribed to a figment of overstrained minds, where it is but a step from "it may be so" to "it is in fact."

During the morning, rumor had it that another shock would visit the stricken city at noon. Scarcely an hour passed but tremors were felt, and by coincidence a shock of more than usual severity was felt at almost the noon hour. Public credulity was now ready for almost any rumor that was set afloat, and when the weary, frenzied multitude heard mention made of an approaching tidal wave, they did not wait to seek the truth, but in a mad, heartrending rush sought the rising lands beyond the city. Then ensued a scene indescribable as it was pitiful. The wounded were dragged forth as best they might be. Carts of every description were employed, and boards wrenched from fences and blinds torn from the débris of houses were called into requisition. Men on their knees begged for the use of a carriage to bear a dying mother to a place of safety. It was useless to argue with them, useless to try and dissuade them from the unnecessary fatigue; useless, too, were assurances that they were a prey to unfounded rumors. When an individual man at length gave credence to what I said, he sank to the ground, almost dragging me with him, and, unnerved as he was, wept like a child.

Towards midnight most of the Fathers gathered in the yard between the residence and the stables. Beads had been said in common, and then each one sought rest as best he could; some in the carriages, others on the ground, but for most of us sleep was almost an impossibility. All through the night, the crowds who were assembled at the "race course" continued unceasingly their hymns and prayers for mercy. At about one o'clock, a shower drove us all to the carriage sheds for shelter, but before long a fresh tremor of the earth was felt and we had to rush out again. The rain, however, had ceased, and so we passed that seemingly interminable

NUNS' PEN.

ST. FRANCIS' SCHOOL—THE NUNS' PEN.

night, sitting or dozing and trying to rest ourselves for the morrow's work.

With the break of day back flocked the multitudes, footsore and weary, worn out with sleeplessness and hunger, and yet no sign of relief anywhere. The reservoirs, too, were empty, and the water supply was shut off until the afternoon, so thirst was added to the other sufferings of that day.

On this as on the preceding morning, two Masses were celebrated on a temporary altar erected in the middle of the yard. Some three hundred persons assembled for the Holy Sacrifice, and most of those present communicated. Mass over, the work of rescue and shriving was again resumed.

That morning an incident occurred that has given rise to many unwarranted statements in our daily press. Many of the retail grocery stores in the city belonged to Chinamen. They were for the most part wooden, box-like structures, which, if not withstanding the shock of the earthquake, at least preserved undamaged most of their supplies. To relieve the suffering of the masses, the city officials on Wednesday morning sent constables around to throw these stores open to the public. A relief committee could scarcely be appointed at the time as the business and professional men were by far the greatest sufferers in the mortality list, and there were but few of these, the most needed members of the community, who were not more or less injured. This general throwing open of the stores led to much apparent disorder in the city. Crowds had been flocking down from the mountains, and the worst element of the island had naturally already gathered, looking for spoil. These latter joined with the really needy and fought for every package that was brought from these stores. I watched one such melée at the corner of North and Orange streets. Perhaps some sixty or eighty men and women were engaged in it. The Jamaican black women are almost more masculine than the men, and they made up the larger part of the rabble. As a box was dragged from the doorway, the crowd seized it, and surged back and forth over it, each one taking possession of whatever he or she had strength enough to hold; and yet through it all I saw no evidence of personal violence. A man rushed up, cast aside his cap, and head foremost, dived into the swaying mass. Another disengaged himself from the crowd and was making off with his blouse filled with provisions; he was met by a huge, burly black fellow, who picked him up bodily and shook him as a dog would shake a rat, till his prizes were scattered on the street, when his captor dropped him to seize the packages strewn around. And yet no blows were struck, no physical injury was done. A detachment of the West India Regiment passed in a wagon; they only laughed and enjoyed the fun, which had official sanction and consequently was not to be interfered with. I was told by eye-witnesses that in other parts of the city the soldiers, boy-like, and merely for the fun of it, joined in the general scramble, regarding it pretty much as our American college students do a "rough house." All this must have led to a demoralization of the troops. I did not see a single white officer with the detachments that passed me. No doubt they were around the city, but if so they escaped my notice. This fact, however, has given rise to grave, though unfounded, stories of looting and rioting participated in by the West India Regiment; stories which no doubt had influence in guiding Admiral Davis on his arrival in the city.

Wednesday morning a council of the Fathers was held. Even before the earthquake poverty had been the mark of the Jamaican missions, and it was with difficulty at times that the necessities of life had been obtained. Only a few months ago a commotion had been caused in the streets of Kingston by the arrival of a missionary, from an outlying district, in a vehicle that attracted the attention, if not the laughter, of all. The harness from constant repairing had gradually evolved into a combination of rope and shoestrings; as spokes had fallen from a wheel, they had been replaced with barrel staves; and finally, when the bottom of the carriage gave way, a piece of a tin roof had been fastened in its stead with wire; and all this by the hands of the priest himself, and that same priest had labored for years in the Archdiocese of New York until he heard the higher call to the missions.

Not being a priest, I was told I was useless in the island. My presence only meant another mouth to feed, and no one knew whence was to come the food to fill it. So I for one was to return to the States at once and make known the distress and needs of the community. Of course, all the Fathers connected with the mission would remain at their posts, but it was decided to send back for help two of the four visiting priests, and retain for the time being the other two. Father O'Donovan, Father Goeding and I, accordingly, set out for the Hamburg-American dock a little before noon. In leaving that scene of devastation, my heart was so full that I could scarcely speak a word even to the black boys, who had so loyally worked with us during the days and nights of horror. It was a clasp of the hand, often with face averted; that was all; and no one was ashamed of the tears that could not be withheld. Oh, how I longed to stay and labor even with my hands, but the wise counsel of obedience stayed the plea, and so we sadly drove down through the stricken city to the water front.

Along the line of wharves I noticed several other ugly looking crevices, but nowhere had I noticed any subsidence. The wharves were all at their old level, and, as far as I could see, had suffered little damage. Even the sheds built on them had stood the strain, while other sheds almost adjacent to them but built on the land itself had been reduced to a pile of rubbish. I was told, however, that at Port Royal, which is situated on a coral reef some three miles off the mainland, there was in places a subsidence of fourteen feet. Later, while leaving the harbor, I saw there well submerged trees, basements of houses and fortifications which certainly were standing on land when I passed the spot on entering Kingston.

As the steamer was not to enter the harbor, we were to be taken down by launch as she appeared off Port Royal; so we loitered around the dock all that day, hourly expecting her arrival. Towards nightfall we made preparations to spend the night upon the pier. The few mattresses that were to be had were taken possession of by the first-comers; the others made themselves as comfortable as they could under the shed on barrels and boxes; or walked up and down the open part of the pier. I saw one woman sitting on the floor with her back against a trunk, and two children lay there sleeping by her with their heads resting in her lap.

It was early in the evening that the much mooted " Port Kingston " affair took place. At the wharf next to ours was moored the Royal Mail steamship *Port Kingston.* A committee waited on her captain to ask leave for the women of our party, thirty-seven in number, to spend the night on the vessel's deck, thus insuring them against the danger of another earthquake. The request was refused, and " ungentlemanly boor " has probably been the gentlest word since applied to the captain in the public press. While feeling the harshness of the refusal at the time, I have since begun to think that extenuating circumstances might be pleaded in the captain's behalf. We were all staying on that pier from free choice, and not from real necessity, and truth forces me to admit the fact that a fair number of mattresses were occupied by men, while ladies were left unprovided. The *Port Kingston's* own passengers were in part at least located at hotels near the city, and our party might have enjoyed like comforts if satisfied to take our chances of catching the steamship when she arrived. Moreover, immediately after the earthquake, large numbers along the water front sought shelter on the *Port Kingston* with seventy or more wounded. Putting to sea for safety, Captain Parsons had to feed this multitude, numbering several hundred, for two days; then returning to port, he formed a hospital on the dock for the wounded and supplied their wants. All this must have made great inroads into the ship's stores. He was due to sail for Liverpool in a few days and could not put in fresh supplies. If he admitted to his vessel's decks the ladies in our party, could he refuse admission to their escorts? And when this hundred odd were settled down upon his hands, would it not be incumbent on him to feed them, and that indefinitely? Consequently there is much that might be said in defense of Captain Parsons. Incidentally it might be remarked that in our party were many British subjects, Canadians and English tourists, which fact goes to prove how groundless are the charges of discrimination against Americans.

On our own pier we were kept supplied with crackers and cheese without limit. The water was not of the best, but it was all that was to be had. In the morning crates of oranges were opened liberally, and so while the greater part of Kingston lacked even the necessities of life, we at least had no excuse for being hungry. Still the discomforts of that night were many. Rest was next to impossible, and once during the night, when the *Port Kingston* let off steam, the reverberations almost caused a panic on the wharf. Women clung together, thinking that it was another earthquake; men sprang from where they were resting on the top of piles of barrels, which started the barrels rolling, thus adding to the confusion. It was useless for a minute to shout out that it was only escaping steam, and full quiet was restored only after some time.

We saw out across the palisades the rockets from the *Prinz Waldermar* in distress. The lighthouse had been wrecked and the vessel drove up high on the beach without warning. It was not till morning that we heard of her loss. The rockets we saw, but regarded them as signals.

BANANA PLANTATION—ST. CLAVER'S ORPHANAGE.

To me personally, the most terrible part of the night was as I stood and looked towards the ruins of the city. In the sky was a brownish, murky glare with here and there a lurid spot of red, and as I gazed I knew full well that every little gleam of light marked out the human torch beneath, and for the first time I shuddered, and the breeze felt colder than it had before, and, sick at heart, I passed around to the seaward side of the wharf and tried in vain to banish from my mind the awful vision.

Of the arrival of the American ships, little need be said, save that Father Gleason, chaplain of the *Missouri*, gave evidence of the ability for which he has won for himself so high a name. Scarcely had he set his foot upon the wharf when a perfect transformation took place. Not only did he supply all bodily wants, but his kindly, cheery words raised the spirits of all. Even the Protestant ministers who were in the party were loud in their praise of the man and of his manner.

Of the unfortunate misunderstanding between the Governor and the Admiral, the less that is said the better. Still, charity demands at least an extenuating plea in the Governor's behalf. He was placed in such trying circumstances that human mind and human nerve could scarcely withstand the strain. It was as if we stood at the Judgment Day, and each one was engrossed with self alone. Men were stunned by the greatness of the catastrophe, and those who were not seriously injured themselves were caring for their immediate families. The best of Kingston's business and professional men were either cold in death, or sorely injured, and almost single handed did the Governor undertake the restoration of order. He did not spare himself any fatigue, but directed the work himself. On Tuesday morning early he came in person to the residence to inquire for the safety of each of the Fathers; and when on the following morning he found himself incapable of having the ruins cleared of dead, it was to the American Fathers he turned for aid. It behooves us, then, to ascribe to overwork and nervous exhaustion the hasty if ungracious words penned in most trying circumstances, and not to be too ready to fix a stigma on a name heretofore without reproach.

Towards the end of March the rainy season will begin. For weeks then will the incessant torrent descend, till streets are turned into running rivers. These Jamaican rains far exceed anything we experience in the States. It is one continuous cloud-burst lasting three or even six weeks. And what are the homeless ones to do; whence are they to procure the necessary means to raise a temporary shelter against the coming storm? Can a handful of Catholics in the midst of a Protestant community look to the general relief funds for help? Can a body of Americans, self-exiled for the love of Christ, expect to find a responsive echo in foreign hearts? No, it is to their brothers in blood, their brothers in religion, that they must turn in this their hour of necessity, and American Catholics will not let it be said that the appeal was in vain. Nor should it be otherwise. On the occasion of the San Francisco disaster, the President of the United States laid down the principle that America unaided would ever provide for every American in distress. And if this were true when a great city like San Francisco was but a heap of smouldering ashes, how could it prove false when only a handful of Americans are in need? American Protestants, it is true, are ever ready to care for their fellows in the time of trouble, nor will American Catholics now fail to attain the same ideal. Temporary dwellings must be erected for the poor Sisters and homeless orphans, every member of the suffering Church must be sheltered, and American Catholics are going to do the work. Oh, if Catholic Americans could but have seen the carts of dead hurried to unmarked graves; could they have witnessed the endless procession of mangled and half-burnt bodies hastened to the hospital, with the flame of life flickering out at every step; had they stood at night and seen the angry, murky glare against the sky, and stopped to think of the funeral pyres that lit the city with their baleful light; but, above all, had they seen the poor Sisters, some of them infirm and advanced in years, others wounded and bruised by falling walls, all forgetful of their own miseries in their efforts in behalf of the orphans and the dying; then perhaps would their truly American Catholic hearts swell with tender pity; then would they go forth pledged to raise the stricken diocese of Jamaica from her ashes; then would their ingenious charity find a way, not merely to shelter the homeless against the coming rains, but to build again the churches and schools of their fellow Americans laboring in the fruitful mission field of Jamaica.

JOSEPH J. WILLIAMS, S.J.

SOUVENIRS OF DUKE STREET IN THE SIXTIES.

(KINGSTON, JAMAICA.)

Non habemus hic manentem civitatem.

" . . . as we went to and fro, looking with a boy's curious eyes . . . a chapel of the 'Roman Catholics': but nothing was to be gathered from it, except that there were lights burning there, and some boys in white, swinging censers. . . ."

—NEWMAN, *"The Second Spring."*

WHEN a man's life comes to a sudden and violent end, so as to make the world talk, people who knew him well in days long past recall, one after another, incidents of their association with him which would otherwise have been thought much too trivial to be dragged out of oblivion. So it is of bricks and mortar which in one's childhood seemed parts of the enduring order of the universe. Some of my West Indian childhood was passed in Kingston, Jamaica, and the buildings there which in those days represented to me the idea of permanency have within the last few weeks been suddenly and violently shaken out of existence. And this is why, out of all the tales of wreck, and ruin, and indescribable desolation, so many memories have been arising in me of these five buildings: the Franciscan convent in Duke Street, with St. George's Episcopalian church to the northeast of it; Holy Trinity, the Catholic church, opposite to it across Duke Street; the dwelling-house facing Duke Street next to the convent, on the north; and, lastly, a few blocks nearer the harbor, the old Collegiate School, which used to face Church Street, below the Parade.

These reminiscences go back to a time when Semmes and his *Alabama* were still fresh in Jamaican minds and affections—the *Alabama* at Port Royal, with one smokestack a little out of repair, just after her victorious encounter with the *Hatteras*, and Semmes ashore, the hero of the hour, and the virtual master of every white man's house in Jamaica. When that great war ended, human driftwood began to appear frequently in Jamaican society; disbanded soldiers of the lost cause, one or two of them just escaped by curious or desperate adventures from the Dry Tortugas, and wondering what was to come next; some Englishmen and Scots who had left the Queen's army to stake everything on the Confederacy. Appomattox was in April of the year 1865, and in October of that same year there was a rising of country negroes at the eastern end of our island, which poor Governor Eyre tried to suppress in a decent and civilized way, but the panic-stricken and the intemperate wrested his authority to their atrocious uses.

After that Morant Bay outbreak (which everybody in Jamaica used to call, grandiosely, "The Rebellion"), my family moved into Kingston from Shortwood Pen, at the northern edge of the Liguanea plain, which is St. Andrew's Parish. (Shortwood, by the way, was almost next to Constant Spring, at that time still a sugar plantation, but since then become a gathering-place of tourists.) Our new Kingston home proved a place of thrilling interest to me. The fact that St. George's stood close behind it, just across the narrow lane to the west, meant that on Sundays we should have no long, hot, dusty drive, as formerly we had to Half-way-tree church, but only a walk of a dozen yards or so from the door of our house to the door of our pew. This, though, was only a matter of convenience and a riddance of much irksomeness which I then piously believed inseparable from Sunday duties; the true thrill of that house in Duke Street came from the south side of it. For on the south side, beyond a high brick wall that bristled ferociously with jagged fragments of old bottles, was a *real convent.*

The chunky, octagonal pile of St. George's was only an everyday church, with a parson (even though a very good parson, and a future Anglican Archbishop of Jamaica), and an old clerk with a funny way of making the responses, and a congregation like other Jamaica congregations of my experience, honoring the Lord's Day with extravagantly starched clothing, and patchouli, and cocoanut oil—all quite in the stale, prosaic manner of the nineteenth century as I had known it so far. But this garden on the other side of the horrent wall was a convent garden, with real, live nuns, like those in "The Talisman"; and behind the shrubs—the crape myrtle, and the South-Sea roses (which non-Jamaicans call oleander), the Martinique roses, Frangipani, and Japonica—were the windows of an unquestionably real convent chapel. Until then I had thought Walter Scott a mere dreamer; and yet here were the very things he wrote about, actually existing in this nineteenth century, when everything worth having was supposed to have long since passed away, and in this colony of Jamaica, where everything was supposed to be at best only an imitation of things "at home." The outside flight of stairs, which led up to the second story of the house on the south side, is doubtless a heap of rubbish since the fourteenth of last month, but in 1866 I used to sit on the top step and look over into the convent garden, and see nuns in dark robes, with smooth white bands across their foreheads, and long strings of beads (all just like "The Talisman"), passing to and fro in silence among the shrubs. Moreover, very convenient to the bottled wall, and on the convent side of it, was a tall, forked mango tree, side by side with a very large candelabrum cactus that bore splendid large white flowers. One does not hear of trees being wrecked by earth-tremors, so let us hope that, if the wall is down, the cactus and the mango are still standing. By an easy climb from the brick steps, with a little judicious kicking out of broken bottles, I could get my feet on the wall just behind that mango tree, and so stand with my hands actually leaning against a forked trunk that grew in a convent garden—actually lurk in secret and watch the movements of real nuns—and if the Pope should find me out, I might be "excommunicated with bell, book and candle," like the rash, but universally admired, persons in "The Lay of the Last Minstrel"—or whatever it was. These, I believe, were among the most delightful discoveries I have ever made. When not in the mood for such bold, bad adventures, I would sit, of an evening, on the steps and peacefully gaze over the walls, wondering what the nuns were singing. Sometimes it was an unaccompanied chant, wonderful in its unlikeness to anything I had ever heard at our church—a slow, plaintive rise and fall of voices to which you could not beat any time, and there were long intervals of silence between. Six years later, at the Brompton Oratory, I recognized the strange music as the *Adoremus Te, Christe* of the Stations. But many things had to happen in the meanwhlie. First of all, the practice of kicking the glass teeth out of that protective wall and ambuscading behind the mango tree came to end. To be quite candid about it, the mother superior found me out and sent a gentle remonstrance to my father, who thereupon called me a disgrace to his bringing up, and made me see myself as a low person entirely repugnant to the good taste of Walter Scott. Peaceable, decently conducted sittings on the steps took the place of my base intrusions. In this way I heard other, rhythmical, songs, with *Ora pro nobis* recurring again and again, and accompaniment on the harmonium.

At these times wisps of bluish smoke would float out through the windows on the ground floor at the back of the house, and the odors of flowers (which were, after all, like those of other gardens I had known) would come spiced with a strange new perfume that decidedly belonged to the regions where Sir Kenneth of the Couchant Leopard met Saladin. And so all this was what they called "Roman Catholicism!" Sir Kenneth and Richard, it seemed, had been Roman Catholics; then why were not we? And just how did the Roman Catholic religion differ from ours? A lady who was interested in my religious education briefly explained it for me like this: the Roman Catholics worshipped the Virgin Mary, and we worshipped God. If true, this sounded very bad; so I set about to either verify or refute it.

On the west side of Duke Street, opposite the convent, was a building which, however it may be with the others, is certainly in ruins—the Church of Holy Trinity. The black people, from whom my local information in those days mostly came, called it "French chu'ch." This seemed quite natural, for the only priest I had ever known who was connected with Holy Trinity was French, and I had, until then, never known any of the congregation. As a very small boy, several years earlier than 1866, when my father and I were starting on a holiday trip "home"—to Europe—an old man named Father Du Perron, with white hair, the smile of an angel, and the suave courtesy of a prince, had been among our friends at the steamer-wharf, had put his hand on my head, and had given me a big tin box of ginger-snaps to keep off seasickness. When I came to read about Father Felician, in "Evangeline" ("Reverend walked he among them"), it was the image of Father Du Perron that Longfellow conjured up for me. But, as I recall now, one heard nothing of Father Du Perron in 1866, though I could not help seeing the outside of his church every day. It stood at the corner of Duke Street and the street that led to the theatre on the north side of the Parade. Every morning I passed this "French chu'ch" on my way down to the Collegiate School. The principal of the Collegiate in those days was the Reverend A. J. Milne; the *emeritus* principal the Reverend John Radcliffe; Mr. William Morrison and the Reverend William Harper were assistant masters—three of them graduates of Aberdeen, and all Presbyterians. Most of the white boys at the Collegiate were Jews, all except one (Steins) with Spanish or Portuguese names and Jamaican ancestry going back to the sixteenth century. Most of the ground floor of the building was occupied by a great stone-flagged hall through which we passed to the schoolroom stairs; and when I was kept in, if that not infrequent misfortune fell on certain days of the week, I would hear a chorus of Sephardic Hebrew chanting resounding through that great, empty hall below—the Delgados, Machados, De Cordovas, Moraises, Lindos, and Espinosas, taking their instruction from a visiting rabbi of the Portuguese synagogue. These overheard Hebrew readings were interesting enough to inquire about of my friends the Delgados, but just then I was much more interested in the Roman Catholic religion. I found that my classmates with French names—Gadpailles, Blaches, Labats, and the like—were of the creed that was supposed to substitute the Virgin Mary for the Supreme Being, as also were the Irish Leake and Prenderville; but, unlike the Jewish boys, who tried to answer my question after some fashion, the Catholics seemed unreasonably reticent.

The May rains were over when I heard the servants talking about the approaching feast of "t'row roses" at "French chu'ch." "T'row roses" was a riddle to me; but, whatever it might mean, I would see it. It was easy to get leave, for High Mass began at 9 o'clock, and Mr. Nuttall's service at St. George's at 11. My father had no objection to my being at High Mass if I could get to the Protestant church in time for "Dearly beloved brethren." Also, I discovered that Holy Trinity was open all through the week, and so I went to get a preliminary peep inside it. It seemed very rich, and warm, and *lived-in*—the only word I can think of—in contrast to the churches I had been used to; the polished mahogany of the sanctuary, and the still little light of the lamp fascinated me. I remember, too, the high-pitched open roof—the first I had ever seen. But more to the theological purpose in view, I saw on the pulpit, and over an altar, the gilt monogram IHS, with a cross, which was almost exactly the design on the pulpit in Half-way-tree church; and as I knew very well that that monogram did not mean Virgin Mary, my belief in the explanation of the zealous Protestant lady faded away—what was left of it.

"T'row roses" was to take place on a Sunday; on the Saturday before I saw, in the churchyard, on the north side of the church, a glorious booth all trimmed and decked with cocoanut boughs, and that, I remembered, was just how the pavilion on the wharf had been decked when Prince Alfred was received by the Governor.

On the Sunday morning I stood on tiptoe among the crowd at the door, and saw the inside of the church all smothered in roses, crimson shoeblack (hybiscus), South-Sea roses, and jasmine—until the procession began, with the little girls in white showering rose-petals in front, the pillar of cloud moving along, just as told in the book of Exodus, before the priest (Father Dupont, I think), who carried a great golden star—the tinkling of the little bells, the singing in Latin (with a pronunciation quite different from what I had been used to), and the bowed heads. I had not heard of *Pange lingua* in those days, but certainly it was not the Virgin Mary they were worshipping, and they were very much in earnest about it all. The procession moved out through the porch and turned towards the cocoanut-bough pavilion. There was a great deal more singing and more incense-smoke. But another bell sounded, farther away, and I hurried off according to promise. Within five minutes I was in our pew at St. George's, listening to " Dearly beloved brethren," and suffering from a kind of spiritual ague.

That was only the first time I went to Mass at Holy Trinity. When the possibility of making it consistent with punctual attendance at the morning service conducted by the Reverend Enos (now Archbishop) Nuttall was established, I was allowed to go again at Christmas and at Easter. My recollection of a Good Friday Mass of the Presanctified is the clearest of all. That day Mr. Malabre invited me to sit in his family pew, which was in the gallery on the south side of the church; the chant of the *Ecce Lignum* impressed me as something wonderfully unearthly—altogether far away from the world we all lived in—in fact, awesome. For weeks after that I tried to recall the melody, but never had much success until I heard it again in Cardinal Manning's Pro-Cathedral. I remember, too, seeing Father Du Perron and his white hair once more at that Good Friday service—at least I thought it was Father Du Perron who took off his shoes and went in his stockings to kiss the cross. Someone lent me a prayer book, where I saw the alternate Latin and Greek words: Sanctus Fortis—Agios Ischyros—Sanctus Immortalis—Agios Athanatos. All farther and farther away from the familiar old Caribbean Sea—all " mystic, wonderful."

What it all meant, and why, I had no idea. I knew that one of my schoolmates (Prenderville, I think) actually served in the sanctuary; but neither he nor any of the Catholic boys seemed to care to talk about it. If I am not mistaken, Gadpaille, who was in my own class, went so far in the direction of ecclesiastical talk as to tell me a story about Father Dupont—how he delivered a harangue to them once, at Sunday Mass, about the impropriety of letting dogs wander in and out of the church—even into the sanctuary itself. Father Dupont used to speak with a French accent most remarkably entangled with a Jamaican drawl, which made the humor of the story. I might never, in fact, have got any information about things Catholic if it had not been for one Alexander Terrelonge Madden. Alexander, a corporal in the Jamaica constabulary, was, like so many friends of mine in those days, quite black, and he married Betsy Small, our washerwoman, who was of the same complexion. Alexander's affability and friendly communicativeness contrasted strongly with the reticence of Prenderville, which I attributed rather to pride of office and the consciousness of wearing a white cotta than to shyness. Alexander could not tell me much about Agios Ischyros, or about the unearthly chant of *Ecce Lignum,* but he willingly lent me a " Key to Heaven," in which could be found much that I wanted to know. And it was not long before I was able to do Alexander a good turn in requital.

In 1867 a son was born to Alexander Madden and Betsy, his wife. Betsy, who, with her sister, Dorothy Mendes, and all their families, afterwards came into the Church, was at that time outside it; and Alexander was stationed far away, at Mandeville, or Montego Bay, or some other place which seemed in those days a very long way off. He wrote to Betsy telling her to have the child christened by the names of Aulus Aurelius, and that without delay. Betsy brought me the letter to read, and those names staggered me. They were indeed Latin, but nowise liturgical, nor even Christian; on the contrary, thoroughly pagan. And even as pagan names, while Aurelius might have a comparatively decent flavor, nobody in our family had ever heard of Aulus. Betsy herself could not depose to any Aulus Madden or Aulus Small in past generations. At last, in the back part of the Latin dictionary, I found one Aulus, a literary person of some sort, but the dictionary appeared to have a very slight opinion of his work. It seemed a great pity to have this promising black Catholic baby named after a heathen writer whose style was unsatisfactory to Riddle and Arnold, when he might at least have been called Marcus Aurelius Pontifex Maximus Augustus, or, if Alexander insisted on literary patronage, Aurelius Vergilius. There was some correspondence between Alexander, at his distant post, and Betsy and myself in Kingston, and this caused a delay which evidently caused Alexander anxiety on religious grounds. It was very wrong, I thought, not to respect the father's anxiety, which, however, I only half understood. I had a vague idea that the case was something like that of Zacharias, the father of John the Baptist, and feared that no good come of opposing the antetype of Zacharias. Moreover, here was a change to see a Catholic christening at close range. But Betsy, whether hoping for an amendment of that name which, she had come to understand, was associated with a poor style of rhetoric, or else because more time might bring forth more splendid christening robes for her infant, kept putting the christening off until Aulus Aurelius had cut two large, sharp teeth.

The appearance of those teeth spurred me to action on behalf of Alexander's conscience. Knowing by that time that Father Dupont had been succeeded at Holy Trinity by a certain Father James Jones, I threatened to go myself and see Father Jones about it unless Betsy took immediate steps. The result was that Betsy, carrying Aulus Aurelius, and accompanied by me, appeared at the church very early one week-day morning and met at the font, near the west door, a man who looked like a grenadier in cassock and surplice. Some East Indian coolies, I remember, were also waiting there with babies, an astonishing thing, and which helped on my enlightenment as to the meaning of the word *catholic*. Then Father Jones did mystical rites with oil, and water, and a lighted candle, and I stared in awed wonder until—did I mention the two big front teeth?—Father Jones took salt and put it under Aulus Aurelius' tongue; Aulus Aurelius shut down on the foreign body, and I exploded in scandalous laughter.

How much difference there is in the lengths of periods, according as they are placed early or late in life! Looking back twelve years from to-day, the time seems a mere trifle. But when I was summoned one day, at Stonyhurst, for a *tête-à-tête* with the new Provincial, Father James Jones, and looked back through twelve years to the morning of our first meeting, it seemed a full lifetime. Of course I meant to remind Father Jones, pleasantly, of the little episode above related, but he was bent on talking of others, less amusing, and he had an eye that checked jocularity very effectively when serious business was afoot. Aulus grew to be a trusted employee of the Jamaica post office, and, naturally, my hope is that he was on his rounds with the King's mail when the earth shook Kingston " as a terrier shakes a rat," and that he escaped all falling buildings—but if not, may his soul be in the Light Eternal. But everything connected with Jamaica has long seemed to me like a wonderful dream—even the thrilling ruins, with their mother superior (as I have heard), a little baby girl whom I used to carry on my shoulder out walking in London. And now so much that was left of it has indeed " vanished like the baseless fabric of a vision."

EWAN MACPHERSON.

TO CARDINAL NEWMAN.

The hand that paints the elemental sky
With lustre from the wings of seraphim,
That guides the homeward swallows when they skim
The trackless ocean with their wistful cry;
The mind that stoops man's heart to purify,
That holds his faith when reason's lights are dim,
Invigorates in pentecostal hymn—
Supreme, omniscient personality:
This sanctified thy fear; this was the light
That flashed upon thee through those bitters years
When thou didst seek t' irradiate the night—
Wrestling with shadows till the day appears.
Through conscience God supported thee when faint,
Brought thee to Heaven, among the Saints a Saint.

WILLIAM R. CASTLE, JR.

CATHOLIC KINGSTON BEFORE THE EARTHQUAKE.

Holy Trinity Church, Duke and Sutton streets, was the Catholic center of Kingston and of the whole Island of Jamaica before January 14, 1907. For over fifty years the Jesuit Fathers had been building up in the city an edifice that was the pride of Catholics and a source of secret attraction to many earnest souls that, in it and by its services, were gradually drawn to the Fold of Christ.

The midnight Mass at Christmas brought such crowds to the church that, even though admission was by ticket only, yet with hundreds of chairs in aisles and transept all occupied, many were still standing outside in the street when the gates were closed. Just before midnight, the clergy went to the main door of the church to meet the Bishop, who came in state, wearing the *cappa magna.* The procession was formed and entered the church with the processional cross at the head, followed by the acolytes, the clergy, the ministers of the Mass and the Bishop with his trainbearers. Meanwhile Father Spillman's choir and orchestra burst out into the joyful music of the *Adeste Fideles.*

The Bishop vested at the throne and began the Pontifical Mass. After the Gospel, a short sermon was preached, and the solemn ceremonies of the Mass proceeded. The gold vestments of the Bishop, priests and deacons combined with the brilliant lights and tropical flowers of the altar to form a striking picture. After Mass the priests rested for a few hours and then went to the various chapels—Duke Street Convent of the Franciscan Sisters; St. Mary's Convent of Mercy at Alpha Cottage; St. Francis' Chapel, Nuns' Pen, and the Catholic chapel at the penitentiary.

The members of the congregation went to the various markets which were opened very early in the morning. The largest crowds that ever gathered in the city were those at the Christmas morning markets. The markets closed about eight o'clock, and then the streets were deserted.

Good Friday brought another great congregation to Holy Trinity. The whole sanctuary was draped with black. The rear wall, from roof to floor, was covered with a great black pall, in the center of which stood out the white figure of Christ Crucified. All the men of the congregation and many of the women were dressed in black. In the sanctuary, the Bishop and clergy celebrated the Mass of the Presanctified. The gentlemen of Father Spillman's choir sang the Gregorian Chant of the Mass without accompaniment. After the *Ecce Lignum Crucis* had been chanted and the crucifix had been placed on the steps of the altar, the whole congregation came forward to venerate it, while the choir sang the thrilling chant of the *Improperium,* Our Lord's reproaches to His people.

The processions at the Forty Hours' Devotion and at Corpus Christi also attracted great congregations. The nine o'clock Mass every Sunday was a High Mass. Every Sunday evening a sermon was given, followed by Benediction of the Blessed Sacrament. On the last Sunday in May, Father Beauclerk's Children of Mary, clad in white with flowing veils, went in procession from the Duke Street Convent to Holy Trinity Church, carrying the beautiful banners that had been made for them by the Sisters of St. Francis. Father Mulry's Catholic Cadet Corps, with its brass band and gorgeous red and gold banner, marched at the head of this procession.

But the great day of glory for Catholic school children was on the occasion of the Queen's Jubilee in 1897. The Queen's statue was to be unveiled at seven o'clock in the morning. This early hour had been chosen on account of the intense heat. At five o'clock, when the Fathers were to begin their Masses at Holy Trinity, they met a number of children at the church door waiting for the church to open.

"How long have you been here, children?" asked one of the Fathers.

"Fadder, me come four o'clock," answered one of the smallest in the group.

The church had been appointed as the meeting-place for the children. They came from Duke Street, from East Branch, from Nuns' Pen, from the industrial school at Alpha, headed by their own band in the picturesque uniform of the West India Regiment band, from St. Anne's School-Chapel, from St. Catherine's School, and from St. Claver's Orphanage, Spanishtown, with their orphans' band. Each school had its own banners and flags. Girls as well as boys had been trained to march in column of fours. When the head of the column marched from Sutton Street into Church Street, which was filled with a multitude of spectators, the applause for the children began, faint at first, then in thunders as the perfect order, the excellent marching, the uniform dress of the children, the girls all in white, the boys, for the most part, in military costume, the three bands of music, and the unexpected number of Catholic children, over seventeen hundred in all, marched past in brilliant array. The orphans from St. Claver's were the most comfortable of all the children in the procession; they wore their clean working clothes, and marched in all the freedom of bare feet. As they were banana planters, they carried their hoes and the ever-useful machete. One comment heard as they marched on was this: "Cat'lic wise, dem; dey make pickney walk in him bare feet"; which, translated out of Jamaican, is, "The Catholics are wise people; they have the children marching in bare feet." It should be noted that with the poorer children in the tropics, shoes are a luxury to which they do not become accustomed, for reasons of comfort as well as on account of expense.

After the exercises at the Parade Ground, the children marched back to Sutton Street and to Duke Street, where refreshments were served to them. The praise for this triumph was due to the untiring work of the devoted Sisters of St. Francis and the Sisters of Mercy. They made the elaborate banners; much of the uniform dress worn by the children was the work of their hands. That Kingston before the earthquake had a Catholic population of ten thousand is due in great measure to the devoted, zealous work of the Sisters. The Franciscan Sisters are for the most part Americans. They were engaged especially in the work of teaching. Their schools were the pride of Jamaican Catholics. Year after year, in the annual examinations made by non-Catholic examiners, they gained the highest marks. Their schools are now in ruins. One of our illustrations of Holy Trinity Church shows the side-wall of Duke Street Convent. St. Francis' School at Nuns' Pen, where the Sisters were spending the Christmas vacation, fell so suddenly that Rev. Mother Paula was buried in the ruins, and with much difficulty was dug out, fortunately uninjured. She has spent fifty years in Jamaica. The Sisters of Mercy have some Americans in the community. They teach school in Kingston, and have a girls' high school, an industrial school, an orphanage and a house of mercy at Alpha Cottage, in the outskirts of Kingston. They have lost all the brick buildings, in which the Sisters and the children lived.

The Jesuit Fathers and Brothers lived at 26 North Street in a three-story brick building; this is now a complete ruin. The St. George's College lately acquired the Winchester Park property; the house was badly damaged by the earthquake. Admiral Davis established St. George's Emergency Hospital on the college grounds, and the American sailors pulled down dangerous walls and shored up others. Before the American fleet sailed away, the admiral turned over the hospital to the American Jesuit Fathers. Father Barnum, the famous Alaskan missionary, was placed in charge. Dr. George Lescene, a former student of the college and a graduate of Edinburgh, is the medical officer. He is assisted by Dr. Ayton and Sisters of Mercy and of St. Francis.

Holy Trinity Church is now a complete ruin. The only portion left standing is the wall shown on p. 247. The Fathers and Sisters, at last advices, were still living under canvas. The Administrator Apostolic, Father Collins, former president of Fordham College, has made an urgent appeal for help. The Catholics in Jamaica are, for the most part, very poor. Even those who were well-to-do have lost nearly everything, as the English insurance companies refuse to pay for damages caused by earthquakes.

PATRICK H. KELLY, S.J.

A SONG AT EASTER.

The golden pillars of Thy house of wonder
  I saw at dawn's first hour, and heard
A lily push its prison door asunder
  To bless thy name, O Lord!

A hymn triumphant rose from grass and briar,
  A song of praise in every feeble breath.
I bowed by head, before this unseen choir
  How wanting seemed my faith.

So may my soul from sin's grim prison
  Arise to swell this song, with one accord
To praise the name of Mary's Son new risen,
  Victorious over death, O Lord!

CAHIR HEALY.

RESCUED TREASURES OF MEDIAEVAL ART.

In the poorest fauburg of the old French city of Rheims, crowded about by humble homes, stands the old abbey church, once dowered by the great Clothilde, which commemorates the labors of the brave St. Remi, the first Christian bishop there, for Rheims was one of the earliest vantage grounds for Christianity in the wild Northern forests.

Where the monks walked in the cloisters and ate in the refectory, nurses now tread quietly, for it is the city hospital, the Hotel Dieu. Here the needy and suffering are cared for until they can return to their toil, or are quietly carried feet foremost away.

For so long has it thus been used, that none of the pious dreamed, and no antiquarian inquired, whether aught of value lay hidden in the grim walls of the long relinquished cloister. Everyone who cared could see all of historic interest remaining in the church itself, close by. And yet, here in the Hotel Dieu, for long, dark, unnumbered years, in security and gloom, but away from curious fingers, and destroying rodents and museum pests, a treasure of sacred art has remained which, for size and continuity of design unique, reveals tempera painting unrecorded by histories of art.

It was when a piece of wall was being changed recently that the treasures accidentally came to light—large pieces of linen, showing scripture scenes, treated according to French ideas of costume, in the kind of work called distemper or, better, tempera painting. These quaint linens resemble in many ways the tapestries that have hung in St. Remi's since 1500.

Promptly upon their discovery, the entire collection was removed from the hospital to the Municipal Museum in the City Hall. There an American, the late Maxwell Sommerville, professor of glyptology in the University of Pennsylvania, a man with large means for indulging his taste for archæology, finally gained permission to have them especially photographed. Professor Sommerville's photographs illustrate this article, and show the scenes and forms depicted, though they necessarily fail to indicate the coloring of the drawings, which remain singularly well preserved notwithstanding their long centuries of immurement within the damp stone walls.

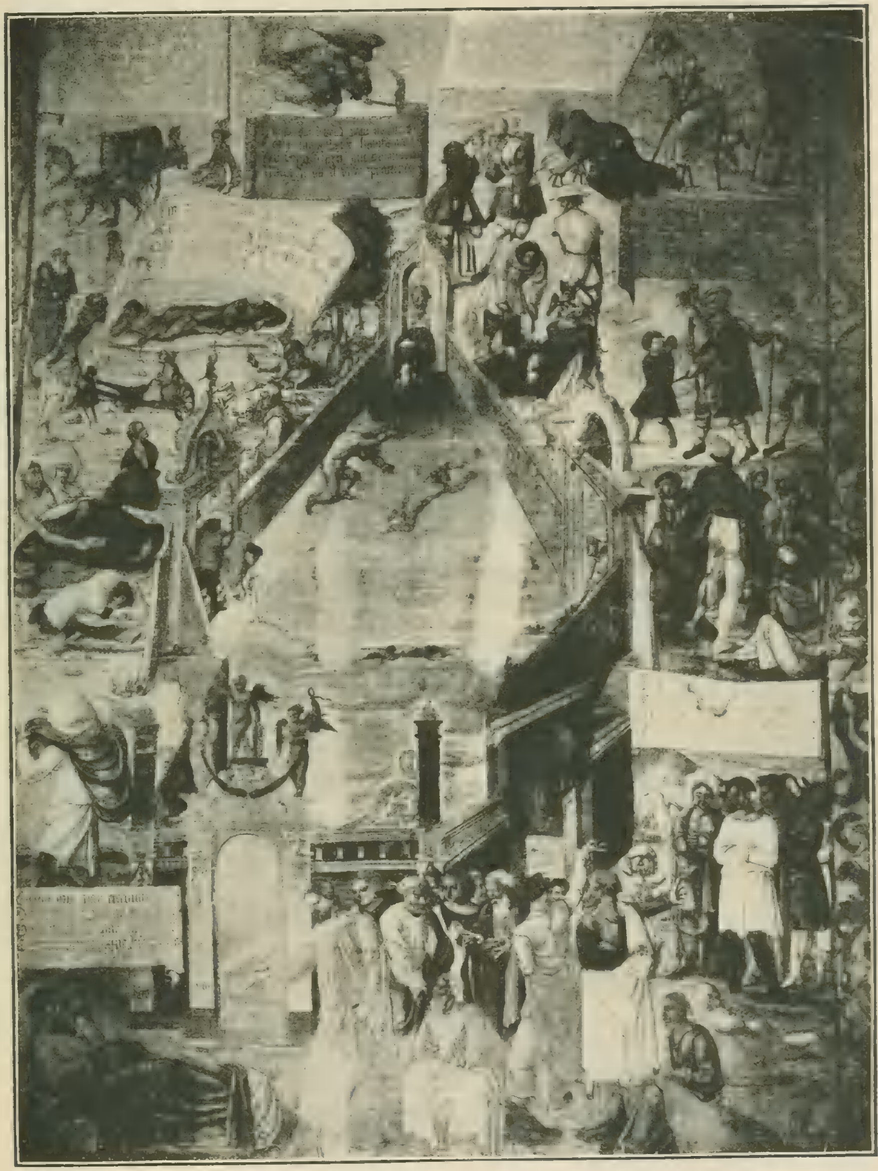
Of the drawings found at St. Remi, four, of uncommon size and wealth of detail, are considered the latest of all. The others are divided into several scenes. On the whole, they have been wonderfully preserved. Only one shows markedly any sign of patching. The costumes, as much as the lettering, must serve to fix the period, for the borders may easily have been copies from older work, or survivals. The lettering, in old French, explains the scene and action.

Picturesque as are the drawings, intimately explanatory as are the illuminative details with which they are crowded, they are nevertheless so essentially and integrally bound up with the whole, vast range of mediæval art, that their immense importance to history, their impressive bearing upon the progress of Christianity, and their vital relevancy to the development of lay as well as Christian art, demand some adequate review of Rheims and of the conditions and peoples that made it what it was.

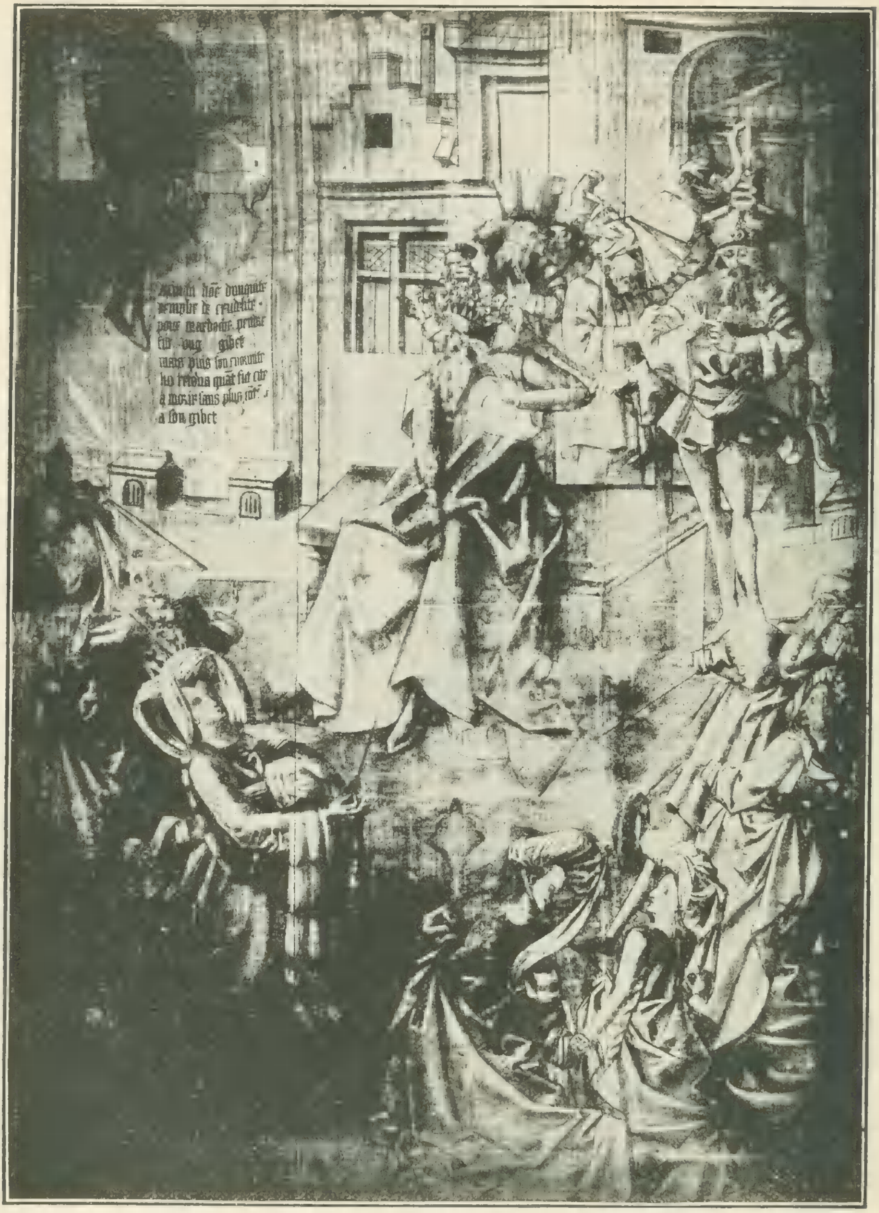
History divides itself between the great Cathedral of Rheims and the Abbey of St. Remi, or St. Remigius. Although antedating the great Cathedral, the Church of St. Remi has been left to one side by sightseers and throngs of worshippers. It is but a parish church now, this vast edifice, grass-grown, deserted, musty. While it was being up-reared, centuries lagged along; no work of fleeting years sufficed to raise those walls, and make their faces beautiful. For the trained eye it yields here and there a trace of Byzantine influence, while yet it flowers in ineffaceable Gothic beauty.

Who may picture the Christian life that has poured in and out from the old abbey? It has known generation after generation of baptisms, and funerals, and weddings, the coronation and sepulture of kings as well as the desecration of reviling soldiery. Holy things are still enshrined here, interlinked with periods when France was glorious and kings made history, coming here for the sacred anointing oil, more precious than the crown they assumed, for those who were the recipients of the holy oil were more than crowned.

Clovis made Rheims the most important city in the whole Champagne country when he captured it; and, after he had been crowned, and anointed by St. Remi himself, it became the mystic shrine of kingship. The kings of the second and third race sought to be consecrated here, where Clovis had been anointed. The oil, so tradition asserted, had been brought by a dove in a holy vial for the



THE POOL OF BETHESDA.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ESTHER BEFORE ASSUERUS.

baptism of the first Christian king; and the vial was encased in precious gold work, known as the Ampoule, in the Church of St. Remi, until shattered in the great Revolution.

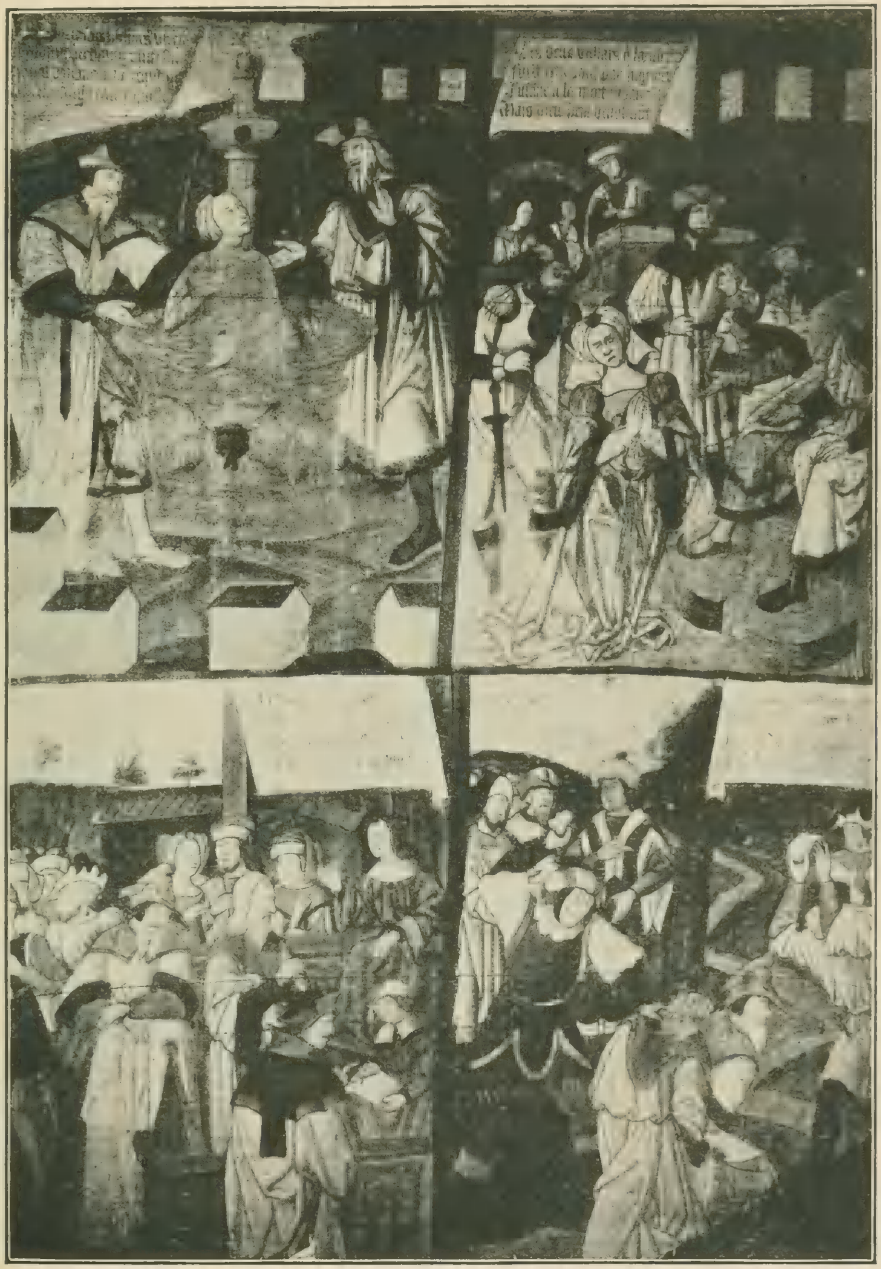
In this little basilica are entwined the memories of the Pepins and of Charlemagne. It was the great and learned Archbishop Hincmar, afterwards Pope, who lectured here and endowed the abbatial buildings, now the Hotel Dieu. Calixtus V held a council here to reconcile one king and excommunicate another. The archbishops ruled the town in temporal matters, even issuing the money. Not only were the archbishops powerful, but they built up about them a powerful and respected guild, the goldsmiths, who were trained craftsmen, governed by strict laws. The substituting of base metal, or false gems, was severely punished; and, in security and devout service to the needs of the church, they labored for the enrichment of her altars and the great tomb of St. Remi, a marvel of ornamentation. It was surmounted by twelve statues of bishop-peers, the Bishops of Rheims, Laon, Chalon and Beauvais; Dukes of Normandy, Burgundy and Aquitaine; Counts of Flanders, Champagne and others. All were of superb enrichment and of great value.

Whole worlds of history have been enacted here, and yet now there is but material for the artist and archæologist, and place for reverie of the historian.

The vaults of the old St. Remi Church have opened to receive the forms of many who filled the annals of early France with deeds that were proclaimed through heralds' trumpets, and gaily lived passages of love that became the theme of long-sung lays, handed down from troubadour to troubadour. There were brilliant strands of life and love, with the ever-busy shuttles of death and pain flashing constantly across them—joy, desire, fruition; war, suffering, achievement, failure—so runs the pattern out of the loom of time.

Hippolyte Taine, speaking of Rheims, said the whole region is one in which art will never flourish. He hated the chalky roads. He hated the large-featured people; he contended that they were given over to creature comforts entirely, to the home and the café, and that the only reason why even religion could dominate them was because the clergy were a class of officials who regulated their hours and affairs. Yet, of great St. Remi's Church he said: "It is strong, serious, and fine in the antique fashion." In the old centuries, when it grew to completion, art was still religion; and art gloried in expending patient labor upon church edifices and adornments. Life may, as Taine says, be hum-drum now, just reaping time and sowing, buying and selling. But once, in the wild forests that stretched their dreary cordon about the city, great hunting parties sought the game that abounded. Louis V hunted the wer-wolf, dying from injuries received in the hunt, and was buried in the vaults of St. Remi's. Life was not hum-drum when the strange Vandals came to Rheims and swarmed over the town, murdering St. Nicaire upon the threshold of the cathedral he had founded. And hither, too, came the fondest figure of all centuries, destined to grow brighter in fame with passing time, the strange, sweet, valiant maiden-martyr, Jeanne La Pucelle. In human form, a humble peasant girl; in mind, a general and leader of men; in spirit, one who saw the heavens opened, and the way shown her to guide the destinies of France. It was at the high altar of Rheims Cathedral that she stood holding the oriflamme, triumphant, yet sorrowing; while, to the vaulted roof, clouded with sacred incense, rang the praises and hymns of a mighty choir, and faces, upturned to her, wondered over the marvels that had been wrought in France.

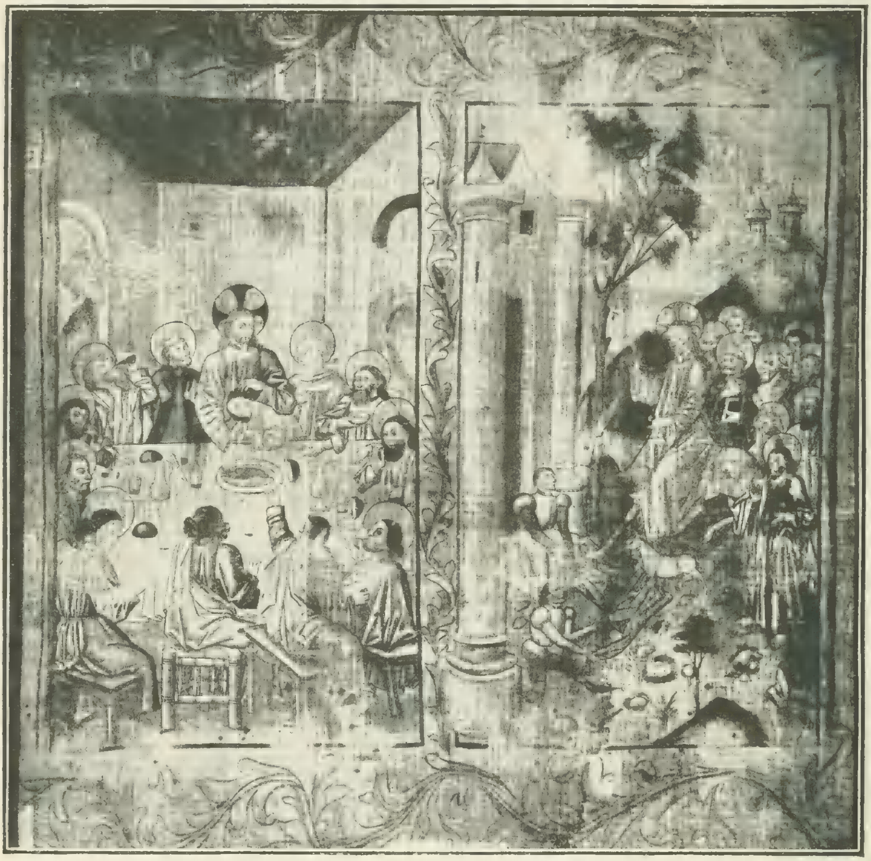
When these drawings were made, it was a time of ignorance for the many and erudition for the few, of religious fervor leading to crusades, and yet of feudal neglect of the poor, insane and criminal, who were ground down, tortured, and neglected. There were filthy streets and walled and huddled towns, with towering castles on the heights. Fair dames in velvets and furs contrasted with the stout peasant girls wearing chaplets of dried roses upon their especial saints' days in winter. Poverty and splendor were tied together in greater extremes than in our cities to-day. Now a man may rise; then birth determined what he was to be, how he must live, and dress, and to whom he must remain in vassalage. Nobles contended one with another on vast estates, and were so mighty that kings sat uneasy on their thrones fearing, or unable, to thwart them. Armed men went from one stronghold to another, ready to enlist their strength for any cause, or anyone's money. Picturesque travellers they were that toiled along the tedious roads. There were archbishops and bishops and their attending clergy, going to visit the houses of the different orders, besides the special messengers each monastery kept to go to and fro carrying messages and letters. There were a few travelling mountebanks and players;



THE LEGEND OF THE CHASTE SUSANNA.

SUSANNA IN THE BATH. THE ACCUSATION—SUSANNA PRAYING.

THE CONDEMNATION. THE PUNISHMENT.



THE LAST SUPPER ENTRY INTO JERUSALEM

staid merchants with their porters and laden pack-animals; begging friars; dull peasants who belonged to the land; pilgrims on their way to shrines far and near—pilgrims of all ranks of life; expeditions, accompanied by ladies sheltered in litters borne by horses, passed in long wagons with windows cut in the arching sides; so cumbersome were those equipages of the wealthy that our American "prairie schooner" is by contrast a very graceful, light, and airy conveyance.

Often these ill-assorted travellers kept together, for there were many dangers. The feudal lords reigned supreme in their territory, inflicting heavy tolls, and exercising the right to put to death enemies and offenders. When excited by hate, or heated by wine, suzerain lords did not hesitate to seek their victim at the base of the altar, as remorseless as the falcons let loose from the wrists of their ladies who, on ambling palfreys, sallied from the gloomy fortress castles to hunt in the sun-flecked coverts. It was well that men in the Church were firm as they were holy, to withstand the demands of the imperious, fighting nobility, to offer sanctuary to the hunted, and to hold in check the passions of the ruling lords while living and, at death, shriving them and taking for good works the sums that in penitence they offered in atonement for their deeds of violence.

The light of heart held jousts and tournaments. Who has not heard of the troubadours and jongleurs? Who has not read of the Courts of Love, their ballads and their chivalry? And, with all the gaiety, there was the sombre shadow of witchcraft and a fear of actual demons lurking everywhere near at hand. There were deeds of blood and wild orgies and excesses, yet there was noble endeavor for the betterment and instruction of all who would listen and strive. And ever there was the voice of the arts, calling men to serve the learned. It is through the hand-emblazoned tomes, block-printed in the safe retreat of the monasteries, that we glean knowledge of the pageants, sports, and customs of these centuries in Europe, for art linked the life the draughtsmen saw to the sacred page of many a missal, in intricate scrolls, and queer devices. And so, in these tempera drawings, the artists drew, not Palestine of many centuries before, but feudal France. Pontius Pilate and Caiphas are modeled from men about them; the architecture and costume are European.

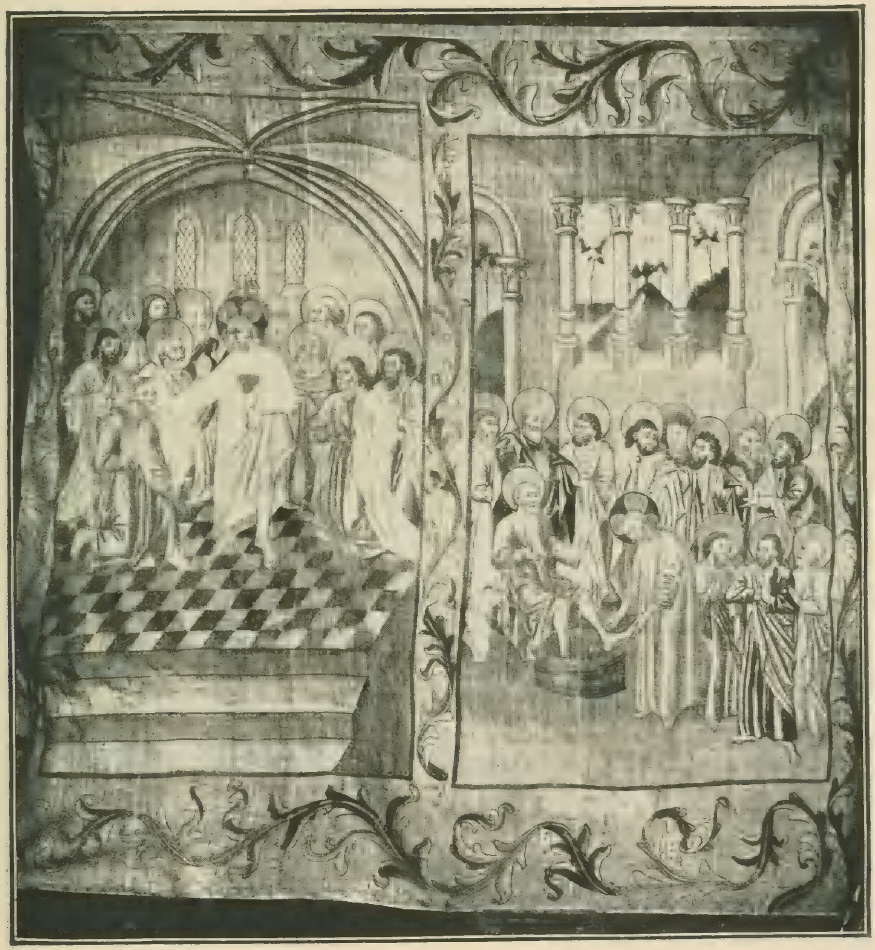
Europe, torn asunder by countless wars, and depleted by the

Crusades, built upon what learning had survived from the old Grecian and Roman culture; and, as best they might, the spiritual leaders of those nations of Northern Europe, but a few generations removed from half-wild forest-dwellers, sought to imprint upon the growing civilization the spirit of the Divine Teacher of Nazareth. The old culture had made Rheims famous in Roman times. In spite of Taine's judgment that Rheims did not tend toward art, art has been hers since even pre-Roman times. Bronze coins older than the Cæsars have been found here; and of the Roman occupation evidences remain in the form of mosaic pavements, uncovered during excavations for modern buildings. When Julius Cæsar took Rheims it was already a large city. It became a capital with triumphal arches. There stands to-day the arch that Agrippa built in memory of Julius and Augustus Cæsar, carved with the traditional Romulus and Remus, and with Leda and the Swan.

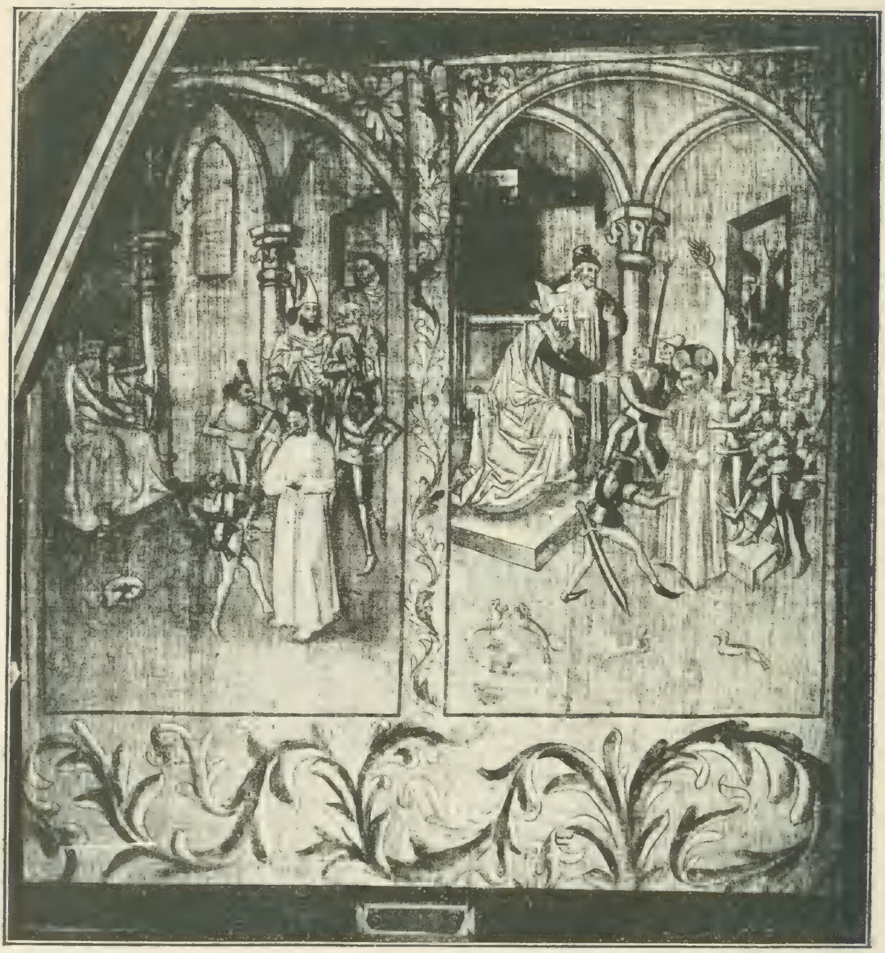
While many French towns have still some old gates, they do not, as in Rheims, retain the classic names so appropriately given according to the direction and environment and uses of each: Apollo's facing the East; Ceres', opening upon the fertile wheat fields; Mars', admitting the old Roman road from Laon to Soissons, once trod by Roman legions; Venus', suggesting the Way of Love, and Bacchus' portal, with vistas of the wine-fields. A cenotaph still remains of a Roman consul, who received here Christian monks in the fourth century. The columns grouped around the nave in St. Remi's were originally part of a Prætorian palace near by, and show such beauty of workmanship and perfection of proportion as to make them examples of ancient art's purest era.

Century after century has piled up the inheritance, and the civilizations have crowded down on one another. The Roman palaces in time, somewhat altered, drew to their stately walls bodies of skilled tradesmen, artisans, and artists; there were leather workers, and armorers, and cloth makers. All the trades were grouped here around men to whose patronage such arts and trades most appealed. Rheims was always a commercial city, and so unlike many another in Europe, because most were originally merely castle and stronghold.

It was early a cathedral town, for the cathedral was begun only half a century later than the Church of St. Remi, from which, in later times, all ceremonials and coronations were transferred. That it was a commercial town was partly due to its being a cathedral



COMMUNION OF THE APOSTLES—WASHING OF THE FEET.



CHRIST BEFORE CAIAPHAS. CHRIST BEFORE ANNAS.

town; for, during the early and middle ages, the market place adjoined the cathedrals in most European countries. Here the merchants came, usually lodging with fellow merchants for safety; and, after many hard and grinding taxes, they might erect their booths, and sell their goods, often the very treasures of the Indies. The textiles, metal work, and gems had been brought by caravans mainly from India to Syria and Constantinople, whither Italian traders went to take them to Italy. After the hard struggle over the Alps they were spread over Europe in well defined channels of trade, dotted by the great cathedral towns.

What they brought had a great effect upon the art and taste of the time, for the East was then a mystic and unknown land of poetry, beauty, and fabled wealth. Choice weavings, gold work, thin muslins, rare silks, and much-coveted spices were the chief articles of sale except salt, tar, ploughshares and like necessaries. Otherwise every section was self-supporting and independent, relying upon its own crops, its own tradesmen, its own bands of fighting men.

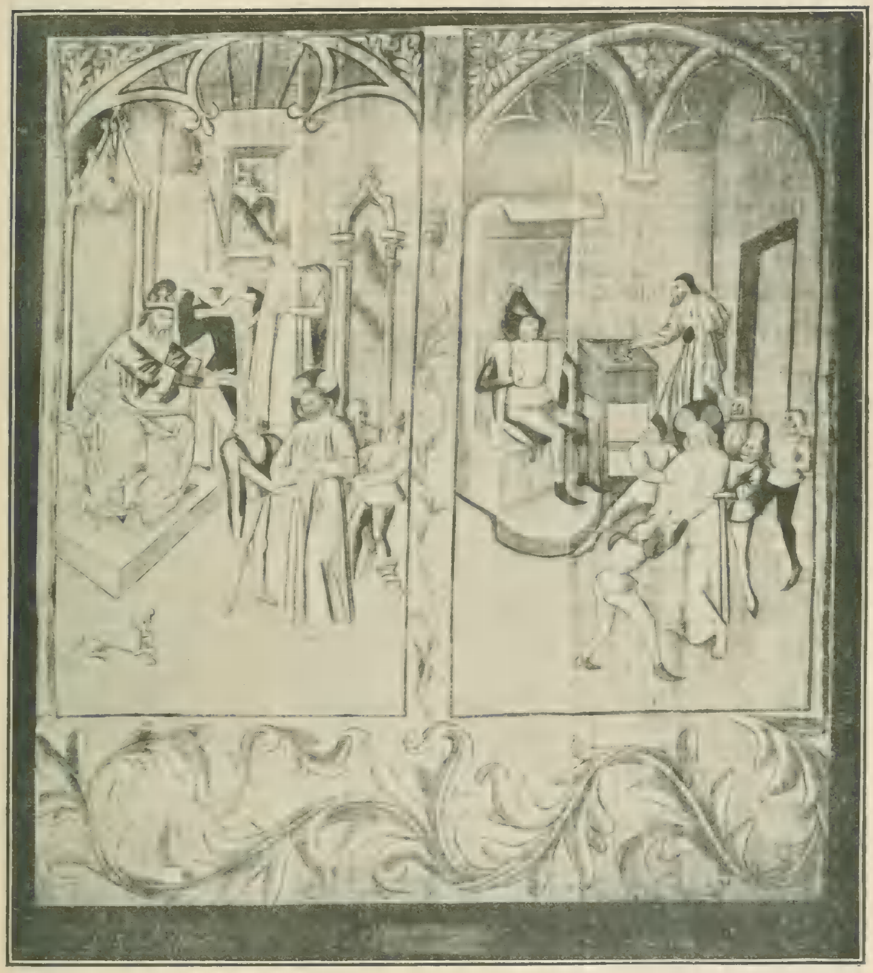
In spite of her peaceful pursuits, Rheims has always been fought over, from Roman times to the day of Napoleon's downfall. The artists who drew these pictures drew them from the French towns they knew in peace or in siege, and not at all like the Oriental cities, of which they knew nothing except from traders' tales and crusaders' Iliads. The man who sketched the Fall of Jerusalem may have known by personal experience just what were the horrors of siege and starvation, for both were frequent enough in early France, with no merciful Queen Philippa, as at Calais, to plead for the pale men, the weeping women, and dying children.

The old abbey church of St. Remi gave up its treasures to the state in 1690. By royal command the bishops were obliged to take from their churches all the gold and silver not needed to celebrate decently the Holy Mass, and deliver it for the use of the general treasury. Here in Rheims the royal orders were carried out to the very letter, and the churches were despoiled of their great collections of gold and silver-gilt work. Republican France did, in Febuary, 1906, what royal France did in 1690, in taking from the churches their treasures. Again and again have destroying forces raided the sanctuary. Louis XIV was not less merciless. A fire in 1774 helped on the destruction. The mobs of the Revolution dashed to pieces all that was fragile, wielded hammers on priceless sculptures, and overturned the statues of the mighty bishop-peers which were grouped around the magnificent tomb of the patron saint.

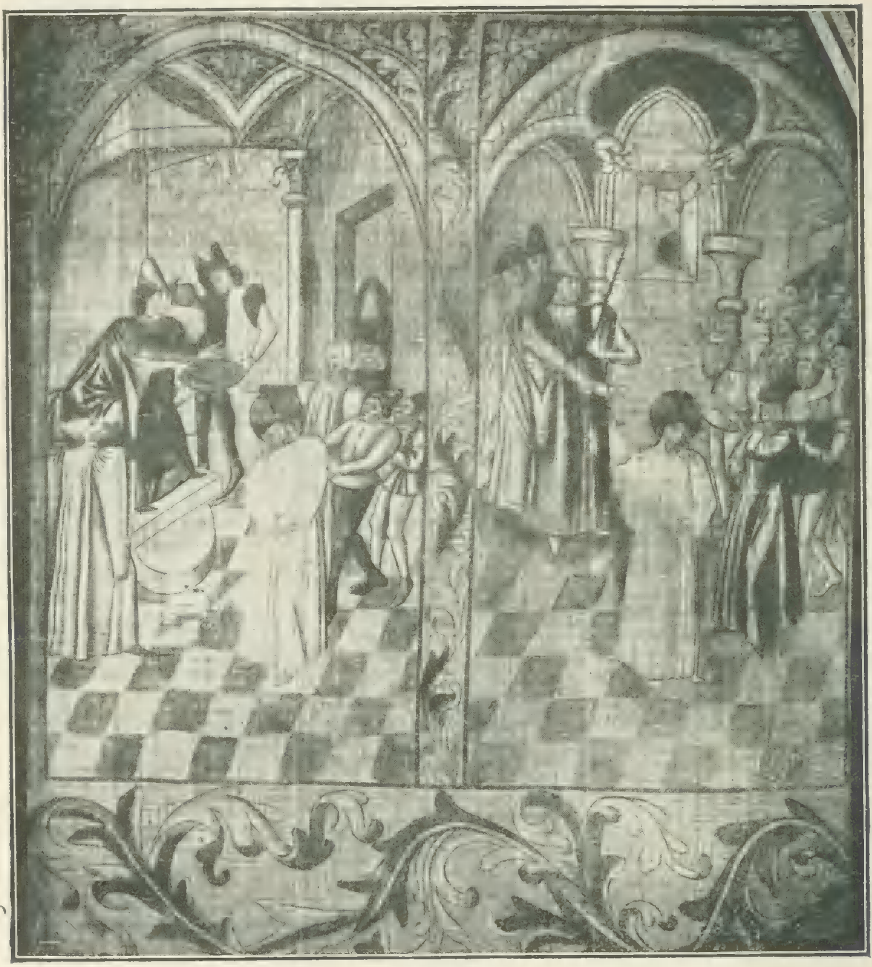
In vain do we seek the wondrous *orfevrie* of the period of greatest perfection, the altar of gold, with its crown of lights, its candelabra, and the ancient cups of St. Remi and St. Maur. All are gone; only the fragments remain. In vain we seek the Blessed Ampoule; but a tiny bit of it is left, to be catalogued in a museum. Shattered and scattered and gone completely are the proud tombs and the poor bodies of kings and queens, great lords, bishops and holy men once buried beneath the wonderful mosaic of the choir. During the days of the Terror, when St. Remi was given over to the troopers, they jumped their horses, with braggart boasts, over the fallen statues; and drunken soldiers steadied their reeling forms beside the magnificent tomb of St. Remi.

The very priests of France were burned in fires kindled in the public squares, where dead and living were heaped upon them. When neither human helplessness, nor the time-hallowed associations of buildings devoted to worship could restrain the people from all that was execrable and murderous, it is wonderful that these frail linens should have been preserved. Perhaps they were purposely concealed in the wall, just as, during the Commune, the authorities of the Louvre took the statues to the cellar and buried them. We do not know. We know only that while the altar and marbles, the cups and relics, the inlaid pavements of the choir have gone, here in the cloisters, away from the church itself, some pious, loving hands, now long crumbled to dust hid away these old linen pictures of the Bible stories, their existence unknown or little cared for by those who sought ingots, not scripture lessons. Someone trusted that brighter days were to come; it may have been a last act before facing a murderous mob—we do not know; we know only that the objects of that care have suddenly come forth, a message across the centuries.

The St. Remi linens, apart from the great light they shed upon the life of the times, are practically the only complete collection surviving of a form of art which, but for them, must have almost utterly vanished from human ken. The size of these twenty cartoons, eighteen of which were photographed for Professor Sommerville, is ten feet by fifteen feet. In this attribute of size, if in nothing else, they constitute an invaluable acquisition to art and archæology.



JESUS BEFORE PILATE. FROM PILATE TO HEROD.



PILATE WASHING HIS HANDS—ECCE HOMO.

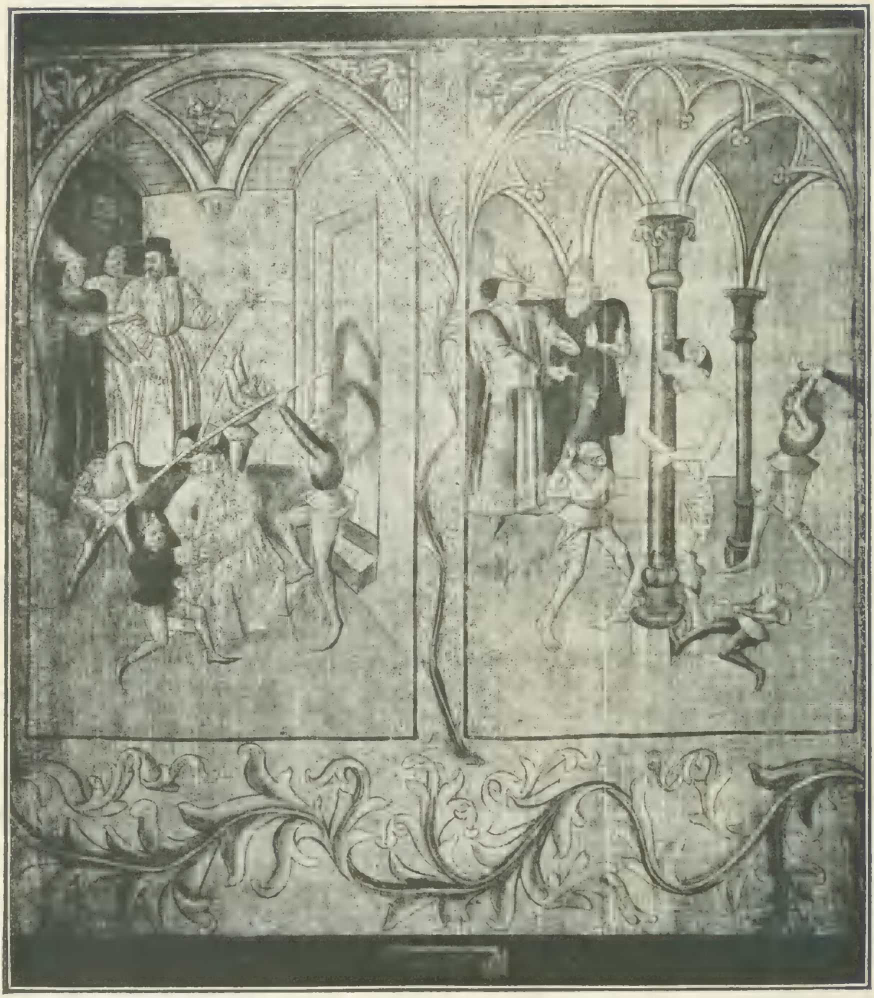
The interest of tempera is chiefly historical, for now no one would revert to a method that produces works that will not withstand dampness. It held, in its own time, an important position in the fine arts; mention of it brings at once to mind names which were of importance in the early days of art. Before oil was known as a medium, and after mosaic became less in vogue, we have little expression for color except tapestries and the admirable stained glass windows, which show how the glass workers manipulated color, revelling in rose, yellow, lilac, aqua marine and turquoise blue. The art work of the time, as has been said, tended largely to illuminated books, and to art metal-work shrines, reliquaries, cups and crucifixes. Only a limited number of tempera drawings have come down to us. In the Louvre is a panel done in tempera of Jean Juvenal des Ursins, President of the Parliament, who died in 1431, and his wife and children. While inartistic and the treatment dry, with the perspective not above criticism, there is much character expressed in the drawing of the head.

"Tempera drawing," says Hamerton, the noted art critic, "is suited to large cartoons, to be seen well from every part of the room, and the effect is much destroyed when varnished or covered by glass, as is necessary for their preservation. Tempera drawing is delicate; it is imperfect development, but not false or bad art, only incomplete. It is sharp, clearly defined, a feature favorable to decorative art, but contrary to the appearances of nature. The colors are brilliant, but are not sufficient for chromatic melody, and prevent free modeling, thus falling short of complete truth when portraiture is desired, though lending themselves brilliantly to decoration."

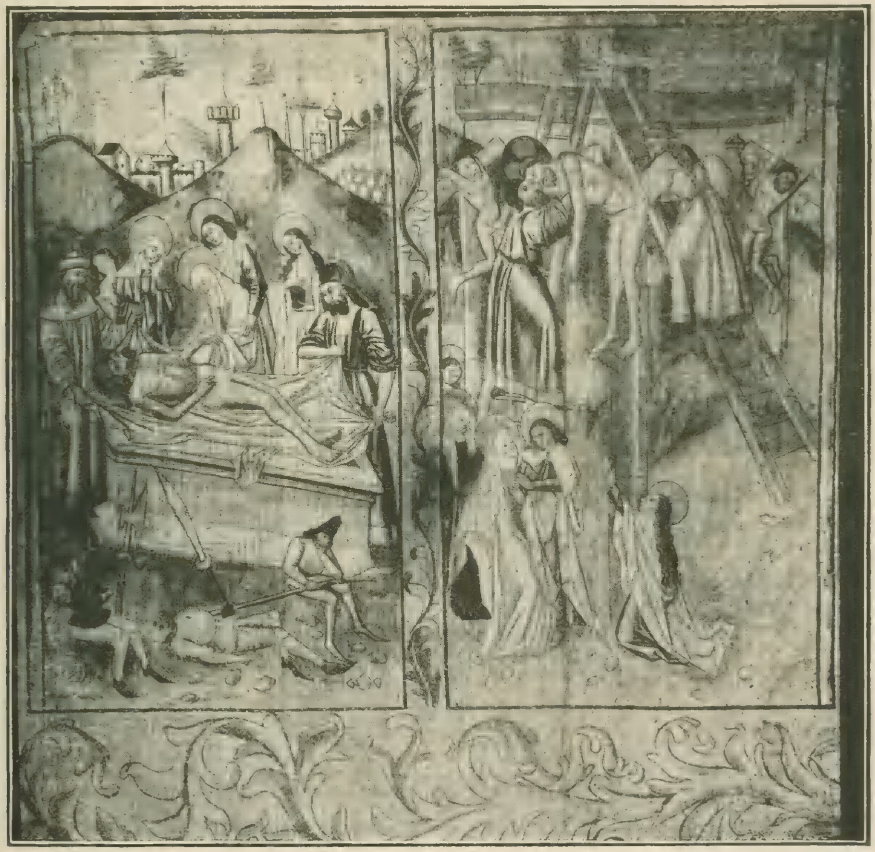
If posters had been in fashion, or great panels preserved, as were those in Pompeii by some marvellous accident, what invaluable pictures of the life might now be ours—mediæval entertaining, hunting, fighting, the building of the great cathedrals, the faces of kings and martyrs?

The borders of the earlier paintings in the Rheims collection date back to the tenth century, and resemble strong, plain carving in wood. Perhaps the artists beheld just those patterns in the abbey. Later sets have ornate scrolls filled with grotesque and, here and there, very spirited little figures; and, finally, elaborate flowering and leaving whorls of intricate and delicate tracery.

The earlier work shows a stiffness suggesting Byzantine influ-



CHRIST CROWNED WITH THORNS. SCOURGED AT THE PILLAR.



CHRIST PREPARED FOR BURIAL—IN THE SEPULCHRE.

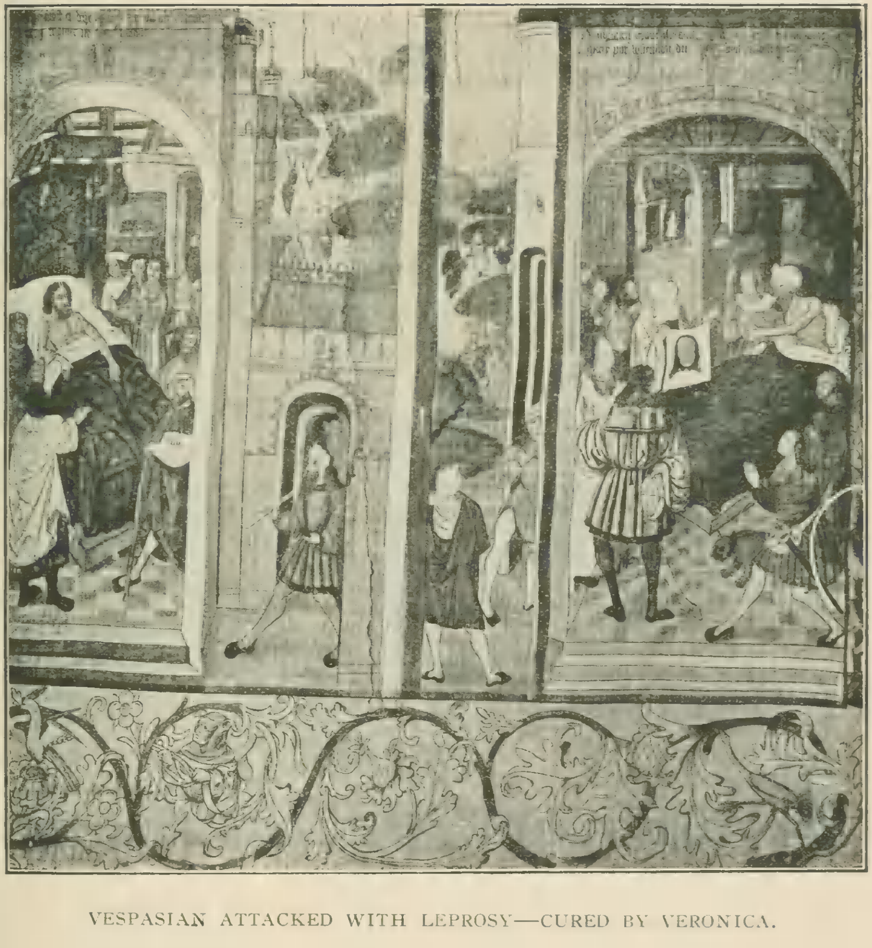
ence, remaining from the mosaic work used for portraying the Holy Family, or our Saviour alone.

The antique arms show that some were painted after "powder arms" were used, as well as those borne in the hand, or manned by several fighters. The primitive arquebus and cannon are shown in the same battle scene. There are archers, and men with arbalests, knights with lances, cannon fired from the muzzles, and a battering engine differing from any yet found in books of reference upon the subject of munitions of war. There are mantlets held by attacking parties and let down by those defending the walls, and terrible battering rams with immense spikes; while, close by, are the lordly conquerors, with their ladies, entering the city with great unconcern.

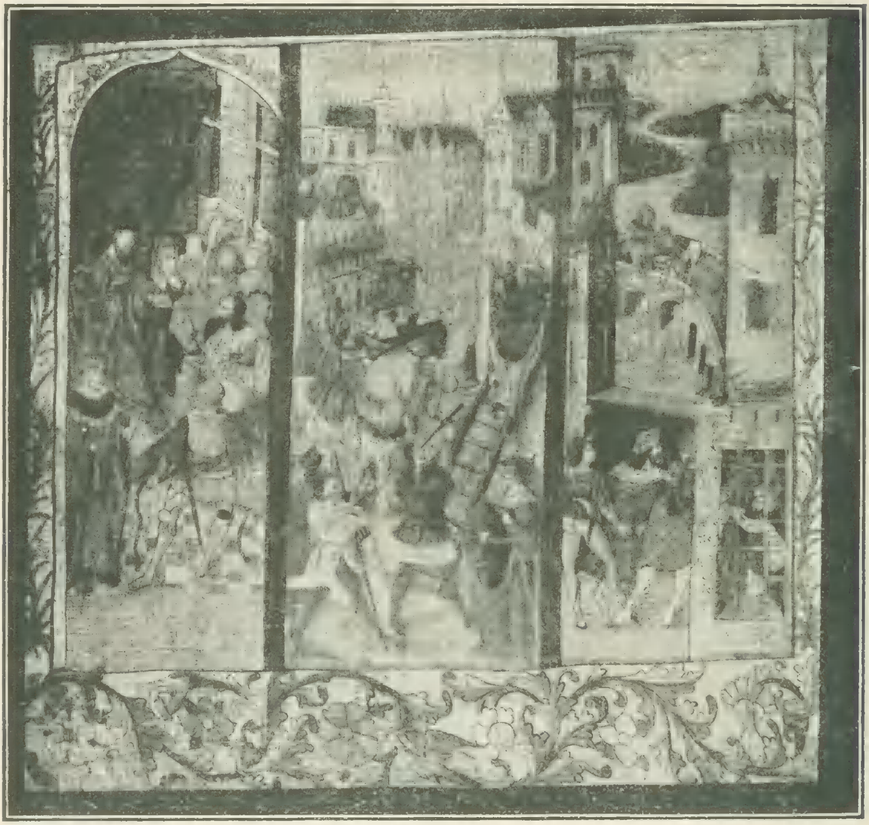
The muzzle-loading gun would indicate the sixteenth century, yet "powder arms" were used as early as 1301 in Amberg, Germany. Only recently the German Emperor was much surprised to learn the efficacy of these destructive weapons. His engineers had a reproduction made of a mediæval implement for throwing stones at fortifications. Instead of proving to be a ridiculous affair, it was found to have been planned with exact science, and capable of being most destructive to walls.

The armor offers no help in determining the various dates, since all the knights are drawn in plate armor, and that was made in Milan as early as the eighth century. The battle tents of Titus, outside the walls of Jerusalem, resemble clearly those of Edward III of England, as shown in the illuminated drawings of Froissart; yet the caparisoned horses show no armor and no jousting housings, as if they were from the fourteenth rather than the fifteenth century.

We find the wimple and the towering hanan head-dress on the dames of high degree, the former such as was worn by Burgundian dames, and the hanan peculiarly Norman. The Crusades affected the thought of Europe even to the dress of the period, just as later, when Napoleon was fighting in Egypt, ladies of France wore the turban, and from France the fashion spread even to America. In the Middle Ages fashions and trappings and furnishings did not change with every season and decade; once established, they remained in use, certain things belonging to certain classes and to be used by no others. Retained in one province or country when



VESPASIAN ATTACKED WITH LEPROSY—CURED BY VERONICA.



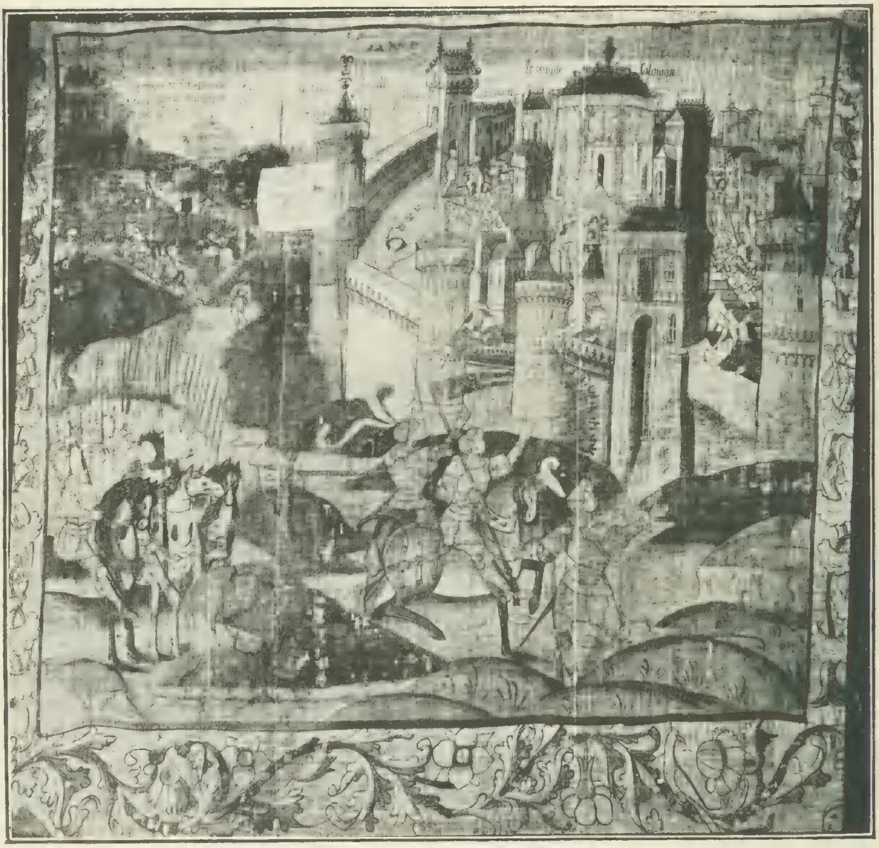
PILATE IN ROME—ASSAULTED BY THE MOB—DIES IN PRISON.

obsolete in another, they have given rise to many problems for the historical student.

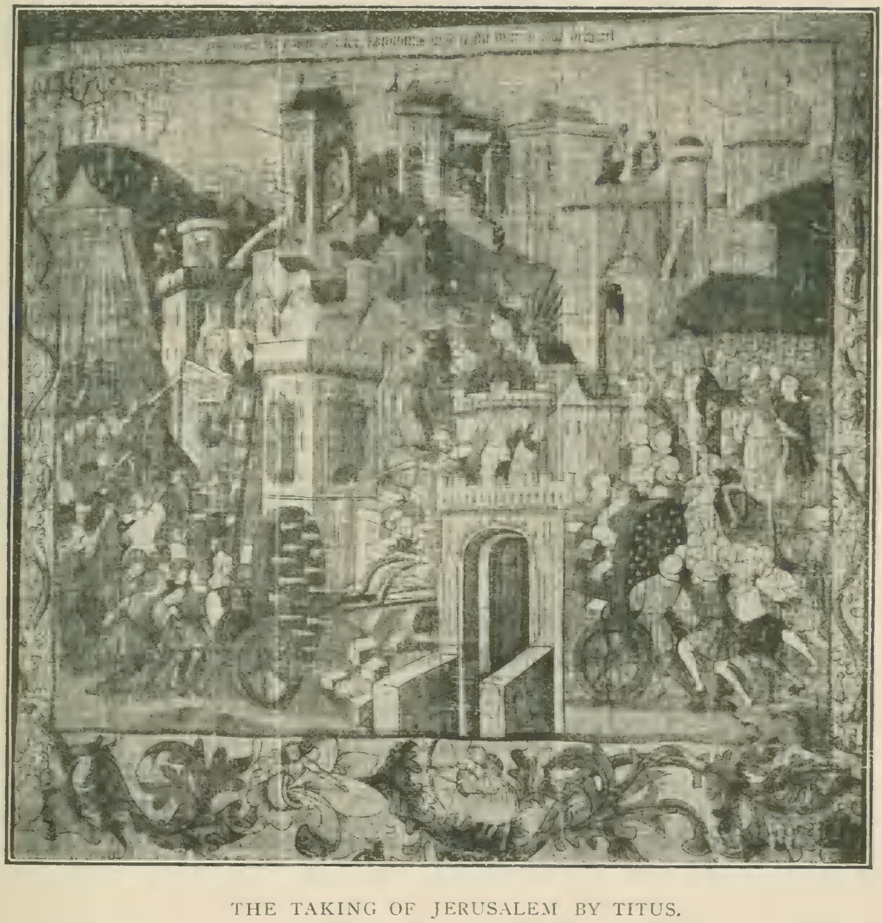
Vespasian dying resembles the drawing in Froissart of Pope Clement V when dying, a coincidence of importance, since the drawings made for Froissart's travels are thought to be much later than the tales. Again, the men of low type around the Blessed Redeemer are the varlets of the fifteenth century, with a touch of the age's demonology. The story of the curing of Vespasian by St. Veronica is clearly told in these Rheims drawings. On the left we see Vespasian in bed unclothed, as was the custom in France then, just as is shown in Froissart's chronicles—and his body is spotted with leprosy. In the foreground comes a Hebrew to announce the approach of St. Veronica with the Sudarium, to heal him. Over the low portal may be seen the figure of the saint astride a white palfrey, and preceded by a robed figure. In the larger scene Vespasian is sitting up in bed attended by his court while St. Veronica, clad all in white, her dark travelling cloak removed, holds before him the holy Sudarium. The room is filled with an anxious retinue, and in the foreground there appears a strange wild animal, like a tame bear, or wolf, possibly, very different from the Italian dog of other pictures—the dog of the Renaissance.

The later, larger paintings are decidedly Flemish and are doubtless the work of a Low-Country artist. The Flemish woman of the era is shown in the Susanna story, with characteristic features and dress—a portrait of one beloved or admired by the artist, something we see done to-day, the using of models for a type and race to which they are quite unsuited.

The powerful dukes of Burgundy, controlling the Champagne country, offered large inducements to Flemish artists. The Flemish schools were flourishing in the middle of the fifteenth century to the north of Rheims, and René d'Anjou was drawing many artists to his court in Provence on the South. Then, too, the Italian schools of Siena and Florence were influencing French art. Flemish art, coming down through the Netherlands, had its part and, at Cologne, many very early drawings of much purity and sweetness were executed. These linens show a pictorial quality and variety superior to Italian art up to Giotto, and one would say almost equal to him. The later, larger ones show good modeling of the figure and much knowledge of composition. In the Pool of Be-



VESPASIAN DEMANDING THE SURRENDER OF JERUSALEM.



THE TAKING OF JERUSALEM BY TITUS.

saida, the architecture and water-ways suggest a knowledge of the great gardens of Italy, where the water courses are led from hills down through arches and pools, cascades, and basins, all of choicest stone work. The painting of the head of the Blessed Saviour, also, is strictly Italian.

Whatever is said of the different influences, it is not right to lay too much stress upon them, for men starting in a primitive time to draw would draw more or less in a primitive style. Yet when we know how artists travelled at the beck of a wealthy patron, we must feel there were other than local artists in Rheims, if, indeed, these drawings were executed there and not sent from other churches at different times.

Mr. Gilliat-Smith, writing of mediæval cathedrals, says that it was the churchmen and the monks who held up in a rude age the ideal of "the beauty of chastity and the beauty of humility and the sweetness of self-denial. In those dark and violent days they poured some drops of sweetness in the bitter chalice of existence; they were the flowers of that great institution which we call Christianity. Incalculable were the benefits which they conferred on the human race, and the greatest of them all—even from a human point of view, was this: to a people sitting in darkness they brought back hope. In an age when, for the majority, the sum of human happiness was so slender, they reinspired men with the wish to live, or at all events with the courage to endure existence, conjuring up before their eyes 'a glorious pavilion of gold at the end of life's muddy lane,' a vision of eternal beatitude which the weakest and the vilest of them might one day enjoy."

One such church as this, preserving even a tithe of its grandeur, and occasionally revealing some unknown object like these tempera drawings, shows us what vast sums were lavished to beautify every accompaniment of Christian worship. Sometimes, our modern days seem very paltry when we think how such majestic buildings, embellished with sculpture, and filled with costly statues and rare marbles and gems, and gold work, were completed in times we look back upon pityingly, as wild and half barbaric.

Julia Davis Chandler.

EDITORIAL.

M. BRIAND AND THE FRENCH BISHOPS.

As predicted in our last issue, the French government has found a way of conferring with the authorities of the Catholic Church about plans for the free exercise of public worship. The law for separating Church from State and its various amendments proved ineffectual, as did also the attempt to apply the law of 1881, regulating public assemblies. In spite of M. Briand's endeavors to show that the State was taking possession of the churches only because the bishops had virtually abandoned them by not permitting the formation of associations of worship, the Encyclical of Pius X made it clear that his conditions had precluded Catholics from the use of the churches. Again, in answer to his outcries about papal interference in the affairs of France, and about ultramontanism on the part of French Catholics, the world at large has begun to see that he had courted this interference and left his countrymen no other resort but to stand by the Pope, who was resolutely championing their rights. How truly Taine's remark on the unwisdom of the Civil Constitution of the Clergy in 1790 applies to M. Briand's tactics to-day: "You threw the clergy back on Rome; you attach them to the Pope from whom you wish to separate them, and deprive them of the national character which you wish to impose on them. They were French, and you render them ultramontane." Instead of applying the extreme measures of expatriating the bishops and clergy, as Clemenceau and Briand threatened last, they are now fighting, as they term it, for the liberty of Catholics in France, and instead of ignoring and extinguishing the hierarchy, as they proposed to do by the separation act, yielding to the demands of the hierarchy for the free use of the churches for a term of eighteen years to priests who will represent the bishops. The bishops have not sacrificed one iota of principle; they have done nothing to justify the claim of the government that it owns any of the property it has seized; they have not preached active resistance to the law; they have simply declined to accept its arrangement for associations of worship, or to recognize the State authorities as competent to determine the constitution of the Church, or the conditions of Catholic worship. How united they are among themselves and with the Holy See is plain, as the correspondent of the New York *Evening Post* points out, from the fact that the Pope does not require that the contracts between the mayors and priests, in communion with their bishops, should provide that the bishop also be in communion with the Pope, so satisfied is he that no bishop in France will act as a schismatic during the term of the lease. The unexpected has happened, and peace between Church and State in France seems assured for the next eighteen years.

TEXT OF THE DECLARATION OF THE FRENCH HIERARCHY.

" We, Bishops of France, ever inspired by the twofold sentiment of love of souls and of duty towards our fatherland, after deep thought on the deplorable events which desolate the Christian soul of our country, on the judgments passed on those events, and on the unsatisfactory amendments in the law which fail to correct them, declare as follows:

" 1. We stand immovably on our previous declarations on the laws and other measures recently passed and taken against the Church, and we maintain the protests we have made against them in union with the Sovereign Pontiff. With his Holiness we claim for the Church of France respect for her hierarchy, and the inviolability of her property and liberty.

" 2. The sacred property of which we have been despoiled will ever claim its legitimate owners, whom no one has the right to replace, even for a time, without the special authorization of the Sovereign Pontiff.

" 3. In the thick of the struggle which is now going on and which can only be appeased by an honorable reparation for the injuries committed, we desire to do all we can to maintain the exercise of public worship in our churches to the last, and defend those holy places, so far as it lies with us, from all profanation. With that object, and with that object alone, we shall consent to try an organization of public worship, provided that the obscurities of certain provisions of the Laws of 1907 are sufficiently dispelled not to render our efforts in that direction vain.

" 4. An administrative contract between the prefects or the mayors, on the one hand, and the bishops or parish priests on the other, is able, by the terms of the Law, to give the latter the legal use of places for religious worship.

"As to this contract, the law imposes only one condition upon the civil party, that the legal use shall be gratuitous.

"In declaring ourselves prepared to give a trial to contracts of this description, we claim the right of introducing into them any clauses not contrary to public order and intended to afford us two kinds of guarantee absolutely necessary: some concerning the permanence and the moral security of religious service in the churches, the legal use of which is granted, and others for the purpose of the safeguarding of the principles of the hierarchy.

"These clauses are set forth in the draft contract appended. They are legal: our strict duty forbids us from curtailing them in the least.

"5. As the organization of the Church of France cannot be made to depend upon the arbitrary will of magistrates, we Bishops, acting in the most perfect agreement, declare that this contract for legal use must be accepted everywhere, or that we will accept it nowhere.

"These contracts will only be valid from the moment when it becomes evident that the clauses already referred to are unanimously accepted by the civil parties representing the municipal or other authorities.

"The upright conscience of the whole country will appreciate our condition: once again it will see whether in putting them forward we are, in fact and appearance, concerned with anything but the interests of the souls confided to our care."

This document is signed by Cardinal Richard and all the Archbishops and Bishops attending the meeting. Then follows the draft form of contract above referred to which is as follows:

Draft Form of Contract for Legal Use of Churches.

"Between M. X——, Mayor of N——, and the Abbé Z——, curé of N——, acting in this matter by powers conferred upon him by the Bishop of N——, and with his express authorization, it has been agreed as follows:

"From this day forward, for a period of eighteen years, the Abbé Z—— shall have the gratuitous legal use of the church of N——, and of all its furniture, under reserve of the obligations set forth by Article 13 of the Law of December 9, 1905.

"In case the Abbé Z—— should cease to be curé of N——, either through death, by change of residence, or by the withdrawal of these powers by diocesan authority, the present legal use of the church shall pass in ful right to his successor nominated by the Bishop of the diocese on justification of these powers—to which successor the Abbé Z——shall cede and delegate the legal use in a definite manner.

"During the whole period aforesaid, the Abbé Z—— shall have the full and entire legal use of the building above mentioned, and of the objects in it. In consequence, the Mayor prohibits, both for himself and his successors, all interference in the administration of the parish, or in the conditions under which the property is occupied.

"The Abbé Z—— shall have the policing of the church; the Mayor shall only be able to intervene in such grave cases as those in which his duty would call upon him, by law, to restore order in case of disturbance.

"The present agreement shall not become binding, and the signature of the curé shall not be valid, until it shall have been approved in writing by the Bishop of the diocese."

THE SITUATION IN FRANCE UNDER NEW LIGHT.

The mass meetings which Catholics have held in many of our large cities have produced a decided change in public opinion about the situation in France. Until about a month ago the reports published in our newspapers were all pro-government, as the New York *Evening Mail* termed them. Early in January, in an editorial which was fervid with indignation at the deception which had been practised on our public by the foreign news reports, this newspaper took a stand, at that time a very bold one, which has since been more than justified by events in France, and imitated by our leading metropolitan dailies. The mass meeting at the Hippodrome was a potent factor in changing the views of most of these journals. The spectacle of so many thousands of people within and without the vast theatre, the carefully weighed statements of the speakers and the enthusiasm of the audience have impressed upon our people the need of hearing the other side about the situation in France, instead of accepting without question the partisan statements with which they had previously been delayed. Similar meetings in other large cities—Boston, Buffalo, Milwaukee, St. Louis, Cleveland, Brooklyn—have also been a means of setting men's minds right on this question. It is unfortunate that such extraordinary means must be taken to obtain a hearing for the truth, but the labor and expense of organizing such meetings have been well repaid. Correct views about the situation in France are only a part of the results of these meetings. The attitude of Catholics in this country on the relations of Church and State; their loyalty to the Pope as their supreme pastor and guide in spiritual things; their belief in the Church, as constituted by Christ, with the bishops as successors of the Apostles for its rulers; their insistence on having priests in control of the administration of religion; and their own readiness to sacrifice their church property but not their freedom of worship—all this has been demonstrated to our fellow citizens in a light in which they have never seen it before. The "indestructible vitality" of the Church, as it appears to the New York *Sun;* or, *cette éternelle recommenceuse,* to use Jules Ferry's phrase about the Church, quoted by Sydney Smith in the *Month,* never appear so clearly as when the Church and her members are under fire.

POLITICAL PROSELYTISM IN THE SCHOOLS IN FRANCE.

The school teachers of Paris must not organize unions among themselves, nor affiliate with the ordinary labor unions. They are functionaries of the State, and they must be united with it. This means that they must form no association which might endorse any views but those which are held by the men who for the time being rule the State. They must not fall under the influence of Hervé, or his advocates, inculcating anti-militarism; they cannot assume any relations with Jaurès, or his upholders, pleading for internationalism and the removal of every national barrier. They must think and act with the exponents of the particular group who for the time control the educational department of the country, for the present M. Briand and his associates. Should he make way for Viviani, they may then adopt his peculiar socialistic views and pass them on to the pupils. Indeed, it is clear that the teachers will have no option in this matter. They get and hold their places on the condition that they be subservient to the will of the party in control of the schools. The chief motive which actuated the French parliament in suppressing schools taught by the congregations was that the politicians could not dictate their historical or ethical teaching. They pretend that the religious teachers were inculcating anti-Republican sentiments, but this was a pretext to justify legislation against the religious; no facts were ever adduced in proof of this charge. In the Chamber of Deputies, Comte de Mun once reminded Waldeck-Rousseau of his inability to prove it. In a sitting of a committee on education, M. Piou had demanded of Rousseau any facts which might prove that those who had been brought up in free schools, *i. e.,* in the schools of the congregations, when they became functionaries of the State, had served it ill. The answer of the President of the Council was that there were no facts to quote, but that he was convinced of it. No doubt he had reason to be convinced that men of principle, no matter where they had been educated, could not be induced to become the mouthpieces of atheism in the schools, or of Socialism in politics. How jealous the French politician is of the control of the classroom appears from the fact that he is not content with suppressing the schools of the congregations, but is actually meditating more stringent laws for teaching in private schools of every grade. The question naturally arises, how will any government retain control of the teachers in a country like France, and prevent them from exercising their own judgment or inculcating their own views in history, ethics or politics? How, again, will any group, temporarily in control, avoid teaching things which displease other groups not so fortunate? Meanwhile, if the teachers cannot form their own unions, they may be and are members of associations formed to propagate the most extreme political and social theories, and who can stop them from making their class-room the centre of proselytism?

EDUCATION FOR CHARACTER.

Educators recognize very generally that the most important part of education is the formation of character. Somehow in the modern time, however, it has come to be concluded that ordinary methods of education cannot help much in the formation of character. As a consequence, our present systems of education frankly concede that they devote themselves almost entirely to the cultivation of the intellect and the training of various faculties and not to the moral side of the students. This is acknowledged to be a grievous defect in our modern education, but it is supposed by many people that there is no help for it. If it were but generally appreciated, however, we have in our great military and naval schools in this country excellent examples of what can be accomplished for the formation of character by systematic discipline, and by the enforcement of regulations which must be carried out punctiliously by young men for four or more years during the precious formative period between fifteen and twenty years of age. We are deservedly proud of the products of these great schools. The body of men they turn out are fine samples of what is best in the American character; the exceptions are so few as indeed only to prove the rule that a West Point or Annapolis man is an educated gentleman with a high sense of personal honor and a finely formed character.

In a public-school lecture delivered at Cooper Union during the past month on "West Point and Military Education," Col. C. W. Larned of the Military Academy stated in very plain terms, and they were anything but complimentary, what he thought of the "go-as-you-please" system of education that now obtains in most of our American universities, and contrasted it with the rigid disciplinary system which prevails at West Point. The results of the two kinds of education exhibit the methods of the two different systems better than any amount of theoretic discussion of the elements which make them up and which are supposed to be efficient to a greater or less degree in the work of intellectual development and character formation. Colonel Larned said with regard to the West Point system:

"West Point's motive force is coercive; there is an irresistible 'must' making for professional righteousness behind every act of a cadet's career which, during four years of the most impressionable period of his life, is in countless different ways leaving a formative impression upon his character development. To-day higher education seems as a rule to concern itself no whit about anything but intellectual development or its technical applications, and its processes are mainly for culture or gain. Whatever influence is exerted upon moral, social, disciplinary or physical development is incidental, sporadic and feeble. Character is the essential meaning, in the last analysis, of every attempt I have seen to define education; and yet the practical mechanism by which education generally operates appears to me an exceedingly poor device to secure its development in its highest conception."

For those who know what are sometimes called the old-fashioned methods of education of Catholic colleges, with their stricter discipline, there will be something wonderfully familiar about Colonel Larned's description of West Point ways. Unfortunately, many

Americans seem to think that such a system is un-American; yet we are using it with eminent success for the training of our army and naval officers, and the results are Americans that we are rightly proud of. Education for character is, then, not only an ideal, but it may be made a reality with proper methods of discipline. Such an education is a true bringing out of what is best in man or woman. A distinguished president of a great Eastern university said not long since that what was wanted was more education for power and less for mere information. The training of character is eminently an education for power, since it enables a man to use his own forces without hindrance from his lower nature. We have, then, a great living tribute to the essential rightness of Catholic education with its disciplinary methods, and there is evidently a reaction setting in that will bring about a better appreciation of its value than has been the case in the recent past.

SEVENTY YEARS OF CATHOLIC PROGRESS.

1837-1907.

The issue of the Catholic Directory for 1907 affords an interesting contrast to the Catholic Directory published in 1837, seventy years ago. Then there was only one Archbishop with eleven Bishops in the whole United States; 390 priests ministered to the faithful scattered in these twelve dioceses. Baltimore was the residence of Archbishop Eccleston, who had 75 priests in the archdiocese. Then came Philadelphia, with 40 priests; New York with 44; Boston, 24; Detroit, 22; Cincinnati, 21; Vincennes, 15; St. Louis, 47; New Orleans, 31; Mobile, 10; Charleston, 20; Bardstown, 41.

In the whole United States there were only 300 churches; of colleges for young men there were 14, and 30 academies for young ladies; 37 charitable institutions were in charge of the Sisters of Charity in nine dioceses.

The Dominicans had a convent in Kentucky and one in Ohio. The Jesuits had a college in the District of Columbia and a novitiate in Maryland, a college and a novitiate in Missouri, and a college in Kentucky. The Redemptorists had a house in Ohio; the Vincentians had an ecclesiastical seminary in Missouri, and the Sulpitians had a theological seminary and a college in Maryland.

The religious communities of women were the Ladies of the

Sacred Heart, the Ursulines, the Carmelites, the Sisters of Mercy, the Sisters of Loretto, the Ladies of the Visitation, the Sisters of St. Clare, the Order of St. Joseph, and the Sisters of Providence. These communities had 22 convents and academies in nine of the twelve dioceses. Seven weekly newspapers comprised the whole Catholic periodical literature of the United States.

The Catholic Directory for 1837 has 188 pages, measuring 6 x 4 inches. The Catholic Directory for 1907 has 975 pages and measures 7½ x 5¼ inches. There are now 14 Archbishops, including His Eminence the Cardinal; 89 Bishops; 11,135 secular priests, 3,958 regular priests, making a total of 15,093. The churches number 12,148. The theological seminaries are 86 in number, with 5,697 students. Catholic colleges for young men number 198. Colleges and academies for young ladies and girls number 678, while parochial schools for primary and grammar grades are 4,364; 1,096,842 pupils are receiving instruction in these Catholic colleges, academies and schools.

Forty thousand five hundred and eighty-eight orphans are cared for in 255 orphan asylums, and in the 992 Catholic institutions 1,266,175 persons are dependent on Catholic charity.

In 1837 no estimate was made of the number of Catholics in the country; in 1907 the estimate is 13,089,353.

The list of Catholic periodicals, weeklies, monthlies and quarterlies fills five pages of the Catholic Directory of 1907.

THE CHRONICLE.

HOME NEWS.

The Hierarchy.—The Right Reverend Wm. Stang, Bishop of Fall River, died at Rochester, Minn., whither he had gone for surgical treatment. Wm. Stang was born April 21, 1854, in the province of Baden-Baden, Germany. He studied for the priesthood at the American College, Louvain, Belgium, and was ordained at Mechlin, June 15, 1878. He was an assistant priest at the Providence Cathedral for eight years; he became pastor of St. Anne's Church, Cranston, R. I., but returned in a short time to Providence, as Rector of the Cathedral. In 1895 he was chosen Vice Rector of the American College, Louvain, where he remained for five years. From 1900 until 1905 he served as chancellor of the Providence diocese. When the diocese was divided in 1904, Father Stang was selected as the first bishop of Fall River, and was consecrated in the Providence Cathedral by Bishop Harkins, Bishop Tierney and Bishop Brady, May 1, 1904. The Rev. James Coyle preached the consecration sermon. On the day of his installation, the Bishop was welcomed by 10,000 Catholics, in the most imposing pageant ever witnessed in Fall River.

Bishop Stang was the author of the following works: "Theologia Moralis Fundamentalis," "Historiographia Ecclesiastica," "Pastoral Theology," "The Eve of the Reformation," "The Life of Martin Luther," "More About the Huguenots," "Germany's Debt to Ireland," "The Devil, Who He Is," "Spiritual Pepper and Salt," "Socialism and Christianity," and "Business Guide for Priests." His two pastorals, "Christian Marriage" and "Christian Education," issued in 1906, were read with great interest by people of every shade of belief.

All departments of the city government were closed and business throughout the city of Fall River was suspended during the Bishop's funeral, which took place on Wednesday, February 6. The Archbishops of Montreal and Quebec, with the Coadjutor-Archbishop of Boston, and the Bishops of Hartford, Mobile, Portland, Providence, Springfield, Cheyenne and the Bishop-Elect of Manchester, were present in the sanctuary during the funeral services. The funeral sermon was preached by the Rev. James Coyle, who had preached on the occasion of Bishop Stang's consecration.

New Bishop of Manchester.—A successor to Bishop Delaney has been chosen, in the person of the Reverend George Albert Guertin, pastor of St. Anthony's Church, Manchester, N. H. Bishop-Elect Guertin was born in Nashua, N. H., February 17, 1869. He is the son of George and Louise Lefebvre Guertin. He went to school to the St. Aloysius' Parochial School, Nashua. His classical studies were begun at St. Charles' College, Sherbrooke, and completed at St. Hyacinth, Canada. He studied theology at St. John's Seminary, Brighton, Mass. He was ordained priest by the late Bishop Bradley in St. Aloysius' Church, Nashua, where he had been baptized and made his First Communion.

Father Guertin's first appointment was to St. Augustine's Church, Manchester, where he spent four years as curate, then he was transferred to the Sacred Heart Church, Lebanon, and in October, 1900, he was appointed pastor of St. Anthony's Church, Manchester. Bishop Guertin is the first student of St. John's Seminary to receive the honor of the Episcopate.

The Immigration Bill.—The following provisions agreed upon in a conference between Senators and Representatives appointed as conferees, make the passage of the Immigration Bill certain. The head tax is increased from two dollars to four dollars. Idiocy, tuberculosis, imbecility and epilepsy are added to the list of loathsome and contagious diseases which exclude aliens. The most important amendment made is quoted verbatim:

"That whenever the President shall be satisfied that passports issued by any foreign government to its citizens to go to any country other than the United States, or to any insular possession of the United States, or to the Canal Zone, are being used for the purpose of enabling the holders to come to the continental territory of the United States, to the detriment of labor conditions therein, the President may refuse to permit such citizen of the country issuing such passports to enter the continental territory of the United States from such other country or from such insular possessions or from the Canal Zone." A commission of three Senators, three Representatives and three citizens will investigate the subject of immigration, and the President is authorized to send commissioners to foreign nations or to call an international conference to consider the subject of immigration and to regulate it by international agreement.

The conference report was adopted by the Senate and by the House.

Hawaii.—The Mauna Loa volcano has been active since the beginning of the new year. The lava flow follows the course of the 1887 eruption. The stream of lava flowing to the south is thirty-five miles long, one-half mile wide and fifteen feet deep. Two streams flow in a northerly direction and enter the sea, producing a violent commotion. The lava flow is reported to be increasing day by day.——Oil of eucalyptus, administered by means of hot water baths, has been used in the treatment of leprosy at Molokai for the past two months. The results are said to surpass those produced by the so-called Goto remedy, which has now been laid aside. There are two priests, four brothers of the SS. Hearts, from France, and four Franciscan Sisters, from Syracuse, N. Y., in charge of the lepers of Molokai.

SOUTH AMERICA

Argentina.—The strike in Rosario is at an end, but the strike in Buenos Aires is not yet over. Rio Grande del Sul is to have a new harbor. The rebellion in the State of San Juan is at an end. Judge Gacitua has been appointed by the Federal Government to settle all questions at issue.

Bolivia.—The frontier dispute between Bolivia and Paraguay, which seemed at one time to be bringing on a war between the two powers, is to be settled amicably. The Ministers of both governments to Argentina have been authorized to submit all matters in dispute to the Argentine Republic for arbitration.

Brazil.—A newspaper is to be published in Paris by the Brazilian Government. The Congregation of the Mission has over 100 priests engaged in works of zeal in Brazil. They "conduct six grand and six small seminaries, three colleges and seven Mission Houses. Two of the twenty bishops in Brazil are members of the Congregation of the Mission." We are indebted to Father Maloy for this information concerning the Vincentian Fathers in Brazil. Viscount de Cabo Frio, who was Minister of Foreign Affairs for forty years, died in Rio Janeiro January 15, 1907.

Chili.—Congress has given the President of the republic authority to make contracts for the building of a railroad from the Peruvian frontier through Chili to the Straits of Magellan. The cost of the enterprise will be $37,500,00, upon which the Government will guarantee interest at 5 per cent. The new railroad will be 2,600 miles in length. Chili will send an ambassador to Washington in place of a minister.

CENTRAL AMERICA.

Nicaragua and Honduras.—During the past month the relations existing between these two States have grown so tense that a declaration of war was expected at any moment. Both countries held that they were in the right; Honduras maintaining that the treaty of Corinto had been broken by Nicaragua, which kept troops on the frontier, in violation of treaty rights agreed upon at Corinto. President Bonilla sent this message in response to an inquiry: "Nicaragua is concentrating an armed force upon the frontier of Honduras, without having made a declaration of war. We are assured an invasion will take place soon. Honduras is ready to repel the movement." President Zelaya, of Honduras, sent a message to the Associated Press stating that "Nicaragua is being provoked by Honduras, which is preparing to repeat her recent aggression." Nicaragua further claimed that President Bonilla, of Honduras, had violated the treaty of Corinto, which provides for the settlement of all disputes in Central America by arbitration.

Secretary Root communicated at once with President Diaz, of Mexico, and with Costa Rica, Guatemala and Salvador. All of the five republics sent a joint note to Honduras and Nicaragua, and pressure was brought to bear upon both with such good effect that it was announced from Washington, February 16th, that both governments had given assurances to President Roosevelt that there would be no war. They agreed, moreover, to submit all questions in dispute to arbitration, and bound themselves to comply with the decisions of the arbitrators.

ENGLAND.

The Suffragettes.—A number of women in London, who call themselves and are called by this extraordinary name, proved their unfitness for manhood suffrage by the methods they took to obtain it. Enraged at the omission of any mention in the King's speech of the right of women to vote, they emerged in a very excited mood from Caxton Hall, where they had been ruminating on their wrongs, and proceeded to escalade the House of Commons, singing "John Brown's Body" to keep up their spirits. Two hundred marched in procession to the scene of battle. Refusing to listen to expostulations by a few constables, they began to storm the doors. Fresh bodies of police had to be summoned, a ridiculous riot ensued, and ended by the arrest of thirty or forty of the disturbers of the peace.

The Address from the Throne.—On February 10 the King read his message at the opening of Parliament. He merely alluded to the tangle between the Lords and Commons, and assured both houses that his ministers were laboring to unravel the skein; he evinced sympathy with the efforts to give Ireland something of Home Rule, and a reform of university education; and regretted the Kingston misunderstanding, while expressing gratitude for American sympathy and help on the occasion of the disaster.

In the debate on the address, Balfour said that what was needed was not reform of the House of Lords but of the House of Commons. Bannerman, in his reply, characterized the Lords as "watchdogs who, after a period of prolonged somnolence, were now more filled with bitter ferocity. "The question," he added, "must be settled, as the present situation was discreditable, dangerous and demoralizing." The alliteration is probably intended for a campaign formula. Turning to Irish matters, he said the Government "could do no more at present," to which Redmond answered he considered "the Government absolutely pledged to deal with the Irish questions during the session on lines representing complete self-government." In the Upper House Lord Landsdowne averred that "whatever danger there was in an unrestrained House of Lords, it was nothing compared with an unrestrained House of Commons." Lord Castleton was willing to do something for Ireland, but "separation was unthinkable." Balfour is hoping for dissolution so as to be able to again go before the country, while Bannerman is anxious to prevent it.

School Defense.—When the Belgians lost their schools in 1879, when Frère-Orban was Prime Minister, they instantaneously built their own school houses all over the country and emptied the communal establishments. The former Minister Mallou head the subscription list with

300,000 francs. The English Catholics are doing the same thing to-day. The Birrell Bill has received a temporary quietus, but it may be revived, or replaced by a worse one. To provide against such a contingency, a call has been issued for a school fund of $500,000. The response is prompt, and the Duke of Norfolk contributes as a starter $10,000. Others contributed in proportion. Collections are being taken up in the churches for the same purpose.

Death of a Catholic Astronomer.—The astronomer in this instance is a lady, Miss Agnes Mary Clarke, whose scientific knowledge is acknowledged to have been of the highest order. She was one of the few women elected to membership in the Royal Astronomical Society. She was a devout Catholic and is well known for her zeal in foreign missionary work. Miss Clarke was Irish, and was already advanced in age, for she was born in 1842. After living for some time in Italy, she settled in London, and she and her sister became Edinburgh Reviewers. She made observations at Cape Town for the Government; won the Adonian purse of a Hundred Guineas, and was elected Fellow of the Royal Astronomical Society in 1903. Her published works are: "Astronomy During the Nineteenth Century," "Problems on Astrophysics," and "Modern Cosmogonies."

The Craigie Memorial.—A committee has been formed by the friends of Mrs. Craigie to raise subscriptions for a memorial to her. The memorial is to include, 1st, a portrait plaque in marble or bronze, to be placed in University College, London, where she had studied; 2d, a replica of the plaque to be placed in a suitable position in the United States; 3d, a scholarship of modern English literature to be given annually in England; 4th, a similar scholarship in the United States. Mr. Choate has promised to further the scheme in America.

A Catholic Party.—Archbishop Bourne has set his foot on the scheme to create a Centre Party in England, where the conditions are unlike those of Belgium and Germany. "We have not had for a long time any direct or virulent persecution of a nature to compel us to cast aside our party allegiance and to band ourselves in a united phalanx known only by the name of Catholic. If such a day should come, and for the good fame of England may it never come, we shall know how to act, and what to do, for we still have the example of the Catholics of Germany before us. But the day has not dawned yet. It is rather to the United States that I am inclined to turn my attention, and for reasons which prevail there as here I do not believe that a Catholic party is possible in England. I welcome the presence of Catholics in both political parties, and I am glad to see them taking an active part in the affairs of the nation; and I am convinced that in giving a wholehearted allegiance to the party of their choice they will rarely fail to do their duty to the Church." Attention is called to the fact, however, by *The Tablet* that there are many questions on which Catholics cannot afford to show an undivided front, as, for instance, that of the Irish University, the English schools, the persecution in France, etc.

IRELAND.

The University.—The Royal Commission appointed to draw up a plan for the establishment of a university that would be satisfactory to Catholics, consisted of Sir Edward Fry, Baron Palles, Sir A. W. Rucker (principal, University of London), Sir Thomas Raleigh (Oxford), Dr. Jackson (Cambridge), Dr. Butcher (Edinburgh), Douglas Hyde (Dublin University), Mr. Denis Coffey, F.R.U.I., and Mr. Stephen B. Kelleher, F.T.C.D. The commission sat 40 days and heard 44 witnesses.

The following are the principal findings:

1. That Trinity College is satisfactory for Protestants but not for Catholics.
2. A new college in Dublin acceptable to Catholics is recommended; one commissioner dissenting.
3. No change can be recommended in the constitution of Trinity College which would make it acceptable to the Catholic Episcopate.
4. That the future charter of Trinity should contain special arrangements for the various religious bodies.
5. That the new college recommended should establish a system of intercollegiate co-operation with Trinity.

The surprise in this report is that the only member of the commission who opposed a new Catholic college in Dublin was Mr. Kelleher, a Catholic. His attitude is explained by the fact that he is a Trinity College man. He was of opinion that it would be "a grave danger to the interests of Irish lay Catholics and a menace to the future peace of the country."

In the new scheme the study of Irish is recommended, and also the permanency of the Lady Registrar of Women Students in Trinity.

The report was immediately accepted by the Government, Mr. Bryce explaining that the ministry had been making its own study of the question. The plan is expected to arouse opposition. The Royal University, which was only an examining board, passes out of existence; Trinity College loses its ancient prestige, and the Queen's College of Galway is left out in the cold, while those of Belfast and Cork are made part of the new university. In the new college that is to be created the Government is to provide no theological faculty. That must be a voluntary foundation from without. How will the episcopate accept that feature remains to be seen. They have declared that they will go any length to solve the problem, and as in all likelihood no one but themselves will dream of founding a theological faculty, the difficulty will be more on paper than in fact.

Home Rule.—Mr. Bryce, England's new ambassador at Washington, declared, in a recent speech at Newcastle, that all the arguments of the Liberals about changes in the government of Ireland had been strengthened by the occurrences of last year. He thought that the Castle officials had been much maligned, but he was persuaded that nothing but good could come out of granting a large measure of local self-government, such as would enable Irish authority to deal with education, and allow the Irish a pretty wide latitude in spending a certain sum of money in their own way and for purposes they thought good. He deprecated the notion that the extension of self-government to Ireland could be a source of any political danger to England. Those in Ireland who desire separation are an insignificant minority; the great bulk of the people have the common sense to know that they must continue linked with Great Britain. This is at least frank. *The Spectator* thinks that "the Irish Bill for the coming session is already drawn, and that Mr. Birrell will have to consider how far it will endure Cabinet and Parliamentary criticism."

FRANCE.

The Political Mutoscope.—The scenes shift so rapidly in France that the eyes grow tired. Thus the Dean of the Deputies, M. Louis Passy, inaugurated the session of 1907 by the exclamation, "God save France." Before the session was well on its way a law was proposed to efface that expression on the coin of the realm, as had been done in the school books, and to substitute instead the eternal "liberty, equality, fraternity." It was about the silliest exhibition of atheism the world has ever witnessed. It is an abdication of all respectability, by a government which needs it, if any ever did. It is continually protesting against the Pope and always acceding to his wishes, while it is constantly resorting to official mendacity, vulgar tricks, and making deals with its anarchist and social allies. The world laughed when one of our own inconspicuous statesmen wanted to know "where we were at." Clemenceau has done unutterably worse, and raised a laughter in which all the world and he himself joined when he informed his stupefied hearers that he and "his Government had foreseen everything except what had actually happened."

When this confession of political imbecility, which would make any decent man give up his work, was made, M. Briand, like an angry school boy, gathered up his books and papers and bolted for the lobby. After a few more jokes, Clemenceau went out to soothe him, and returned with the mollified Briand on his arm, assuring the House that he couldn't get along without this precious minister, whose whole policy he said was "incoherent," although he as Prime Minister did not believe in it, he was going to support it. It is a curious country that can put up with such a lot of *farceurs,* who, while they are carrying on this political buffoonery, raise their own salaries and then impose an income tax on the rest of the people to get the wherewith. Most of these Deputies have no incomes of their own, which accounts for their readiness in passing the bill. There is no knowing how many more laws Briand is going to present. He told some of his objectors that in 1795 the convention passed eleven laws against the clergy. He is evidently trying to do the same thing, forgetting, however, that they all wound up in a Concordat.

The Latest Encyclical and La Muette.—Just before the opening of the third meeting of the bishops, the Pope issued a new letter which was addressed as much to the world at large, as to the French people. It is as remarkable as the other utterances of Pius X for the eloquence of its language, the elevation of its thought, and the unyielding character of its teaching. He assures his enemies in France and elsewhere that he has no desire of provoking hostility, but is compelled to speak as he does in the interest of truth and justice. He makes it clear that he does not abandon the ecclesiastical possessions of France, but that he has been robbed. His appeal for the dead and the poor who are wronged by this spoliation is so full of pathos that it has touched even the indifferent. He recalls his condemnation of the Cultual Associations, and adds that "the annual declaration exacted by Briand might be 'tolerated' if the conditions imposed on the curés were not so 'vague,' 'humiliating,' and 'unacceptable.'" He characterized the law as one of spoliation. However, though his letter stated the general situation, it proposed no details of settlement. This was done by the bishops who met in La Muette on January 15, three days after. They first issued a joint letter to clear the political atmosphere. Briand had taunted them with "damaging the beauty of their position by the passivity of their obedience." Rome had "absorbed" them. They declared they were "hurt" by such an imputation which no doubt Briand intended, but retorted that just as the Pope was accused of acting through sinister and hostile motives, they might have expected that their own plan of action would be misrepresented. The Pope confirmed his brethren in what they proposed to do, he had not "absorbed" them. They also replied to the accusation current in the press that they had approved the Cultual Associations, but had been forced by the Pope to condemn them. The charge was emphatically denied. There was question not of what are known as the Cultual, but of another kind of association which was approved by many, but which the Pontiff judged to be unsafe to propose to the French Government.

To spare the Government the unpleasant task of dealing with the hierarchy as such, and so appearing to be putting it on the road to Canossa, the deliberations of the bishops at La Muette resulted in a proposal that the curés certified to by them should make individual contracts with the communes for the occupancy of the churches for a term of years. That seemed to be a fair solution. But the difficulty arose as to what would be done in case the curé who had made the contract should have to be removed or should die; would the prefect or mayor then be compelled to renew the agreement with the bishops' appointee? On that point proceedings halted for the moment. The latest news (February 13) is, as the cable expresses it, "such that the legal requirements and the susceptibilities of the bishops will both be respected in the new bill which Briand is going to issue."

The First Pause.—On February 13 the news is flashed across the wires that "Briand is coming to terms." Though the negotiations are kept strictly private, it seems to be admitted that the minister will modify his terms. The difficulty consisted in the renewal of the church leases. Given that the lease between the mayor of a commune and an authorized curé was signed, would the mayor or his successor continue the lease if the curé died or was removed? The report now has it that Briand yields the point and a renovation of the lease cannot be refused to the successors of the first signer. The Prefect of the Seine visited the minister to discuss the matter, and it is admitted that if such leases are admitted in Paris, they will be adopted throughout the country, and to all appearances the Church will have the first breathing spell. Possibly it is because of the surrender of Briand that the rumor of Clemenceau's resignation has got abroad. Even his friends are reported as saying they would not be surprised. Clemenceau always preferred the floor to the minister's bench.

The Montagnini Seizure.—If the report can be trusted, the French Government is going to publish the documents seized at the Papal Nunciature in Paris, and the officials declare that their contents will create a stir not only in France but in Spain and Germany. Protests are made that only those writings which are posterior to the abolition of the Nunciature will be printed, but that they will be sufficient to show how much interference in politics has been going on. Why have they not been published before? The silly answer is that the courts held them in connection with the cases of the three priests who had been prosecuted for saying Mass. The *Petit Parisien* says that of the 10,000 papers seized 1,590 have been returned and will be produced if the case comes to court. One of the priests, who is named Jouin, admits that he wrote the words: "Our mourning should be an armed mourning. It is no longer sufficient to keep our faith; we must defend it"; but denies having uttered them. The writing he did not consider seditious, according to the law of the press.

The Aged and Infirm Priests' Fund.—The Government had seized the funds for aged and infirm priests under the pretext that they belonged to the Cultual Associations. Called to book by Lemire and Lasies for this shameful and inhuman robbery, it promised that the funds would not be transferred to the communes "except with the obligation to provide for the parties interested," for which, of course, with such a government there can be no assurance; especially with the irreligious mayors who abound in the 36,000 communes. The act was characteristic of Briand; in one hand a favor, in the other a bludgeon. He had provided pensions for the aged priests, he robs them of their savings; he allows the curé the use of the church, at the same time denies him a judicial title and shuts the seminaries, so that there will be no priests at all. He is always looking both ways.

A New Concordat.—Some of the French reviews are pointing out the curious fact that Briand is unconsciously making a Concordat with Pius X. Every new law proposed is shaped to meet the objections of the Pope and to conciliate him. Thus, for instance, he objected to the Cultual Associations, and now the law of exacting permission each time the churches were used, was presented; that was objected to and a yearly permission was all that was required; priests were arrested for saying mass and that had to be dropped; after that no permission at all was needed, and that concession moved all other associations to demand the same privilege, so that the Pope's action has liberated all associations in France; next came the proposal for the priests to rent the churches, and the Pope demanded fixity of tenure, along with the right of the bishops to name the priest who is to be tenant. Lastly, there comes the question about the up-keep of the buildings.

If the priests use the churches who will take care of them? Who will pay the expenses? According to the Cultual Association law, the Associations would, and if they did not, would forfeit the use of them. Now the Communes will have to do it, and if they cannot or will not, the State will step in and pay for repairs, etc. The amusing part of this last feature is that the State, after abolishing the Budget of Worship, tries now to re-establish it, but to do so it will have to respect a law which forbade any subventions for church edifices, either by the Communes or departments. Thus, while refusing to talk to the Pope at all, Briand is forcing His Holiness to shape all French legislation. Scarcely any other matter is being attended to. The atheists and Freemasons of France have all become ecclesiastical canonists.

Comfort from Abroad.—The Catholics of France are loud in their expressions of gratitude for the good words that have come to them from their brethren all over the world. Archbishop Bourne's refusal to see France in the Government; Cardinal Gibbons' denunciation of the legislation as prompted by hatred of religion; the splendid protest of the 30,000 Catholics of New York, voiced by Archbishop Farley, and countless other similar declarations have done wonders in sustaining their courage.

The Income Tax.—The details of the bill were explained on February 13 to the Deputies. The governmental papers praise the project, but the *Figaro* declares that it means the disruption of the Republic chiefly because of the inquisitorial powers it places in the hands of officials. If the press reports be true the measure is popular.

The French Protectorate.—France has at last abdicated the throne which it clung to so persistently as the protector of Christianity in the East. The French and Italian ambassadors at Constantinople have just presented to the Sublime Porte an identical note by which France hands over the charge of the Italian missions to Italy. It had already been decided at the Algeciras Conference that this could be done, and this note to the Porte concludes the matter. According to the *Times* the Pope advised it. It remains to be seen how long the French missions will seek the protection of their present home government.

GERMANY.

Echoes of the Elections (see MESSENGER, February, p. 211).—It must be said at the outset that most of our daily papers, during the fierce electoral campaign that has just closed in Germany, seemed to have joined Prince Bülow's "Block." Was it ignorance, or was it ill-will? Certain it is that to the great Centre party was meted out neither justice nor fairness nor kindness by our journalists. *The Literary Digest,* a weekly periodical, which professes to instruct the American people on every conceivable subject, foreign as well as domestic, delivered itself as follows in its issue of February 9, p. 202, after the first ballots had taken place: "The Centre has been punished for its recent opposition and overwhelmed by a majority of hitherto unemployed forces. . . . In the recent election a new party has burst up like a fresh cone in a volcanic region, the National Catholic party, in opposition to the Ultramontane Centre, many of whose seats, we are told, have been carried off by the Block—National Catholics, Liberals, Conservatives, National Liberals and Radicals of all types." And in the next issue, February 16, p. 246, the same periodical oracled thus: "The Centre has come out with an increase of five votes. It is the influence of the Pope, some think, which has kept the Centre from a practical disintegration parallel to that of the Social Democrats, and the new National Catholic party has lent its influence to keep the ranks of the Ultramontanes intact." Comment, we think, is superfluous. But where, we may ask, have these people lived the last thirty-five years, that they do not know what the Centre party is and what it has achieved; that they do not know the German Catholics, do not know that the Centre party is their pride; that party and people are indissolubly welded together and present an unconquerable front? If the giant Bismarck could not shatter nor shake the impregnable tower, was it likely that a comparatively little man like Bülow would make a rift in it with a few pretty phrases? The Centre has made the most glorious fight in its history against apparently overwhelming odds, for when on January 26 the smoke of battle cleared away, the Centre stood triumphant with 93 members elected, and an increase over 1903 of 400,000 votes, far and away ahead, both in members and votes, of any other party. The government organs were stupified, and the word of command was at once given from headquarters to cease attacking the Centre. And so, while during the campaign, the only enemy seemed to be the Centre, the Socialists being almost ignored, after January 25 there was silence, as if the Centre did not exist. For they understood at once that the government would need the Centre in the new Reichstag, would need it also in the second ballots against the Socialists, and that further attacks would be bad policy. "Oh, this is so sudden!" sarcastically exclaimed the *Germania.* "Yesterday, the cry was, "Rather Red than Black," and to-day! Oh, ye hypocrites! But our memories are not so short!" For their failure to destroy the Centre the Liberals seek and find comfort in the rout of the Socialists. But the *Germania* tells them that the defeat of the Socialists is not due to the strength of liberal principles, but to the hatred of Catholics that slumbers in every Protestant breast. The campaign of the government was directed against the Centre, which is hated by Protestant Germany with a surpassing hatred, and when they were told that even where they were not directly fighting the Centre, they could, by voting against the Socialists, indirectly break the power of the Centre, thousands and thousands of the stay-at-home voters hastened to the ballot box. Thus the Socialists have fallen victims to the hatred of Rome. Had the government not declared war against the Centre, the Socialists would probably have gained seats. The so-called "National Catholic party" (ominous name!) "which burst up like a fresh cone in a volcanic region," cut no figure at all in the elections. The Block tried hard to breathe some life into it, but in vain, for it was still-born. The Catholics paid no attention to the ill-conceived changeling. The idea of the *National* Catholic party sprang from the brain of Count Wilhelm von Hoensbroech. A Catholic paper published near his home reminded the Count that the name of Hoensbroech was not one to conjure with among good Catholics. The paper was referring to the Count's apostate brother, who, in writing and speech, day after day, raves like a madman against the Church. A parish priest wrote to one of the papers saying that Hoensbroech's manifesto had accomplished one good result, namely, that the published names of some of his adherents disclosed the interesting fact that some men were baptized Catholics who never darkened a church door. The brilliant young journalist, Erzberger, who, by his disclosures of scandalous maladministration in the colonies, had become the scapegoat of the Block parties, stood for re-election in his district of Biberach, in Württemberg. He was opposed by a "*National* Catholic" candidate, Prince Waldburg-Zeil, whose castle and princely estates are situated in the district. Erzberger was re-elected at the first ballot, receiving 20,000 votes—an increase of nearly 4,000 over 1903—and the Prince *did not get a single vote!* At the ninth hour, says the *Germania* the fanatical and rather stupid organ of the parsons in Berlin revealed the interesting fact that the Jesuits had opened their vast treasury to help the Socialists in the elections.

The Centre had a fighting chance in 31 second ballots. In three districts in the Rhenish industrial region it failed to get its candidate into the second ballot through the defection of the Polish workingmen, whose leaders everywhere had given the order: "Not a vote for a German." The result is that three men are elected who are much more hostile to the Poles than to the Centre, which has always been the friend of the Poles. In Upper Silesia the party has lost three seats to the Poles. In the district of Gleiwitz, which had been the seat of Count Ballestrem, the late President of the Reichstag, two Upper Silesian priests opposed each other, one as a candidate of the Centre party, the other of the Polish party. The Polish candidate won. It looks as if Upper Silesia were definitively lost to the Centre, though a priest from Upper Silesia writes to the *Germania* that the clergy are almost to a man loyal to the Centre. In Bavaria the leaders of the Centre had directed their voters in no case to support a National Liberal at the second ballots, and in two cases, Munich and Erlangen, to vote for the Socialist against the National Liberal. The *Germania*, in reporting this fact, strongly disapproves of it, but adds that it can readily understand the action of the Bavarian leaders, for during the campaign the National Liberals in Bavaria had used against the Catholics such offensive and such unspeakably foul language that the Catholic voters had become exasperated beyond control. The Archbishops of Munich and Bamberg, however, forbade Catholics to vote for the Socialists. The other parties make no scruple at all in supporting the Socialists against the Centre. Alsace-Lorraine has fallen into line and has elected six members of the Centre party. The party has won at seventeen second ballots and enters into the new House 110 strong. It is the high-water mark of Centre prosperity in numbers, and the party is more united than ever. Little did Prince Bülow dream that this would be the result of his campaign shibboleth when he dissolved the Reichstag on December 13. In 1903 the Centre elected 88 members at the first, and 12 at the second ballots. The new Reichstag was opened on February 19.

The Missionaries as Peace-Makers.—What the Catholic papers had all along surmised, has now been officially confirmed. It was the Catholic missionaries in Southwest Africa who brought about the surrender of the Hottentots. Father Malinowski, of the Oblates of St. Francis de Sales, Superior of the Mission Station of Heiragabies, wandered for weeks, amid the greatest privations and dangers, through the wilderness of the Kharees mountains, in search of the two captains of the Hottentots, and when at last he found them, it required all the persuasive eloquence of a messenger of the Prince of Peace to induce them to lay down their arms and give up their ammunition. He succeeded, however, and on Christmas day the Hottentots came to the Mission and deposited their arms in Father Malinowski's room.

Opening of the Prussian Diet.—At the re-opening of the Prussian legislature on January 9, the speech from the throne was read by Prime Minister Prince Bülow. Further measures for the Germanization of the Polish districts were announced. The *Bavarian Diet* was opened on February 14.

Trials for Treasonable Utterances.—On his birthday, January 26, the King of Prussia addressed a rescript to the Minister of Justice, expressing his wish that offenses against his person (leze majesty) or members of the royal family should be punished only in case of premeditation and malice, not when uttered in thoughtlessness, excitement and without malice. Until the laws shall have been amended in this sense, he wishes to exercise the pardoning power.

Death of Dr. Bödiker.—Dr. Tonio Bödiker died in Berlin on February 4. He was a man of international fame, and his name will go down to posterity as the organizer and first President of the Imperial German Insurance Institutions for Workingmen. This gigantic government undertaking was a leap in the dark, for the Germans were the originators of this social work, and its success is largely attributable to Bödiker's genius. His extraordinary merits were acknowledged throughout Germany and in other countries, notably by the Universities of Leipzig, Göttingen and Breslau, which conferred upon him honorary degrees. He is the author of several works on social questions. When in 1897 he retired from the Imperial service he became President and Director of the celebrated electrical works of Siemens and Halske, a position which he held until shortly before his death. He was born in Hannover and was only 63 years old. Dr. Bödiker was always a good Catholic. His funeral sermon was preached by the eloquent Dominican Father Bonaventura. The present president of the Imperial Insurance Institution, Dr. Kaufmann, is also a Catholic.

Death of Father Nilles, S.J.—Father Nicholas Nilles died at Innsbruck on January 31, in the seventy-eighth year of his life. Fr. Nilles was a native of Luxemburg, made his studies in Rome, and in 1859 was appointed Professor of Canon Law at Innsbruck University. He was an authority on the Liturgy of the Eastern Churches, and his *Calendarium utriusque Ecclesiæ* is a standard work. He was a regular contributor to the *Innsbruck Quarterly*. He is also the author of a "Commentary on the Third Plenary Council of Baltimore."

Terrible Mining Disaster.—On January 27 a frightful explosion, caused by fire-damp, occurred in the coal mines near Saarbrücken, in Rhenish Prussia, by which about 150 miners lost their lives. Messages of sympathy were sent and offers of aid were made from all European countries, particularly from France. The Bishop of Trier preached a beautiful sermon at the funeral of the Catholic victims. These mines are owned by the State and are exploited and administered by the Prussian Government.

Queen Marie of Hannover.—The widowed Queen of Hannover died at Gmunden, in Austria, on January 10. She was born at Hildburghausen in 1818, the eldest daughter of the Duke of Saxe-Altenburg, and in 1843 married the Crown Prince of Hannover, who in 1851 succeeded to the throne as King George V. The turning point in her life was the fatal war of 1866, when King George, loyal to the German Confederation, lost, not only his kingdom, but also his private fortune. He died in 1878. Queen Marie was a devout Christian, admired and venerated for her noble resignation in her tragic misfortunes and for her boundless charity. Her only son is the Duke of Cumberland.

The Political Situation in the Duchy of Braunschweig.—As the royal house of Hannover has never made peace with Prussia, which in 1866 forcibly annexed the Kingdom of Hannover, the Duke of Cumberland is *de jure* King of Hannover; he is, furthermore, *de jure* Duke of Braunschweig by virtue of inheritance. Out of this inheritance he has been kept for twenty years and more by the strong hand of Prussia. Prince Albrecht of Prussia ruled the duchy as regent until his death a year ago. Now the Duke of Cumberland offers to renounce forever for himself and his eldest son all rights to the duchy of Braunschweig, in favor of his youngest son, Ernst August, who in turn is willing to renounce for himself and his posterity all rights to the throne of Hannover. But Prussia is relentless, and declares that no Guelph shall rule over Braunschweig. The provisional government of the duchy has appealed against Prussia to the Bundesrath, that is to say, to the sovereigns of the empire.

Catholicism and Protestantism in Germany.—Professor Harnack, the celebrated liberal (and rationalist) Theologian of the University of Berlin, has been mentioned recently in liberal papers as the coming minister of public instruction and worship in Prussia. On the occasion of the emperor's birthday he delivered a discourse at the university which has attracted wide attention. He points out that on some of the leading controverted points between Catholics and Protestants a better understanding can be reached, has already been partly reached, and that this better understanding is steadily growing. We give a brief summary of what he says on the five points which he singles out as an illustration of his assertion:

1. Justification by faith alone—or by faith and works. This is the central point of controversy, where reconciliation seems impossible. Yet, I make bold to say, that, were it not for the exigencies of religious controversy, no Protestant to-day would object to this formula: "Only such faith has value which has proved itself by the love of God and the brethren."

2. Scripture and Tradition. How fierce has been the war waged about these points since the sixteenth century. To-day Protestant scholars see, and they have perceived it long since, that the Scripture cannot be severed from Tradition, and that the collection or canon itself of the New Testament is part of Tradition.

3. Catholic and Protestant Worship. Protestantism has every reason to ask itself whether the new form of worship which it had to fashion for itself in the sixteenth century in opposition to Catholicism is altogether sufficient and satisfactory. Is there not in the Catholic Mass an element and a form of adoration, to which Protestant worship does not rise? Has not the idea of sacrifice been too much repressed by us? Should not the esthetic element of art be more widely used in our divine service?

4. Peter in Rome and the Beginnings of the Primacy. Flacius and the early Protestants roundly denied the presence of Peter in Rome and pushed the beginnings of the Primacy far forward into the middle ages. Now we know that his sojourn in Rome is a well authenticated historical fact and that the beginnings of the Primacy reach up to the second century.

5. Asceticism and Monasticism. How this question divided men's souls at the reformation period! Who exercises Christian perfection, the monk or the Christian who in his state of life is steadfast in faith and charity? Here it seems hopeless to come to an understanding. Yet as often as in

recent years Protestants have affirmed that according to Catholic teaching the monk is the perfect Christian, just so often have Catholics decidedly and vigorously protested. And not without reason. For perfection consists in the perfect exercise of faith, hope and charity, and it is immaterial whether he who practises them lives in the world or in the cloister, except that in the latter case the practice is made easier. Protestantism must now acknowledge that in "the evangelical counsels" there is found, after all, an important ethical truth, and that such a state is desirable in the Church—hence the institution of Protestant sisterhoods.

A New Work of Charity in Berlin.—We have repeatedly made mention in this Chronicle of the society founded in Berlin, by ladies of the Catholic aristocracy, and extended to other large cities, for the protection of young girls. It was originally meant to shield and shelter girls on their arrival in the big city. Now it enlarges the scope of its work. In view of the fact that girls need protection not only on their first coming to the city, but also afterwards, since by far the greater number of them stand alone, a social centre has been formed in one of the Berlin parishes, to be extended to other parishes, where girls employed in offices and stores, saleswomen, dressmakers, nurses, etc., meet every fourth Sunday of the month from five to nine in the evening for instruction and recreation by means of popular lectures, concerts, theatricals, and where they can make acquaintance with fellow Catholics, and where priests and zealous members of the society can give them advice and information. The first meeting was held in the Hall of the Church of St. Matthias on January 20 and was a great success.

ITALY.

Papal Resources.—It was announced with a great flourish, by whom is uncertain, that Mgr. Adami had left millions to the Pope. This report was simultaneous with another, namely, that large contributions were coming to the Holy Father from all parts of the world. One naturally asks was there any connection between the two? In any case, "the large contributions" may continue, for it turns out that Mgr. Adami's "millions" amounted to $100,000, which will very likely not go to the Pope, as relatives are contesting the will. Cardinal Tripepi was also credited with millions for the same purpose; whereas, his whole fortune was $50,000, which goes not to the Pope but to benevolent institutions, the Pope being merely the trustee. Other legacies likewise have evaporated into myths. The truth is that as France no longer pays Peter's Pence, the Church loses nearly seven or eight million a year, and the ordinary revenues scarcely suffice for eight months' expenses.

European Politics.—The press is active in reporting that there are great rejoicings in the Vatican at the sudden transformation in Spain consequent upon the accession of the Conservative Ministry of Maura and the shelving of the troublesome questions of the Associations and Civil Marriage. The news was spread also that a *Te Deum* was to be sung in the *Austrian* embassy, in presence of Cardinal Merry del Val, to celebrate the birthday of the *German* Emperor.

The Peace Conference.—The Catholic press of Holland vigorously denies the reports published in some continental papers that the Holy See has endeavored to secure admission to the coming conference at the Hague, by means of the Dutch Government. What desire there may be is in reality being frustrated by France, which may be thought to bring influence on Italy, its quasi ally, to frustrate the project. On the other hand some profess to see an approximation of the Quirinal to the Vatican in the more than cordial reception by the Italian Ambassador in Turkey to the new Latin Patriarch of Jerusalem, when that dignitary was leaving Constantinople for Rome. But the conference is not to be convened immediately, and possibly some arrangement may be arrived at. The new weekly, *Rome*, in its first issue, suggests that President Roosevelt might ask for a representative from the Holy See at the Hague, which is a newspaper dream.

SPAIN.

Fall of the Liberals.—The same troubles that agitate France are disturbing Spain, though the Catholicity of the Spaniards prevents them from becoming acute. The Liberals were bent on an Association Law and civil marriage. But they themselves were divided on the subject. Hence, after a succession of crises, the Marquis Vega de Armijo waited on the King and tendered his resignation. Consultations were immediately held with the other Liberal leaders, but they all agreed that the divisions existing among them rendered a Liberal Cabinet impossible. Maura was sent for and has formed a ministry which has been welcomed by the press and people. In it are many conspicuous ex-ministers. The declaration immediately made by the newcomers that their attention to domestic matters which have no religious concern, and will endeavor to pacify the country, for which the country seems extremely grateful.

RUSSIA.

Adoption of the Russian Language in Catholic Services.—The Holy See had recognized as admissible for Catholic services every language, except the Russian, which was expressly excluded by virtue of a decree of the Holy Office dated June 11, 1877, providing that in no case should the Polish language be replaced by the Russian. This, of course, refers to the language of devotional exercises, sermons, etc. (and not to the liturgy, which is Latin), in Russia and Russian Poland. Now, however, among the number of Catholics of Little Russia and White Russia, there are large numbers who do not speak Polish at all; besides, since the publication of the ukaz of April 17, 1905, quite a number of former Greek Catholics or "Greek Uniates," have entered into the Roman rite; and so in the interest of all these people the Russian government begged for the abrogation of this decree of the Holy Office. The Holy See has now consented to the withdrawal of this decree, and consequently has issued a new decree, dated November 29. 1906, allowing the use of the Russian language in such churches, which has been sent to all the Catholic diocesan authorities in Russia at the beginning of this year. This puts the Church in Russia on a better footing. Owing to the fact that the Catholic churches were considered in Russia as Polish institutions for the most part, the Latin rite was frequently alluded to as hostile to the Russian Empire and as a propagator of Latin ideas. The fact that the Poles in the past disturbances showed no desire for a revolution in the way of an independent kingdom, but rather to work out their destiny as an integral part of the Russian Empire, has produced quite a change of opinion.

The Oriental Church Supports Rome on the Separation Question.— An eminent metropolitan of the Greek Orthodox Church who has expressed himself frequently and even lately as opposed to any union of the Greek and Roman churches, has totally modified his ideas. He says the Separation Law in France has opened his eyes to the danger of the present day, and continues, "It is evident now that the government has never wished to give France a sincere separation between Church and State. They desire rather to destroy the Christian religion there. War has not been declared merely against Rome but against the Cross. Even if we should admit the struggle as against the temporal supremacy of the Papacy, we cannot overlook that we carry in our midst the principle which they wish to destroy. Every blow struck at the Bishop of Rome strikes us equally. That is why I think that the Holy See and the French clergy should receive the encouragement and moral support of their brethren of the Eastern Church. We see the anti-Christian forces of the entire world now converging towards Paris; it now behooves all Christians to show a solidarity among themselves in the presence of a common peril. The Eastern Church should offer its hand to Rome."

In January statistics were published regarding the political repressions during the year 1906. They show that 1,252 persons were sentenced to death for political or revolutionary crimes, 2,029 were condemned to servitude in the mines, 186 were sent to Siberia for life, 5,945 were imprisoned for offences of various degrees, 563 newspapers were suspended, and 732 responsible editors were prosecuted. The paper publishing the figures makes no attempt to estimate the enormous number of persons administratively arrested.

On account of the repeated cases of successful resistance to the police in house searches, the new Prefect has ordered that raids, whenever possible, be made in daytime and by an adequate force equipped with bullet-proof cuirasses.

Heedless of the fate of his predecessors, the new prefect of police, Gen. Dracheffski, goes freely about the city and dines unguarded in well-frequented restaurants.

ASIA.

Persia.—With the first day of 1907, Persia became a constitutional monarchy. Under the new constitution the Persian Parliament is to have a House of Representatives consisting of 156 members and a Senate whose membership is sixty.

Mohammed Ali Mirza, the new monarch, who is in his thirty-fifth year, is, like his father, Muzaffar-ed-Din, a man of progressive ideas. The new Shah's political sagacity will have, among other problems to solve, that of preserving a friendly policy with Great Britain and Russia, and at the same time preventing the dominating influence of these two nations from expanding into general absorption.

Coronation of the Shah.—Mohammed-Ali-Mirza ascended the throne on January 10, 1907, and was crowned at Teheran January 20, with all Oriental splendor and in the presence of the members of the royal family, high functionaries, heads of the clergy and the Diplomatic Corps. The new Persian ruler was born June 18, 1872, was educated in Europe, and is said to be a keen, intelligent man, in sympathy, like his father, with the ideals of European civilization. But a few days had elapsed after his coronation when a conflict arose between the Shah and the new assembly in connection with the question of the attendance of the ministers at the assembly's sittings. An ultimatum demanding full recognition of the constitution was subsequently sent to the Shah by the Assembly. Assurances were two days later given that the Government had yielded to their demands, and that the revised constitution was agreed upon. According to this instrument the Assembly, or Lower House, is given control of all financial matters, including the power to negotiate local and foreign loans and commercial treaties as well as the control of companies for the construction of railroads and other public utilities. The administrative affairs of the provinces may be discussed, but not definitely acted upon by the Assembly. The tenure of the Assembly is subject to the will of the ministers and Senate. Its dissolution may be effected with the consent of the former and a two-thirds vote of the Senate, which is composed of sixty members, one-half of whom are elected and the other half appointed to office. Special objection arose against the admission among the ministers of the cabinet of Mr. Naus, the Belgian Minister of Customs, on the plea of his being a foreigner. The Assembly claimed that he could only be accepted as administrator but not as a minister. Under date of February 11, the Assembly's fight with the government regarding Mr. Naus has resulted in his dismissal from his functions, as Minister of Customs and Ports.

China.—The Governor of Nan-King and the Missionaries. From a recent letter sent to the *Illustrated Catholic Missions* by Father Bizeul, S.J., we learn that the Governor of Nan-King has just issued a decree whereby, contrary to the rights guaranteed to them, the missionaries may no longer acquire property, as in the past, but before buying are subjected to a series of procedures which place them completely at the mercy of the mandarins. "These measures and others which may be foreseen," writes Father Bizeul, "are they not the natural outcome of the persecution now raging in France?" How can our government support us, if they drive us out of our country and confiscate our property?" The Chinese have their answer ready. Of course, this incident will call forth protests from the Powers (France, Germany, Great Britain), who are all interested in the maintenance of rights acquired with so much trouble. If the Powers do not strongly resist this first attempt at striking a blow at the treaty rights, how will they fare in the big struggle for which China is preparing herself and of which this dubious move is but one of the foreboding signs."

The Famine.—The famine refugee camps cover an area two miles long and one mile wide. The number of refugees is about 450,000. Of these 30 per cent. show signs of distress and 10 per cent. signs of acute distress. Women and children are everywhere to be seen pulling up roots and grass for food and cooking leaves and twigs.

On the authority of Captain Kirton, sent out by the Relief Committee to investigate conditions prevailing at Sing-Kiang, some 300,000 destitute persons have been driven back to their homes in consequence of the outbreak of smallpox in the famine stricken camps. Most appalling scenes are being enacted along the line of retreat. According to the *Echo de Chine,* in the districts of Sinchow and Paichow many cases of cannibalism have been reported. In the absence of ordinary food, of even grass and roots, which have furnished food for many, starving people are eating their children or offering them for sale for from two to four dollars. It is estimated that a quarter of a million persons are likely to be doomed at Sing-Kiang alone and 400,000 at Antung.

Chinese Reform.—According to the Shanghai correspondent of the *London Times,* the events and edicts since January, indicate that the activity of the Reform party has produced a strong reaction, with the result that the Conservative party controls the situation. The intention of the reform edicts is being ignored.

A Squall at Hong-Kong.—In consequence of a recent cloudburst of ten minutes' duration, more than fifty native vessels were wrecked at Hong Kong. The native casualties probably exceed one hundred.

Afghanistan.—The extensive tour through India by Ameer Habeel-Allah, the Afghan ruler, and the enthusiastic welcome given him everywhere throughout India, are indications of a desire, both on the part of the Ameer and the Colonial Government in India, to promote better defined and more cordial relations between the two countries. Such an object, if it be attained, will be to the best interests of both India and Afghanistan. A strong Afghan kingdom, united by intimate ties with British India, is beyond any doubt of the utmost importance to the permanent security of England's Asiatic Empire. But no such union can exist as long as there is the slightest suspicion in the mind of the Afghan Ruler that the Indian Government has some hidden design in refusing him, among other concessions, the coveted kingly title to which he lays claim in virtue of the "Dane" treaty.

If the Indian Government would, therefore, win the good will and confidence of the Ameer and dispel all suspicion in his mind as to its future policy regarding the Afghan State, writes Ameer Ali in the January issue of the *Nineteenth Century*, it should convince Habeel-Allah that the two conceptions which have thus far played such an important part in the treatment of the Afghan problem and have done so much harm in the past have been forever discarded. One is the idea that as the Afghan State is a creation of the British Government, any deviation from the course marked out for its rulers by Anglo-Indian officials is tantamount to ingratitude and treachery. The other is that the Afghan character is innately treacherous and that, therefore, no trust can be reposed in Afghan promises.

Dutch East Indies.—Destruction of Simalu. According to a telegram from The Hague, a tidal wave has destroyed the southern coast of the island of Simalu, near Sumatra. The island, it appears, has nearly disappeared. The death roll probably amounts to 1,500.

Japan.—The Government is devoting much attention to economic and peaceful developments. Though military and naval circles originally advocated an increase of armaments, they have agreed to postpone the defense policy until the finances are placed on a sound basis. The territories of Manchuria and Korea are each to be reduced by one division.

War Rumors.—The veiled threats of a resumption at no distant day of hostilities by Russia are giving Japan a great deal more concern than the injudicious talk in some quarters about the imminence of an Americo-Japanese war. The prevailing sentiment in Tokio is a strong disdain and contempt for that portion of the American press which entertains the idea of a war between Japan and the United States. It may be safely asserted that no country in the world is so desirous of peace as Japan.

AFRICA.

The Chinese in the Transvaal.—The question of the repatriation of the Chinese laborers will play a considerable part in the elections under the new Transvaal Constitution. According to Sir Richard Solomon, the Ex-Attorney General, the real issue of the elections will be to decide whether the control of the Transvaal is to be given to the people or to the magnates. Experience had clearly taught, the Ex-Attorney General claimed, that Chinese labor as a permanent institution was opposed to the best interests of the colony. This attitude adopted by Sir Richard the Progressives consider as altogether irreconcilable with the Attorney General's previous attitude towards the native and Chinese question. The general impression is that Sir R. Solomon has completely capitulated to the Boer leaders and can no longer be regarded as a possible leader.

East Africa.—In a late issue of the *Deutsche Revue,* E. von Liebert admitted that according to our modern notions, the economic development of the East African colonies has been rather slow. Among other causes which have conspired, according to him, to retard the economic advancement of East Africa, are the vast extent of the colonies, their area being twice the size of the German Empire, the peculiar difficulty of bringing land under cultivation in the tropics, the heavy duties imposed on the coast nations, the burden of an expensive administrative organization, the restricted investment of German private capital, the refusal of means for the building of railroads, the saddling of the colony with a heavy military budget and with the yearly repayment of 600,000 marks on a loan by the German East African Company. After such a mass of political blunders, what has been achieved Mr. E. von Liebert considers ought to be regarded with satisfaction.

Whilst the cultivation of tobacco and coffee has proved a failure, that of sisal hemp, caoutchouc and cotton bears promise of an important future. Thus, in 1904, the export value of sisal hemp amounted to 572,000 marks; that of caoutchouc to 2,225,000 marks, with the certain prospect of further increase, whilst there is still a greater future promised for the cultivation of cotton. With the solution of the all-important labor and railroad problem, of the removal of the heavy military burden, of the reduction of the cost of administration and the clearing of the annual debt of 600,000 marks, East Africa will no longer, as it is claimed, be a financial drain on the Empire.

Morocco.—According to a Franco-Spanish note recently sent to the Powers, the Moroccan Government has, it appears, finally decided to carry out the reforms so long demanded. In consequence, France and Spain having attained the object of their joint demonstration, have been able to withdraw their squadrons. Only one French and one Spanish guardship now remain at Tangier. Fears are entertained that Raisuli, who is still at large, is likely to become in future a greater danger than ever. Meanwhile, the Shereefian troops, who were to restore order in the Tangier district, are, it is reported, plundering innocent villages near Arzila, stealing cattle, burning houses and assaulting women. It is said that even Raisuli's men never committed such excesses. This is the way in which the Maghzen is restoring order in the districts of Tangier and carrying out one of the demanded reforms shortly after the withdrawal of the French and Spanish squadrons.

Congo.—Under date of January 26th, the Senate Committee on Foreign Relations ordered favorably reported the substitute for the Lodge resolution concerning the Congo Free State situation. The resolution merely advises the President that he will receive cordial support of the Senate in any steps he may deem it wise to take in co-operation with or in aid of any of the powers signatory of the treaty of Berlin.

The French Congo and Cameroon.—According to a statement published in the *Matin,* in spite of the recent delimitation of territory between the French and the adjoining German dependency, Cameroon, the temporary results secured by the French mission, under Captain Cottes, have entirely been frustrated. Since the departure of the members of the French commission, the German tax collectors have again returned to exploit that part of the French Congo where there is not a single military post to protect the colonists. The *Matin* claims that there is direct participation on the part of the Cameroon authorities in all the illegal proceedings of the German tax collectors in the French Congo.

Uganda. The Sleeping Sickness.—Vigorous efforts are being made to stamp out the sleeping sickness from Uganda. It has been conclusively proved that the main, if not the only, means by which this ravaging disease can be transmitted is through the tsetse fly. Persons suffering from sleeping sickness are in consequence being removed from the fly-infested districts along the lake shore to one of the ten settlements which the Government proposes to establish. Though the disease appears to be on the decrease, yet the mortality is still appalling. Provision will have to be made for at least 2,000 sufferers with their families, and it is estimated that for a three years' maintenance of those who are destitute, the cost to the government will be nearly $150,000.

OCEANICA.

The French Missionaries of the Sacred Heart (of Issoudun).—According to statistics supplied to the *Illustrated Catholic Missions,* by Father Martin, M.S.C., of Glastonbury, there are at present on the Oceanican Missions 88 Missionaries of the Sacred Heart, 92 Lay Brothers of the same congregation, 97 Sisters of Our Lady of the Sacred Heart and 5 Franciscan Sisters, administering to about 30,345 Catholics, distributed between 127 stations, with 135 churches or chapels, and 204 schools.

These figures give us an idea of the great work accomplished during a quarter of a century by that noble band of men, whose arduous field of labor embraces the diocese of Victoria and Palmerston in Australia, the Vicariate of New Guinea and the Gilbert Islands, in British territory, of New Bornerania and the Marshall Islands, in German territory, and of the Prefecture Apostolic of Dutch New Guinea.

Australia. Hurricane in Queensland.—A hurricane devastated Cooktown, Queensland. The greater part of the town is reported to be in ruins. Happily there was no loss of life. Cooktown has a population of 1,900, including between 300 and 400 Chinese.

Canadian Trade with Australia.—The preferential trade arrangement between Canada and Australia has been presented to Parliament. Sir Wilfrid Laurier, in anticipation of the official sanction awaited in this matter, has offered to give Australia preference on everything produced in the Commonwealth. He has asked in return for concessions on fish, lumber, paper and agricultural implements.

THE READER.

The Spiritual Conferences of St. Francis de Sales. Translated from the Annecy Text of 1895, under the supervision of Abbot Gasquet and the late Canon Mackey, O.S.B. London: Burns & Oates. New York: Benziger Brothers. 1906. Price, $1.60.

In none of his works does the kindly Saint Francis give greater sweetness and attractiveness to his teachings than in his Conferences; possibly because he knew that his auditors, the Nuns of the Visitation, were to be the teachers and guides of other listeners in the class-room. To the Nuns, and to the learned supervisors of the work, Catholic readers will be grateful for this new and most readable English version of these Spiritual Conferences.

Meditations for the Use of the Secular Clergy. From the French of Father Chaignon, S.J., by Right Rev. L. De Goesbriand, D.D., Bishop of Burlington. In two volumes. Benziger Brothers. 1907. Price, $4.50.

A review of this well-known work is superfluous. Its priceless spiritual value is daily appreciated by the clergy. Meditation, day by day, on the successive practical truths contained in the volumes cannot fail and does not fail to produce that roundness of virtue which the sublime grandeur of the priesthood demands.

Studies in Irish History. Browne & Nolan, Dublin.

The "Studies" consist of a number of lectures delivered before the Irish Literary Society of London. They are edited by Mr. Barry O'Brien. The lecturers are Rev. S. A. Cox, M.A.; Philip Wilson, M.A.; Arthur Houston, K.C., LL.D., and Dr. Donelan, M.Ch., M.B. The subjects are: "The Plantation of Ulster," "Strafford," ".1641," and "The Confederation of Kilkenny," all of them of intense interest to every Irishman. They are treated with a thoroughness that will appeal more to the earnest student than the average reader. The sifting of the evidence with regard to the number of those who died in the rebellion of 1641 might well be imitated in other historical researches. Milton puts down the number of "Protestants assassinated and cut to pieces by those Irish barbarians" at 200,000, which the lecturer quietly remarks was about the total Protestant population of Ireland, inclusive of soldiers in garrison and soldiers in Dublin. The Lord Chief Justices in their dispatch to the King cut it down to 154,000. Temple puts it at 150,000, but adds, "there were 300,000 Protestants murdered in cold blood or destroyed in some other way or expelled from their habitations." Thus is history made. The actual number is placed by the lecturer at 2,109. *Reports* added a couple of thousand more. Besides, it was not a massacre; it was simply the result of a struggle by a people whose extermination had been determined upon and who were goaded to fight. All of the lectures are of very great interest.

The Sins of Society, by Father Bernard Vaughan, S.J. Herder, St. Louis. $1.35.

Father Vaughan has put in a book the sermons that created such a sensation in the press last year. They would attract attention even if the

"Smart Set" or any other set were ignored. The thoughts rush on like a torrent; there is no stopping anywhere when once they begin to pour out, and the cleverness with which the Scriptural scenes, such as Lazarus and Dives, the Pharisee and the Publican, are modernized, is very remarkable. They seem almost like present-day happenings. But we are not sufficiently acquainted with London conditions to understand the continually bobbing up of the "Smart Set" in sermons addressed to a congregation like that of Farm Street. That class of people cannot have been there in numbers large enough to have called for such a battering. Perhaps it was intended that some of those who listened might act the part of preachers to those who did not go to that or any other church. Neither can we quite understand the outspokenness of the discourse in describing certain fashionable delinquencies; even in the matter of racial suicide. We could scarcely attempt it here. With admirable frankness Father Vaughan publishes all that his friends and enemies have put into print about him. The book is already in its fourth thousand.

Josephine's Troubles, by Percy Fitzgerald. Benziger Brothers, New York. $1.35.

These troubles have come back to us after thirty-six years. Old fogies will remember them about the time of the Franco-Prussian war, when they were published serially in the *Month;* many enjoyed them then, and have thought of them often since with pleasure, for they were Josephine's troubles and not our own. Josephine is a French girl; good, sensible, industrious, who finds herself in the midst of the Germans, who are swarming around Paris. Fitzgerald, who is always graphic, gives a series of moving pictures in his description of those stirring events: "Our Fritz," Bismarck, the old Emperor, and others, pass rapidly before us, as do certain fussy, fuming, outraged French people, who are in or around Josephine's household; all of them indignant at the invasion of the *sol sacré de la patrie;* especially Josephine's father, who is continually asserting that the time of vengeance would come, when they would pursue these audacious Prussians *jusqu' à Berlin*, with the French bayonets all the time in the small of the Prussian backs. Josephine alone keeps her head, for which she is taunted with being a German sympathizer. It so happens that a big Prussian officer, high up in grade, is quartered in the house, badly wounded, given up, in fact. Josephine had to nurse him, and the tender passion is awakened; but the gallant son of Mars cannot marry her because the King will not let him, and, moreover, the imperious German mother has arrived on the scene and frowns fiercely on the possibility of a match. The officer goes home and Josephine goes to a convent, where her troubles come to an end.

The Indian Sentinel. 1907. 941 F street, Washington, D. C.

The Indian Sentinel challenges the forgetful public only once a year, and ought to "hold it up" until the next challenge. The present issue is valuable, if it were only for the statement given of the constitution of the Religious Congregation founded by Mother Drexel. Its perusal may develop vocations. Mother Drexel's own summons was very remarkable. It came from the lips of the Sovereign Pontiff. In 1887 she complained to Leo XIII that there were no missionaries sent to the Indians. "Become one yourself," he answered, and the words and the smile that went with them determined the vocation, which, however, had been working before. We all know how it has been pursued since. *The Indian Sentinel* gives us the annals of some of these missions in the Far West. They all appeal to us. The transformations effected in those wild natures can be seen reflected in the photographs of their different conditions; the degraded and the uplifted. It is a pity that the "Sentinel" does not come oftener from his distant outpost "lest we forget," as we often do, that we are our brother's keeper, especially that brother whom we have driven out from his possessions.

LITERARY NOTES.

Katherine Tynan has written a "Rhymed Life of St. Patrick," with illustrations by Symington. It is to be out for St. Patrick's Day. It is not an unusual method of hagiography for there is a "Rhymed Life of St. Francis," and Cardinal Wiseman has given us lives of St. Charles and St. Edmund of Canterbury, written in verse. But it will be good reading because it is from Katherine Tynan and about St. Patrick.

There is a new life of Father Southwell out. Evidently the English reading public never weary of him, priest though he is. Within seven years after his martyrdom, twenty-four editions of his poems appeared, published mostly by those who hated him as a Jesuit but loved him as a poet. He was not much more than a boy in age when put to death. In fact, the Lord Chief Justice spoke of him with derision from the Bench as the "boy priest"; yet, boy as he was, and priest as he was, a report to Lord Burleigh describes him "the chief dealer in our State of England for the affairs of the Papists." He was only sixteen when he became a Jesuit, and twelve years after that he was sent to England in one of the most trying periods for everything Catholic. He had been six years on the mission when he was trapped by a sham sick call and was thirteen times put to the torture and eventually hanged. It will be of interest to those who rail at the Spanish Inquisition to hear that the pursuivant had power to put his prisoner on the rack at his will, and that he used his power to the full, previous to any trial in a court of justice.

A critic on the *London Tablet*, quoting from Benson's "Life of Walter Pater," and regretting that it has to be repeated of anybody, informs us that "Pater invariably wore a tall hat and carried the neatest of gold-topped umbrellas. He had to strangers, in later years, a fatigued, faded, lustreless air as of a caged creature; he took no interest in scientific movements or discoveries; his view of the movement of political forces and economic problems was dim; he took no real interest in such matters. He had a relish for small jokes. He was particularly fond of cats. He was not at any time a great reader or a profound student. Indeed, he read less and less as time went on. He made no attempt to keep abreast of the literature of the day. Beautiful as are Pater's writings upon works of art, he knew little about it. He went into raptures about pictures reputed to be by Leonardo and Giorgione which certainly were not their work. He had a Catholic grandfather and grandmother, but his father apostatized, and he was brought up an Anglican. Whenever he plunged into philosophy he found it a solvent for his creed, and at one time thought of becoming a Unitarian minister. As he grew older he was more tolerant of Christianity, and wrote to Mrs. Ward that there was a possibility of its being considered a workable hypothesis. The monastic religion in the Middle Ages was like a beautiful disease, or disorder of the senses." The critic concludes that Pater's bitterest enemies cannot fairly deny that Pater was one of the most refined of agnostics, and a very prince of prigs.

Here in New York, about 1680 and 1690, there were dreadful occurrences in the way of indiscriminate slaughter, both of white and red men. But an interesting and valuable historical document has just come to light which shows that similar conditions were prevailing elsewhere. It is the gruesome order for the Glencoe massacre, February, 1692. The paper is to be offered for sale in London at public auction. It is from Major Robert Duncanson to Captain Robert Campbell, of Glenlyon, and runs as follows:

"You are hereby ordered to fall upon the rebels, the Macdonalds of Glenco, and to put all to the sword under seventy. You are to have a special care that the old fox and his sons do not escape your hands. You are to secure all the avenues, that no man escape. This you are to put in execution at five of the clock precisely, and at that time, or very shortly after it, I will strive to be at you with a stronger party. If I do not come to you at five, your are not to tarry for me, but to fall on. This is by the King's special commands, for the good and safety of the country, that these miscreants be cut off root and branch. See that this be put in execution without fear or favour, or you may expect to be dealt with as one not true to the King or country, nor a man fit to carry commission in the King's service. Expecting ye will not fail in the fulfilling hereof, as you love yourself, I subscribe this with my hand at Ballacholis, 12 Feb. 1692. R. DUNCANSON."

This is the text of the order which Messrs. Puttick & Simpson will offer for sale, and its general interest cannot be other than great. It, perhaps, may claim to rank as the order for one of the greatest and most cowardly tragedies in the history of Scotland.

Carducci, the Italian poet, who achieved notoriety by writing a "Hymn to the Devil," is dead, and, if the cable tells the truth, which it often does not, refusing the ministrations of the priest. A review of his works in the *London Times* describes his devotion in early days to Mazzini, Garibaldi and the rest of the wild revolutionists and Carbonari. With the advent of the King and the smiles of the Queen, Carducci's opinions underwent a change which the writer declares to be historical rather than psychological, which is scarcely a compliment to the honesty of Carducci. Nothing is said in the review about the condition of the poet's mind in his latter days with regard to Satan, as the light of eternity approached. He had just received the Nobel prize.

EDUCATION.

At the meeting of the State Teachers' Association in Syracuse, December 28, Commissioner Draper spoke with disapproval of what may be called "trade unions" among teachers. He admitted that salaries were inadequate, but "could not believe that the interests of education would be forwarded by any combination of teachers with some other combination which operates through politics." Other workers have had their wages increased, but the compensation of the teacher remains where it was ten or twenty-five years ago. On the income of a mechanic he must live like a professional man. If something is not done to improve the condiiton of teachers of all grades, the profession will become the last refuge of those who are too dull for business and too lazy to toil with their hands.

"It is a curious fact," says the Senior Inspector of the National Education Board, "that a prosperous and progressive city such as Belfast, rivaling, as it does, the most thriving seats of industry in Great Britain, should nevertheless be the most backward part of the British Isles in the matter of school accommodation. I venture to say that the poorest counties in Ireland are better off in this respect than a city which prides itself on its wealth, enterprise and progress." This official indictment suggests two puzzling questions; Is not school education supposed to be an essential for commercial prosperity, and do not Protestant cities, such as Belfast is to a great extent, always make a fetish of education?

The Kings County Grand Jury, on December 20, advocated a sweeping revision of the course of study provided for children in the higher grades of the public schools. Boys and girls, according to the jury, are overworked, and hours of study have been steadily lengthened in the past four years until now twenty hours' hard work per week is required of them when home study is supposed to be limited to twelve hours. Even with this amount of grinding study, conscientious pupils are unable to pass the examination. The students are being forced beyond their physical capacity, producing physical disability in many cases. It recommends the abolition of home work and the increasing of the hours of school by one hour.

Mr. Aisquith, as Lord Rector of the University of Glasgow, declared to the students that the true function of a university must be cosmopolitan in its composition and catholic in its range. History showed us morals writ large in the fate of nations; philosophy gave perspective and elevation, and both of them, with literature, imparted dignity to service, inspiration to work, purpose to suffering, a value immeasurable and eternal to the humblest of human lives. The true aim of university education was the training of mind and character, not the turning out of so many experts in so many branches. Knowledge must be sought single heartedly, for its own sake, and not for its usefulness in the world, for it would fail of that usefulness if it was pursued in any narrow commercial spirit."

The tireless Bishop of Trenton has given us another Pastoral, supplemental to his previous one on the "Christian Family," this time "The Christian School." As Bishop McFaul has been so long discussing this question on the platform and in the public press, it is needless to say that the subject is exhaustively treated in the present instance. All the difficulties with regard to the distinction of sectarian and non-secular schools are fairly and squarely met, and the obligations of Catholics with regard to the education of their children in surroundings where their faith will be safeguarded are expounded with the benignity which always characterizes the writer. His definition of education, and its history in our country, it is needless to say, merit serious consideration.

The gift of $43,000,000 by John D. Rockefeller for educational purposes surpasses anything in the way of donations ever bestowed for such a purpose. Surprisingly enough, it is intended chiefly to help colleges in cities not in rural surroundings, and to afford facilities for education of women. The money is to be distributed through a corporate body known as the General Education Board, which has in its office minute details of every educational institution in the country. What it will do with its income of $2,500,000 a year will be watched with curiosity, and the number of those who will object to what has so often been designated as tainted money will be noted.

The chairman of the committee of the board, Mr. Gales, is of the opinion that "Brooklyn is in particular need of higher educational assistance. Kansas City, Atlanta, Detroit, and even Omaha are not equipped with facilities."

SCIENCE.

Modern Breakfast Foods.—In the year 1905, the cereal production of the United States, comprising wheat, corn, barley, rye, oats and rice, amounted to 204,000 million pounds, a little over one-quarter of the cereal production of the whole world.

Probably also statistics would show that the United States lead the world in the preparation, sale and consumption of the so-called breakfast foods and "predigested" or special foods.

According to Prof. Bailey (Sanitary and Applied Chemistry, 1906), foods for infants and invalids are made up largely of cereals, modified by heat, by digestion with malt or diastase, by malting the cereal itself, adding cream or milk, and evaporating.

Imperial Granum is an example of cereals changed by heat alone. Mellin's Infant Food and Malted Milk belong to that class prepared by mixing wheat flour with malt, moistening with a weak solution of potassium carbonate and heating at a fixed temperature for several hours. By this process the starch is changed into maltose and dextrin, both soluble substances and quite easily assimilated. If the flour is first made into dough, baked, ground, malted, mixed with cream and then evaporated to dryness in a vacuum, we have a food of the same character as Nestlé's Food.

With regard to the popular breakfast foods, the name, the form of the fibre and the price usually give no clue as to the nutritive value of the food. A predigested food is quickly absorbed into the circulation, and hence a small amount soon causes a sensation of fullness and satisfaction, which passes away in a short time, and faintness results. This rapid digestion, according to a very good authority, is the cause of much pernicious eating of sweets between meals, which satisfies the appetite for the time being and prevents substantial quantities of other foods being taken at the time when they are offered.

The Wyoming Experimental Station has analyzed such well-known brands as Grape Nuts, Malta Vita, Pettijohn's Breakfast Food, Quaker Rolled Oats, Shredded Wheat and Force. The prices of these "treated" cereals vary from five to fifteen cents a pound, with not much difference in nutritive value; the five-cent variety, Quaker Rolled Oats, appears to be a better food than the fifteen-cent Force.

From a study of these and many other prepared cereal foods, F. W. Robinson, Michigan Agricultural Experiment Station, 1904, arrives at these conclusions:

The breakfast foods are legitimate and valuable foods.

Predigestion has been carried on in the majority of them to a limited degree only.

The price for which they are sold is, as a rule, excessive and not in keeping with their nutritive values.

They contain, as a rule, considerable fibre, which while probably rendering them less digestible, at the same time may render them more wholesome to the average person.

The claims made for many of them are not warranted by facts.

The claim that they are far more nutritious than the wheat and grains from which they are made is not substantiated.

The Waste of a Great City.—Under this title (*Saturday Evening Post*, Philadelphia, December 15) Mr. Woodbury, ex-commissioner of street cleaning of New York City, tells in an interesting article of "the new alchemy that transmutes refuse into heat, light, power and property."

The waste of a great city, like New York, may be divided into three classes:

Garbage, consisting of the wastes derivable from the preparation of food, together with condemned vegetables, fruits, meats, fish, bones and fat.

Secondly, ashes, sawdust, floor-sweepings, street-sweepings, bottles, broken glass, broken crockery, tin cans, and oyster and clam shells in small quantities from private dwellings.

The third class is rubbish, which includes paper, pasteboard, etc., mattresses, carpets, old furniture, oil-cloths, old shoes, flower stems, leather scrap, tobacco stems, straw and "excelsior" packing.

Up to the year 1902 it was the custom in New York City to dispose of the rubbish and ashes by dumping them into the sea, which very considerately brought back a generous proportion and spread it impartially over the various bathing beaches. The separated household or table refuse was "recovered" in the reduction plant on Barren Island.

The city refuse, if divided into the three classes mentioned, and properly disposed of, would pay for its own removal and enrich the municipality in other ways. In 1902, under Mr. Woodbury's direction, the work was begun.

The garbage, which, in 1905, amounted to 543,270 cubic yards, is collected in water-tight steel carts, loaded on scows and towed to Barren Island, about twenty-five miles from the city. On the way down, "trimmers" remove all material that may injure the reduction machinery, such as cans, metal, broken dishes, etc. After arriving at the island, the trimmed garbage is heated, in large retorts, with live steam for eighteen or twenty hours. By this process the oils and fats are separated, barreled as "garbage grease" and sent to Europe, where the grease is refined, and whence it most probably returns to us with a more attractive name and odor. The residue is sent to southern towns as fertilizer.

Among the garbage is classed condemned fruit. New York supplies about fifty tons of this bad fruit every day, and efforts are being made to recover from it, economically, flavoring extracts, alcohol, citric and tartaric acids, etc.

The second class of refuse, ashes and street sweepings, etc., is now used as land-filling. Since 1902 over 8,000,000 cubic yards have been disposed of to increase the available acreage of Riker's Island, to transform unsightly mud-flats into public recreation grounds, to build new piers, etc.

From the third class of refuse, the rubbish, are derived heat, light and power. This material, amounting in the boroughs of Manhattan and Bronx to 1,640,000 cubic yards a year, is combustible, and for steam-making has about the value of green sawdust.

The rubbish is first sorted, and the "pickings," about sixty per cent. of the whole heap, go to the contractor who pays the city $1.50 a ton for the privilege. The residue is burned rapidly, with little smoke and no odor, in two furnaces, one at Forty-seventh Street and North River, the other at Delancey Street, near the Williamsburg Bridge. The material handled at the Delancey Street plant, about 1,050 cubic yards a day, is sufficient to produce

350 horse-power per hour. This power generates current for 180 arc-lights, 800 sixteen-candlepower lamps, 3 motors and 20 electric heaters.

Mr. Woodbury takes a bright view of municipal ownership when he says, if the city should own the trolley lines, instead of the trolley lines owning the city, it would be perfectly possible to supply the fuel for collecting and hauling the rubbish, and thus would one hand wash the other.

How Our Forests Are Passing.—The steam railroads, the suburban trolley lines, the cheap-paper manufacturers, and the charcoal makers are largely responsible for the disappearance of our forest trees.

In 1905, 92,000,000 ties, about 65,000,000 of these for renewals, were bought by the steam and electric roads of the United States for $36,585,446. Nearly half of this number were white oak, one-quarter different varieties of pine, one-tenth cedar, and the rest chestnut and a few other trees.

During the same year 237 pulp mills used 3,192,233 cords of wood, valued at $17,735,665, to produce 2,084,482 tons of wood pulp. The trees sacrificed are mainly the beautiful evergreens, spruce, hemlock, pine, balsam, together with poplar and cottonwood; in many factories, saw-mill wastes are also used. Our home supply not being sufficient, the Canadian spruce and poplar forests are falling to the needs of the American pulp-maker, 645,428 cords being imported in 1905.

The tanners, too, took their share of the trees, using, during the year, 1,104,045 cords of bark, from hemlock, oak, chestnut and palmetto, valued at $8,232,457.

The wood-distilling plants, numbering 82, absorbed of pine, among the soft woods, and of the hard woods, beech, birch, maple and oak, 676,939 cords, worth $2,010,611. From this forest destruction came 26,670,139 bushels of charcoal, 5,062,076 gallons of wood alcohol, 86,865,129 pounds of calcium acetate, and 238,180 gallons of turpentine.

These statistics are gathered from a number of circulars, lately published by the U. S. Agricultural Department.

Alcohol Lighting.—In connection with the coming of the Government's new-year present of tax-free denatured alcohol after January 1, 1907, we may refer to an article on alcohol illumination in the *Scientific American Supplement* (December 8, 1906). The writer gives a full description with statistics of the Welsbach alcohol lamps, which are competing favorably with kerosene lamps in Germany.

At the present prices, in Germany, of kerosene, five cents a quart, and of alcohol, six and a quarter cents a quart, alcohol lighting for the same candle-power is one-fourth cheaper than kerosene lighting. For equal lighting effect, kerosene gives out three times as much heat and three times as much carbonic acid gas as alcohol.

The alcohol lamp then gives cheaper light, with no unpleasant odor, no excessive heat, no wick to trim, no smoking and, consequently, no chimney cleaning. These are points which should make the incandescent alcohol lamp popular with users of the kerosene lamps. These new lamps are made to give from 20 to 70 candle-power; for sake of comparison we may state that the average large Rochester oil lamp gives 30 candle-power and a new well-set Welsbach mantle in a gas flame is equal to about 50 standard candles. Many will welcome the introduction of the German lamp or the construction of its American imitation.

The Number of Visible Stars.—Acording to *Nature*, November 15, the total number of stars usually supposed to be visible in the largest telescopes (very many, of course, invisible to the naked eye) and on the best photographs is about one hundred million; but, according to a computation recently made by Mr. Gore, this number must be accepted as the outside maximum.

Mr. Gore found, from Dr. Robert's photographs, that the average number of stars per square degree was 4,137 in the Milky Way, 1,782 near the Milky Way, and 408 in the non-galactic regions. Combining these results with the estimated areas published by Prof. Pickering, of Harvard, he obtained as the grand total of visible stars the number 64,184,757.

Clusters and nebulæ were avoided in the counts; and as the average richness of the clusters is quite high, one of them, Omega Centauri, showing 25,000 stars per square degree, Mr. Gore's total will be increased to not far below one hundred million.

SOCIOLOGY.

Public Health Defence League.—A national organization, to be incorporated under the laws of the State of New York under the title given above, has been formed and is now in active work. Its object is "to expose, prosecute and exterminate all medical frauds and sham cures injurious to public health or morals." His Eminence Cardinal Gibbons is one of the charter members. This new society is the outcome of a meeting held under the auspices of the Medical Society of the County of New York. This society charged last January that "an alliance existed between quacks and some newspapers," as the result of a vigorous campaign carried on during the past year, the society secured the arrest and conviction of fifty charlatans who advertised in New York newspapers; one of them received a sentence of twelve years in the penitentiary.——*Pure Food.*—The law requiring that the contents of all cans and jars containing liquid or solid food for sale must be printed on the labels, and that the name of the firm manufacturing the goods must appear on each package, went into operation on January 1, 1907. Millions of new labels are being printed and submitted to the Secretary of Agriculture.

Indian Missions.—The Preservation Society reports that it has received $23,401.16 for the year 1906. Of this amount $10,429 was the income from membership fees. The Society of the Holy Childhood gave $4,000, and the Diocese of Cleveland $2,129, while the Marquette League of New York, Brooklyn and Washington gave $1,866. The Chairman of the House Committee on Indian Affairs is authority for the statement that the total Indian population of the United States is 284,079; of these 38,000 are in Arizona, 19,000 in South Dakota, 18,000 in New Mexico and 15,000 in California.

It is worth noting that the Canadian Parliament has recently passed two laws, one against usury, the other to insure Sunday observance. The first forbids all interest higher than twelve per cent. on sums of less than $500, and in case of suit for recovery of the loan the interest drops to five per cent. This law is restricted to professional money lenders, but does not include pawnbrokers. The bill is retroactive, inasmuch as from the date of the bill money previously lent at a higher rate lapses from that out to the rate fixed by the statute; nor can anything higher than five per cent. be recovered on any judgment rendered even before the passing of the bill. Lending at any higher rate than twelve per cent. renders the party liable to a fine not exceeding $1,000.

The second bill enters into minute details for the observance of the Lord's

Day, but the Lord's Day is defined as "that period of time which begins at 12 o'clock on *Saturday* afternoon and ends at 12 o'clock on the following afternoon." Buying and selling or transacting one's ordinary business or employing any person to work on that day, comes under the bar. Works of necessity or mercy are not included in the prohibition; nor telegraphing or telephoning, nor maintaining fires of great industries. There are twenty-four exceptions in all, classified from *a* to *x*. Workmen employed on necessary work on Sunday must have a day off during the week, but this "does not apply to any employee engaged in the work of an industrial process in which the regular day's labor of such employee is not of more than eight hours' duration." Public games and meetings for which entrance is charged even indirectly; also public excursions are forbidden. Hunting with guns so as to disturb public worship is also prohibited, and also selling or distributing within Canada any foreign newspaper. The act does not repeal any provincial regulations already made, chiefly on the matter of passenger traffic, and does not take effect until March 1, 1907.

The receipts for the Catholic Indians and negroes amounted last year to $123,901.63, $79,980.96 of which were furnished by Mother Katherine Drexel. The disbursememnts were $197,360.17, leaving a balance of $6,522.42. The "Special Contributions from Negro and Indian Funds" amounted to $34,169.00; and $59,367.21 were from the United States Government. The diocese contributing most was Boston, with $10,291.67; the next Philadelphia, with $9,136.23; Boston getting nothing back again in way of disbursements.

The Belfast Conference of Labor Parties on the last day of its session passed resolutions against the private ownership of land and capital. It likewise expressed its discontent with the Liberal Government, which had promised much and done nothing. The chief sensation was made by Keir Hardie, who said, "I shall do all in my power to remove the stigma resting upon our wives and mothers of being accounted unfit for political citizenship." The announcement was received in silence. Some of the delegates were of opinion that the declaration was uncalled for, but nevertheless thought they should labor earnestly for "adult suffrage."

Before the Massachusetts Reform Club of Boston, Mr. Nathan Bijur, of New York, discussed the subject of "Restriction of Immigration." He is a determined enemy of the project which has been presented to Congress. His treatment of them consisted in the main in weighing the reasons of his opponents, as, for instance, that it cheapened labor; added to our pauper criminal and insane classes. He maintained that immigrants developed the domestic market; that it was impossible from the condition of the census reports to prove the charge of increase of poverty; that the increase in crime among the alien population, if there were such, was due to their gathering in cities; and he noted that the offences were often for minor transgressions; that their pauperism could be explained in the same way, and that the census does not altogether support the allegation; and finally, that insanity appears to prevail most among the descendants of the earlier settlers.

The report of the New York State Board of Charities shows that the State appropriated $1,945,089.27 in 1906 for the charitable institutions, of which amount $1,347,271.32 was for maintenance and $428,375 for extraordinary expenses. It recommends for 1907 that the Legislature appropriate for maintenance $1,415,000 and for new buildings and improvements $467,920.

There were 7,753 inmates in the almshouses of the State at the close of the fiscal year, and this large number seems to be increasing.

There were 30,618 dependent children remaining in institutions at the close of the fiscal year, an increase of 371. During the year 18,119 had been discharged. During the last ten years the number of institutions for dependent children has remained practically the same, but the population has slowly increased from 27,769 in 1896 to 30,618 in 1906. The larger proportion of these children are in institutions in and about New York City, all under private control.

CHORALIA.

Under this heading I propose to offer from time to time to the readers of The Messenger observations and news relating to church music, especially to the ever controverted Gregorian question. The matter will not be treated, however, in a manner too technical, in order that others than professional musicians may read it with interest and profit.

I. A Recent and Important Declaration of Dom Mocquerau.

In consequence of the urgent recommendation on the part of the Holy Father, church musicians at present bestow greater attention upon Gregorian music than formerly; they are, however, divided into two principal camps in regard to the rendition of this chant. Some, adhering to the school of Solesmes, take the equality of all Gregorian notes as the basis of execution, others reject such a rhythm not only as monotonous but also as unhistorical and as being opposed to the original rhythm of the liturgical chant, and they demand a real musical delivery. According to the latter view Gregorian rhythm is by no means such an exception and such a riddle as one might be induced to believe after reading some of the newly invented theories now in vogue; it is, in somewhat primitive form, merely musical rhythm made up of long and short notes proportional and exactly measured out, as in every other kind of music among civilized and uncivilized nations of all times and of all parts of the world.

This school has as its secure foundation the theoretical treatises of the Gregorian masters of the Middle Ages and the rhythmic signs in the oldest neum-codices, especially of the library of St. Gall. That these St. Gall manuscripts contain real musical rhythm has become undeniable, and is now, indeed, no longer denied even by the adherents of equability; but the latter, at this stage of the controversy, suddenly asserted that the famous Romanian signs and letters of the St. Gall codices, determining long and short notes, belong but to a local school, and, therefore, are not to be considered the expression of universal Gregorian tradition. This objection has already been answered elsewhere (see Messenger, 1906, pp. 352 and 477 ; but lately a refutation came from a quarter whence it was scarcely expected, in which, however, there are opportunities to survey the field such as, at present, they are found nowhere else. In the *Rassegna gregoriana* of July, 1906, Dom Mocquereau, resting upon 400 manuscripts collected and phototyped by the Benedictine Fathers, and belonging to all the schools, from the 8th to the 12th and 13th centuries, declares as the result of the comparative study of all these codices that the St. Gall rhythmics are represented in all the other codices by *equivalent* signs and the *same letters*, and that these signs and letters are "one of the graphic expressions of the melodic, *rhythmic* and expressive *tradition* of the chant, *as it was performed in Rome* *and in the Catholic world at large.*" "The rhythmic tradition of the St. Gall school," he writes, "*is not isolated,* as has been believed up to the present. The rotation, the rhythmic signs, the Romanian letters used by the monks of the great abbey are but the graphic expression of the *primitive* melodic and *rhythmic execution* of the Gregorian melodies, an execution which is reproduced in the manuscripts of the diverse schools under graphic forms different indeed, *but equivalent,* in Italy, in France, in Spain and *everywhere.*"

After such important concessions on the part of the leader of New-Solesmes, we need but be consistent and especially pay attention (more than it has been the case up to the present in Solesmes) to the old theoretical treatises, and we shall all—adherents of the oratorical as well as of the musical rhythm—find ourselves soon united on the same ground, at least as to principles. In fact, what is required to attain this? Hardly more than to admit that these *long and short* Gregorian notes are *proportional and exactly measured out.* And is it so difficult to concede this proportionateness? Does not Guido of Arezzo, the most important Gregorian witness, speak clearly enough? "One note," says he, "must be twice as long or twice as short as another." And Aribo corroborates this statement by saying: "There is proportion in the durations if in equal neums, for instance, four tones correspond to two, and these two have a duration equal to the four, so that the duration of the notes increases in the same measure as their number decreases." (See Bonvin (pamphlet): "On Gregorian Rhythm," pp. 28 and 18.)

II. An Equally Interesting Statement of Dr. Peter Wagner.

Those who have studied Solesmian treatises and rhythmizations are acquainted with the following so-called law: "*Plain chant is exclusively composed* (or moves solely in the form) *of rhythmical groups of two and three notes. Its execution is governed by the rule: Every second or third note following an accent must receive a new accent.*" (S. Birkle, O.S.B.) This system of irregularly alternating groups forms the basis of Solesmian rhythmic delivery. The rejection of this foundation would sadly shatter the whole rhythmical edifice. But this rejection has been now unmistakably pronounced by a savant and an adherent of Dom Pothier, Solesmism, viz.: by Dr. Peter Wagner, member of the Roman Commission for the editing of the new Gregorian books. I have already quoted his words in another number of The Messenger, but as this was done only incidentally, I feel justified in submitting his statement again in this place. In the *Monthly Journal of the International Musical Society,* VII, n. 11, p. 479, the learned author of "Neumenkunde" writes: "*Not one author of the Middle Ages has even suspected this theory of Gregorian rhythm by twos and threes; never was the rhythmic movement of the liturgical melody arranged in that way.*"

I cannot boast of knowing all the old authors, but I think that I have read at least the most important of them, in so far as they treat rhythm; and the result of my own reading coincides with that of Dr. Wagner. I do not know, however, whether Dr. Wagner is aware of the conclusion which can be drawn from the rejection of the above law. The Solesmian conception of accentuation and rhythmical motion exclusively by twos and threes has its necessary raison d'etre in the equality of duration of notes. In case of all notes being equal and each forming a count, Gregorian music most naturally would move solely by twos or threes; if, therefore, history shows, as

Dr. Wagner states, that liturgical melody never moved in that way, must we not conclude that its notes have not been originally conceived as having equal duration? But I must explain how equality of notes naturally leads to the above Solesmes law of rhythmical accentuation by twos and threes; it is a fact that our ear without a special effort can perceive only two or three units, and hence even divides four into two times two, and that, therefore, as in language, accent recurs naturally after every two or three syllables, so also the rhythmic accents of music are placed after every second or third count as on so many points of support.(1)

III. Theories Which Set Long-Accepted Notions Topsy-Turvy.

For centuries in all productions of our composers, whether secular or ecclesiastical, the view has so far obtained in vocal music: I. That the accented syllable of a word belongs naturally to the thesis (down-beat or strong beat) of the melody. 2. That the accent has the tendency to lengthen that syllable and that note on which it happens to be put, and that, therefore, the accented syllable ordinarily belongs to the longer note, and the atonic syllable, on the contrary, to the shorter one, and that, for a similar reason, melismatic enlargements (groups and passages of more or less numerous notes) should, as a rule, be introduced on the accented syllable, if natural melodic investment of the text is aimed at.

This procedure was applied to every language based on accents of intensity, to our modern idioms, which are all of this kind, as well as to Latin, which in the fourth century was changed from a language based on quantity into one based on intensifying accents. 3. Up to the present time music and poetry could end their phrases and rhythmic sections as well with the thesis (down-beats) as with the arsis or weak beat of the rhythm.

But nowadays we are peremptorily taught by new masters that all this is beside the mark, that the rhythmic nature of language and melody requires precisely the opposite. And what has led this modern pedagogy to such conclusions? Certain peculiarities of the Gregorian chant and the necessities of a new-fangled rhythmic system. If in Solesmes they would simply state a historical fact and say, for instance: "In the old, pre-medicean Gregorian chant the melodic enlargement very often occurs on an unaccented syllable," this statement would provoke no opposition;(2) there would only remain the historically interesting question how Gregorian melody came to acquire this peculiar feature. But the philologist as well as the musician cannot agree to the assertion that "melodic enlargement occurs *more naturally* on an unaccented syllable," or, in other words, that

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(1) Thus, as is well known, our modern music has a two or three part rhythm: 2-4, 4-4, 3-4, etc., time. In the four-four time, for instance, a secondary accent falls on the count following the second, *i. e.*, on the third count; in the three-four time the rhythmic accent is renewed after each group of three quarter notes or their equivalents. But as these counts or beats are not indivisible, like those of Solesmes, or, in other words, as the quarter note which here makes up the count, may be replaced by two eighths or four sixteenths, etc., the accent-grouping by two or three counts does not comprise exclusively two or three notes.

(2) Dom Pothier (see "Church Music," Vol. II, p. 35) says, however: "occurs *more frequently* or, *almost always*." One may be pardoned if he doubts the accuracy of the expression: "*more frequently*," and denies the second assertion: "*almost always*."

it is "more natural" to place a group of notes "on weak or atonic syllable rather than on an accented one." (Dom Pothier.) This statement is contradictory to the view and practice of our great composers; indeed, to the whole musical practice. This fact alone is apt to render the new esthetic view very doubtful, and indeed, extended groups of notes on weak syllables are far from being "more natural," the more so when they contain a crescendo and melodically and metrically stronger notes; because they burden and emphasize what in spoken language is light and unobtrusive. Who could in earnest call good and natural the following
⟩⟨
a b c d e c d c d e c d b c a
handling of a text in the vernacular: great-er ——— and wis-er ———? Why such a method should be better in Latin, cannot be conceived, as—and precisely during the Gregorian period—this language was changed from one based on quantity into one based on accents of intensity, as are our own modern idioms.

But let us examine more closely, though briefly, the new tenets quoted above. The first reads: *The accented syllable, in musical setting, belongs regularly to the arsis (up-beat, weak beat) of the rhythm, the unaccented syllable, on the contrary, to the thesis or down-beat.* Ginlio Bas (in Church Music, Vol. II, p. 81) even speaks of a law which (in purely syllabic chants prohibits giving the position of the thesis (down-beat) to the tonic accent" (accented syllable).

Is this procedure natural? When speech and music unite does it not stand to reason that what is strong in the former should coincide with what is strong in the latter, and so with the two weak elements, instead of opposing and neutralizing one another? Now, the thesis is the strong beat of the rhythm, that part which is marked off and emphasized(1); should, then, not the tonic accent, which is the strong part in the word, coincide with the thesis?(2) In fact this procedure obtains with all good composers of vocal music, whether profane or ecclesiastical, and every musician and everybody caring for correct pronunciation resents the opposite handling of text as a fault. Don Mocquereau(3) and others attempt, it is true, to justify the Solesmes tenet by examples taken from the old polyphony. It avails them little; because such handling of the text is by no means the rule with the contrapuatists; besides, nobody asserts that the compositions of these polyphonists are faultless in this regard; moreover, such treatment of text is not seldom only apparently distortet, as indeed often, without graphical indications, the measure changes for a movement in the respective voice-part; thereby the melodic accent in the measure, as this really sounds, is made to correspond with the word-accent; besides, in polyphonic music, mistakes of declamation in one vocal part are often covered and slurred over by other parts standing out in bold relief and by the disposition of the harmonies.

A second Solesmian axiom is: *The accented syllable in Latin is naturally*

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(1) In order to render this marking off with the foot more distinct, the leader (the hegemón) of the classic Greek choir often placed under his foot a wooden sole, the kroúpiza or bátalon.

(2) This coinciding of verbal and musical accents, however, must not be conceived as an adding or doubling of the force, which thus would be out of proportion to the neighboring weak part; no, one and the same emphasis serves and satisfies both music and text.

(3) Paléographie musicale, VII.

short and therefore belongs of right to a short note. (Paléogr. Mus., VII). This is, however, contradicted by the well-known fact that in classical and in post-classical Latin the word-accent is placed on the long syllable as well as on the short one: *cœ̄́citas* as well as *Dŏ́minus*. Moreover, "since Latin poetry has exchanged the measuring of syllables for the weighing of them, the accented syllable assumes the rôle of the long syllable, *i. e.*, it occupies in the imitations of classic meters the place once regularly occupied by the length; (1) nay, the originally short and open tonic syllable is even lengthened in the pronunciation. . . . No metrist would ever think of declaring the tonic syllable of later Latin to be regularly short. Nay, according to the teaching of recent philology, it had even in the classic period the tendency to lengthen the vowel." (G. Gietmann.)

That it is not necessary to allot a longer note to the accented syllable is readily granted; but that such lengthening and melodic enlargement may occur is shown most evidently not only by all ecclesiastical composers of part-music, but no less by Gregorian chant and even by the Solesmes editors themselves. In the very first Introit of the "Liber Gradualis," Fr. Gietmann counts eleven cases (where precisely the tonic syllable is made conspicuous by more numerous notes than the neighboring atonic syllables; and in the first *Alleluja* one accented syllable even offers no less than thirty-seven notes. And let us take one of the best written neum-codices presenting rhythmical signs, the Antiphonary of Ven. Hartker (10th century, Library of St. Gall. In the Antiphon '*ixit Dominus*" the two accented syllables in *Dómino méo* have not only two notes, whilst the unaccented syllables have each only one, but the first note of the two is in both places marked with the "little stroke," which, according to Guido of Arezzo, is the sign of length, and not only of vague, instinctive prolongation, but of length, exactly measured out ("duplo longiorem". In the 3rd Antiphon of the same vespers we find the lengthening at the accented syllable of *mandátis;* in the 1st Antiph. in Vig. Nat. Di., at *vúltum*, in the 3d Antiph. Dom. I Adv. at *écce* and *éjus*, and so in innumerable other places.

The third Solesmian axiom cited above declares that *every melodic section and musical phrase must end with the thesis (down-beat) of the rhythm, and not with the arsis.*

May I first put the sober question: Who has given this law? Did the composers or, at least, the Gregorian writers of the early Middle Ages do so? The latter are silent on this question, and the melodies of the former are not couched in a rotation expressing graphically the thetic or arsic meaning of their notes; it is left to the musician to feel and discover these rhythmical elements. Gregorian notes, therefore, offer no unchallengable support apt to convince any one who fails to receive any thetic impression at a certain melodic passage. In Solesmes they seem to receive such a thetic impression at all melodic endings, or rather, bound as they are by their own theory, they cannot rhythmize differently. Others, and very good musicians, too, receive from such Gregorian endings here a thetic, there an arsic impression.

The ancient Greeks and Romans had certainly an acutely developed sense of rhythm, their poetry, however, had to a great extent, verse-endings on the arsis; I need but mention their hexameters and Sapphic verses. And this is no less the case in the poetry of most of the modern idioms; for instance, the eight thousand verses of Weber's celebrated epic: "*Driezehnlinden,*" so remarkable for their smooth flow, contain no exception to this. As to modern music, we know that its phrases often end with the arsis. One example will suffice: in the Adagio of the very first Sonata by Beethoven (Op. 2, No. 1) not only the last measure closes in said manner, but nearly all the melodic sections throughout this movement do so; for instance, its first eight measures are phrased with arsic ending no less than four times. One cannot truly assert, therefore, that rhythm, by virtue of its nature, admits but thetic endings, nor that in fact "the ancients could not end their phrases at the arsic part of the rhythm."

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(1) This fact certainly shows that there is in Latin no incompatibility between accent and length.

In illustration of the above, especially for the less experienced in ancient metrics, I place here an hexameter and a Sapphic verse; both end on the arsis:

Th. A. T. A. T. A. T. A. T. A. T. A.
– ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – – – ⏑ ⏑ – –
Hexam.: | Tityre | tu patu | lœ recu- | bans sub | tegmine | fagi |

T. A. T. A. T. A. T. A. T. A.
– ⏑ – – – ⏑ ⏑ – ⏑ – –
Sapph.: | Jam sa- | tis ter | ris nivis | atque | dirœ|

The first verse of "*Dreizehnlinden*" reads: Wónnig ist's, in
T. A.
Frühlingstágen.

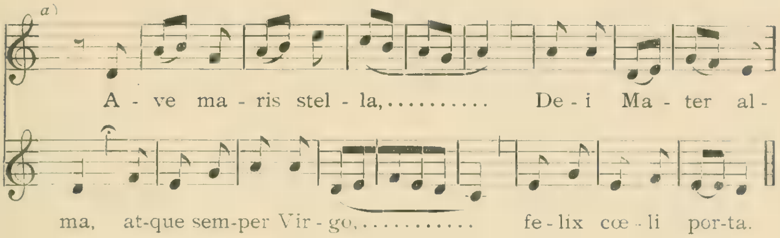
IV. A Declaration of Bankruptcy.

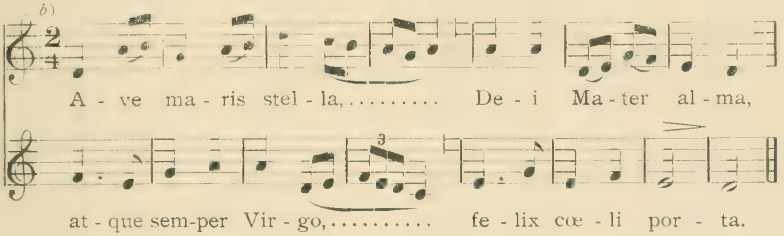
In an article on the accompaniment of the different Gregorian melodies of the *Ave maris stella* ("Church Music," Vol. II, p. 77 sq.), Guilio Bas, the officially recognized harmonizer of the Solesmes chant, examines these strains in regard to tonality and rhythm. He builds up his harmonizations on the foundation of the Solesmes conception of rhythm and writes the following noteworthy peroration: "Let us conclude by saying that to harmonize the liturgical songs is a very difficult thing, and presents many problems which only appear *the more insoluble the more they are studied.* What did the composers of the chant feel in their own minds? What was really their manner of looking at these melodies? Of what kind was their musical feeling? Here are most important questions, *to which, in all probability, there will never be an exhaustive answer, although it is exactly on such insoluble questions that the solid foundations of Gregorian accompaniment should rest.* To seek *the least reprehensible* method possible—*this is our whole program;* modest, but, perhaps, the only one admitted by severe scientific and artistic criteria." (Italics mine.)

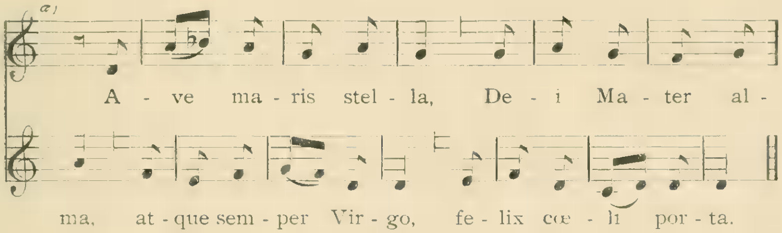
Do these words not sound like a declaration of bankruptcy?

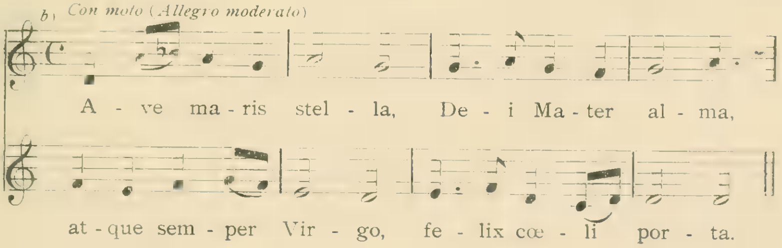
V. Four Specimens of Rhythmization.

As a practical conclusion illustrating and epitomizing what has been said so far in these lines, I append some rhythmizations. Those under (a) contain the *Solesmes rhythm* as applied by Pothier-Bas in the article referred to in section IV; those under (b) present the same melodies in *musical rhythm.*


a)
A - ve ma - ris stel - la, ... De - i Ma - ter al -
ma, at-que sem-per Vir - go, ... fe - lix cœ - li por-ta.


b)
2/4
A - ve ma - ris stel - la, ... De - i Ma - ter al - ma,
3
at - que sem-per Vir - go, ... fe - lix cœ - li por - ta.


a)
A - ve ma - ris stel - la, De - i Ma - ter al -
ma, at - que sem - per Vir - go, fe - lix cœ - li por - ta.


b) Con moto (Allegro moderato)
A - ve ma - ris stel - la, De - i Ma - ter al - ma,
at - que sem - per Vir - go, fe - lix cœ - li por - ta.

The rhythmizations (b) do not pretend to follow the neumatic notation and its rhythmic signs, such help not being at my disposal;(1) the version is simply made according to esthetical consideration, and by giving to the melodic material the essential elements of musical rhythm, *i. e.*, diversified length of notes and well-ordered accents. At the same time care has been taken to establish due harmony between the accents of the words and those of the melody. The version is, moreover, not intended for practical use, although I do not see why it could not be put to such a use, as it preserves intact the melodic material with its grouping of notes as well as the original distribution of words. The rhythmized editions of the Kyriale Vaticanum with modern notes also introduce long notes which are not indicated as such in the official square notation, and no protest against them has been heard of.

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(1) This help probably is at nobody's disposal, as "the hymns in general have not been handed down to us with rhythmical indications; their melodies, with the exception of one, originate, it seems (Gerbert, Script. I., 154), from the time posterior to the eleventh century, in which we do not expect a rhythmical notation; besides, in their present form, they cannot, for the most part, be considered as authentic." (G. Gietmann.)

The reader may examine the so-called "oratorical" version and the "musical" one in regard to musical qualities and correct text accentuation. In vocal music we cannot accentuate a note without accenting at the same time the underlying syllable; in consequence of this the melody conceived à la Solesmes imparts to the text the following accentuation in contradiction to the natural pronunciation of the words: I. Avé marís stellá, Dei Matér almá, atqué sempér Virgó, felix cœli porta. II. Avé marís stellá, Deí Matér almá, atqué sempér Virgó, felix cœlí portá. In the second melody not one accent is on the right place. The musical version, on the contrary, with its accents on the first and third beats of the measure, nowhere does the least violence to the text. As it pays such regard to the words, could it not be called oratorical in preference to the one which bears that name?

LUDWIG BONVIN, S.J.

THE CATHEDRAL OF THE SACRED HEART, RICHMOND, VIRGINIA.

THE MESSENGER

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MR. MALLOCK ON SOCIALISM.

SOCIALISM is a subject on which the public needs instruction. Even Socialists themselves have not as exact and firm a hold on their principles and formulas as their earnestness in advocating them would seem to indicate and require. Their cause, an independent observer would think, might be more readily advanced, if some of the energy which they expend in reprimanding critics who misunderstand them were employed in making the precise meaning of their policy clear. Those who disagree with them might be more readily silenced by such a procedure, or at least compelled to meet the issue squarely. The thinking public too, which acts as a tribunal or jury to try or hear the case, is apt to be perplexed and annoyed, when there are many counsellors for a plaintiff, each of whom insists on presenting with dogmatic fervor his own peculiar brief. It may come to suspect that it is being treated as Tom Sawyer treated his aunt, when she attempted in his genial presence to count her knives. Most of us heartily wish that Socialists would make up their minds once for all on the details of their doctrines, and of their plans for the reconstruction of society, before asking us to accept them. It does not seem proper to make up your mind in the presence of those whom you wish to impress with the coherency and reasonableness of it. On the whole it would be better if more thinking were done in private before it is exposed in public. The intellectual composure of the community would be preserved, and some permanent conclusions might be definitely reached. This it may be hoped will be the result of the five lectures on Socialism given by Mr. Mallock at Columbia University in February last.

Whatever be the defects of Mr. Mallock's treatment of his subject, obscurity is not one of them. What he is contending for cannot reasonably be misunderstood. His arguments, it is true, are directed mainly against English Socialists, and may not, therefore, be applicable in every respect to some forms of socialism which are taught and advocated in this country. Nevertheless they ought to clear the field of much useless disputation. His main positions are two, and these he proves convincingly. The first is that wealth is not the product of labor exclusively, using the word in its popular sense, but of labor conjoined with, and under the direction of knowledge and intelligence. If Socialists admit this, there is so much gained, and we ought to be spared the extravagances and exaggerations that characterize the popular presentations of the subject. The other position is that a socialistic organization of society is from an economic view-point impracticable.

Socialists will undoubtedly deny the cogency of the reasons on which this position is supported. But they should be grateful to Mr. Mallock for the clearness with which the issue is presented. Let them present us with such a constructive program of society under a socialistic régime as will respond to the economic aptitudes, inclinations, and needs of actual, concrete, human beings, and they shall have done more to advance their cause than they can do by a century of declamatory agitation and promissory dogmatism. The economic point in dispute, therefore, between Socialists and those who differ from them is plain: Can society be reorganized on socialistic principles in such a way as not only to secure for ordinary labor its due reward, but also by proportionate rewards to afford personal motives to directive ability for employing in production its knowledge, capability, and energy. Now, Socialists may challenge this or that assertion of Mr. Mallock; they must concede that he has contributed something to the clarifying and fixing of this aspect of the socialistic controversy.

However, crediting Mr. Mallock with what in fairness is his, many who have no sympathy with socialism will find his lectures, as a whole, curiously unsatisfactory. The reason of this will, I think, be found in his habit of mind. He is a scientific dialectician; some might almost say a sophist. The description of the classic style of the old régime, which Taine gives in *Les Origines de la France Contemporaine,* is in many ways applicable to his method of treating a subject. He has knowledge of his subject, which if not exhaustive, is sufficiently full; and he is master of a notable facility in clear and lucid presentation of his thought. The ease with which his thought is apprehended by his auditors or hearers might lead many of them to fancy that they comprehended the matter with which his thought is concerned. It might be that they were wrong. It is the craft of the scientific dialectician to know the facts and generalizations of the subject under consideration, to unfold its principles by illustration so that they become visible to the imagination, to so segregate and define conceptions as to give them what is called scientific precision, and to select, marshall, and arrange them in such a way as to give the plausible impression of a coherent whole. A method of this kind, though not necessarily abused by all who use it, is liable to abuse.

The necessity of clear, intelligible expression compels clear and defined thinking, but does not of itself secure conformity between thought and its subject-matter. The precise and circumscribed universality of a scientific concept or formula may fail to cover the many details and apparent accidents of the concrete thing which it attempts to account for, and at the same time may in other respects overlap it. Moreover, a scientific concept is a partial abstraction derived from the whole as viewed under one aspect. A number of these may be so united as to misrepresent the whole, unless at every step in the process of combination the result so far obtained is appraised by comparison with the concrete whole. Now this is especially the case with a social phenomenon or an aggregate of social phenomena, the complexity of which refuses to be fitted into a mould prepared for it by exact thinkers, or pigeon-holed in a category made by metaphysical scientists. Mr. Mallock, therefore, may be thought to have misrepresented the tenets of socialism by those who profess to be its authoritative exponents. The exigencies of his treatment obliged him to confine himself to an economic view of it. For the same reason others who do not believe that the socialistic question is a purely economic one, will, as I said, find these lectures unsatisfying.

Socialism is an emotional movement, rather than a scientific system, " which rests on certain intellectual judgments or theories with regard to the facts and forces of society and human nature." Undoubtedly, as an emotional movement it is based on convictions. These convictions, however, are not conclusions reached by a cool scientific study of " the facts and forces of society and human nature." They are the spontaneous and almost intuitive beliefs of those who see the social ills which are harassing almost all society, but more particularly the working-class, and in whom various social conditions and ideals of the time have generated a passion for material well-being. The so-called scientific arguments of the better educated Socialists, and the catch-phrases in which these arguments are formulated, are not the grounds of socialism, but the offsprings of it. They indicate the deference of its thinkers to the scientific spirit of the age. Under other circumstances the appeals would have been religious, patriotic or other. Socialists may now admit, as Mr. Mallock says they do, that socialism in its earlier stages was Utopian. But if his lectures prove anything, they prove that it is equally Utopian to-day, and that with further economic study it will be recognized to be such. For all that, socialism would not lose its hold on the multitude, nor on many of its ablest thinkers. It was not the study of economics which led Marx to be a Socialist; but his conviction that socialism would afford a remedy for the injustices of the industrial order which led him to use the principles of the orthodox economists for the propagation of socialism. For one narrow department of knowledge to think that a social movement must necessarily collapse, if it can be shown to be out of accord with the teachings of that department of knowledge, is mere vanity. Socialism would simply attempt to readjust itself to its new conditions.

Socialism as a movement for the reorganization of society is based on three convictions. The first is, that in the present economic order the wealth produced in the community is unfairly distributed; that those who control the means of production manipulate the agencies of distribution so as unjustly to deprive those who work, directly or indirectly, at producing from getting their equitable share. The second is, that there is no hope of having this injustice redressed, nor of preventing its continuance in civil society as at present constituted. And the third is, that justice can be fully and safely obtained only when the system of private capital is replaced by a system of collective capital; that is to say, the present method of production, by a method of production which would establish a unified organization of national labor on the basis of collective or social ownership of the materials and instruments of production.

It is hard to see how any candid and informed observer of our present industrial and commercial life can refuse to recognize the general truth of the first conviction. Nor does Mr. Mallock venture directly to deny its value, or to disprove the facts which have given rise to it. On the contrary in a few *obiter dicta* he admits that in the world, as it is, there are many evils which all desire to mitigate. He does, however, deal negatively and partially with it. In his three opening lectures he undertakes to refute the economic doctrine which, he says, gives to the socialism of to-day a scientific basis for this conviction; which is in fact "the fulcrum of the socalistic lever." If he had succeeded in depriving this doctrine of scientific standing, he would have taken from scientific socialism its main prop. He would not have destroyed the popular conviction on which socialism, as such, is based. The doctrine in question is this: "All wealth is due to labor; therefore, all wealth ought to go to labor."

Since the time of Fichte and Rousseau the contention that labor is the sole lawful title to property, and that private property in land is unjust, has been a presupposition of communistic and socialistic schemes for the economic reorganization of society. Marx took these ideas, and supported by the principles of Adam Smith and his school gave to socialism its scientific character. Briefly then the "fulcrum of the socialistic lever" is this: All wealth is produced by labor. But in the present economic system the greater part of it is appropriated by capital. Its present distribution, therefore, is unjust. In discussing this argument Mr. Mallock holds that socialism becomes a definite and distinctive doctrine only when the word labor is taken to mean muscular and manual activity; and that this is the sense in which Marx's formula is popularly understood. Assuredly there is much loose thinking and declamation indulged in on socialistic platforms and in socialistic periodicals, which give color to this interpretation. And it may be conceded that Karl Marx himself by his undue emphasis on the rights of hand labor has laid himself open to the charge of at least minimizing the value of head labor in production; and that furthermore by his crude and tiresome parade of scientific method he has made himself at times more unintelligible than either his own thought or the matter treated of necessitated his doing.

But one may doubt whether he understood by labor only those forms of manual and muscular exertion which are employed in the performance of industrial tasks, or whether he ignored absolutely the efficiency of brain labor, or conceded it entirely to capitalists. Rather his thought seems to be that the division of labor, which makes the separate exploitation of manual and brain more easy, at the same time that it renders each more effective in the mechanism of production, has tended and will increasingly tend to unduly degrade the one while it exalts the other. However, Mr. Mallock acknowledges that this narrow analysis of the human activity applied to production has of late been abandoned by candid and intelligent Socialists. Whatever be the truth regarding the real tenets of socialism, whether they hold that ordinary labor is the sole factor in production, or whether they admit and estimate rightly the economic functions of man's intelligence and knowledge in directing labor, he has undoubtedly shown luminously and convincingly that to neglect consideration of this latter factor would be to misunderstand the processes of production and the history of industrial progress. That directive knowledge and intelligence as an essential and paramount agent in production ought to be, independently of any argument or of wide historical study, obvious to the least thoughtful and observant. On this head Mr. Mallock's conclusions cannot reasonably be challenged.

Nevertheless many who repudiate socialism will feel that he has weakened the impression produced by his reasoning by his extravagant claims regarding the productive power of directive ability. Contrasting the producing agencies of the past with those of the present, he attributes the total increase in wealth to directive ability. The average manual labor of to-day, he assumes, does not differ in efficiency from the average manual labor of three generations ago, while average directive ability has improved fourfold, fivefold or sixfold. If by the average manual labor is understood the mere mechanical energy of the muscles employed in work, this may be conceded as practically true or dismissed as a sophism bequeathed to us by the orthodox economists. But if by the phrase is understood the total contribution to production given by the personal activity of the laborer, it may as safely be denied. That is to say, if it means not only the mechanical activity of the laborer but also the method and efficiency which are his personal possession, and which he applies to his work, it may be maintained that labor is as truly the heir of the accumulated and inherited knowledge of the past as is directive ability. It may not have possessed itself of as much as directive ability; but to deny it any is to divide the agents of production into two classes: mere animated machines and living intelligences. A distinction of this kind may be a good example of scientific precision, but it shows at the same time how the abstractions of a science will assist us in misinterpreting the facts of life.

There is another point—the central point, it seems to many, of the whole socialistic question—on which Mr. Mallock's treatment of his subject is positively amazing. When he undertakes to justify the right of Capital to a share, probably the lion's share, of production, we reach the most disappointing part of the lectures. The point at issue is this: Both manual labor and directive ability are, under the generic name of labor, contrasted by Socialists with capital. These combined are the causes of all production, and to these, that is, to manual labor and directive ability, belongs everything that is produced. But, they continue, capital or the capitalists possess an ability too; an ability, however, which is not productive. Rather its functions are so to control manual labor and directive ability, so to administer, manage and manipulate the mechanism of production as to turn into their own coffers what they never earned. They claim that the notorious facts of modern business life corroborate their views. They contend that capital, as such, earns nothing, yet enriches itself, and grows progressively larger; that it is enabled to do this, because it has appropriated a portion of the bounties of nature, and of the results of human activity which has been congealed in these bounties, or what is a token and vicegerent of these in our present industrial system, namely money.

Capital, as such, that is, as distinguished from productive ability which it employs, works, when it works at all, to increase itself. Its directive energies spend themselves in diverting as large a part as possible of the product of labor into its already swollen reservoirs. The main economic error of socialism then is not its teaching that value is congealed labor. Its basic postulate is, that an unearned income is iniquitous; and that it is possible, because private individuals own those bounties of nature which are needed for production, and because furthermore, through rent and interest, they acquire without having labored. To batter down Marx's economic errors on labor and cognate errors, is to leave socialism radically as vigorous as ever, unless the basic postulate is faced. This Mr. Mallock fails to do. Stripped of illustrations which only serve to hide the issue and of side questions which draw off attention from it, his explanation of the productive aspect of capital reduces itself to this: capitalism, he says, controls the necessaries of life required by the many, and can consequently impose its own direction on the labor of the many. The very fact that the Socialists admit and claim to be an economic injustice resulting from the present organization of the industrial, commercial, and financial order, he asserts; and attributes to this power of capitalism to compel the obedience and subjection of labor a productive aspect, which is precisely what the Socialists deny. Both recognize a fact: One assumes that because it is a fact it is just; the other assumes that it is the central and ultimate fact which is responsible for the unfair distribution of wealth of which they complain.

The second conviction of Socialists Mr. Mallock does not discuss, as it falls without the scope of his inquiry. Nevertheless in dealing with the socialist movement it is a very important conviction to keep in view. Unless it can be shown by practical demonstration that civil society in its present form, or with some unessential modification, through extension or restriction in its functions of government, is capable of effectively securing a practically fair distribution of wealth, and of preventing its inequitable congestion in the hands of a few, we must suggest an alternative remedy, or confess that economic injustice is a necessary concomitant of any form of civil society. If that cannot be shown, elaborate economic disussions are simply artistic fiddlings while Rome is burning. They bring no conviction to any, but to those to whom the harmony of a formal science is the expression of reality. What is needed, therefore, is a broad recognition of facts, as distinguished from the narrow and sometimes artificial recognition afforded by professional science, a large and prudent statesmanship in government, and a universal recognition that socialism is not a purely economic question, but a moral one which not only capital but labor equally must apprehend. We do not want less of the scientific spirit, but a larger and less academic scientific spirit. We do not want more government, but different government, government adapted to its primary and proper purpose. We may deny that it is the duty of the state to put into the hands of its citizens wealth or the instruments of producing it. We should not deny that it is its primary function to secure and maintain those external social conditions which will insure equal justice to all, and to every citizen, family and class such use of liberty and exercise of right as may be reconciled with the equipollent rights and liberties of others. Neither should we deny that in certain conditions it may be the duty of the state to exercise such a general supervision over industry and commerce, as will put material prosperity to the largest extent within the reach of every citizen who is willing and capable of working for it. It ought finally to be evident that neither the orthodox school of political economy, nor any of its near relatives, nor, in fact, any system of political economy that does not subordinate itself to morality is going to settle a question which radically involves the moral order. When capital and labor alike perceive that their mutual peace and prosperity. though based on justice, is built up on equity and humanity, we shall be within appreciable distance of a solution for a problem that has sprung from, and is kept alive by the principles of exaggerated individualism.

The third conviction of Socialists need not detain us. The general outline of the goal which they put before us is easily understood. Collective ownership of all instruments of production is to take the place of private ownership. and the social organization of labor is to be substituted for the present competitive system. What we want is a constructive program which presents us a practical form of society, adjusted to human nature as we know it. This the Socialists do not supply us with. What Dr. Schäffle said of them some years ago is equally true to-day: " Probably not one of them," that is the clear-sighted leaders of the movement, " doubts that the agitation for a collectivist reconstruction of society is still far from its goal; that it is only in its earliest stages, in which the principal requirement is negative criticism of the existing state of things, and the rousing of the masses by means of certain rallying words." And yet even though we should admit that the existing state of things is as bad as Socialists paint it, we are not compelled to conclude, as Mr. Mallock notes. " that, by leaping into the fire. we shall free ourselves from all the evils of the frying pan." Because our houses are infested with rats, is no reason for razing them to the ground. If we did so, we might get rid of the rats for a time, but in the meantime we should be obliged to camp in the open. And if the tearing down of our houses is a preliminary to rebuilding them on a rat-proof plan, we want to see blue-prints of the new building before we destroy the old. These the socialists do not give us. We have promises and predictions; we have objurgations of those who doubt the value of these predictions; we have appeals—which even from a Socialist view-point are illogical—to government ownership of public utilities as an illustration of what may be expected when the community possesses every source of wealth, and private business enterprise shall be no more. But as yet socialism has produced no constructive mind, who can take the data of the present and outline for us the future. Mr. Mallock in his fourth and fifth lectures not only shows the insufficiency of socialism on this point, but proves positively that it ignores the natural and legitimate instincts of individualism to which civilization owes it progress.

While granting the charm, the interest and clearness of these lectures, while acknowledging them to be a very valuable criticism of some of the main economic assumptions and fallacies of Socialists, a general impression is left from the reading of them, that Mr. Mallock strains an argument at times in order to defend capitalism. This impression may not express his mental attitude, but will be had not by Socialists only, whom he may wish to convert, but very likely also by many who have no faith in the dream of socialism.

TIMOTHY BROSNAHAN, S.J.

WHITE ROSE OF THE WORLD

AN IRISH LOVE SONG.

If thou wert mine,
I'd weave thee robes of cloud and glistening dew,
Warp of white mist and woof of sunset hue,
With apple blossoms, faintly red, and musk,
I'd strew the ways that lead into the dusk
Of deep, cool woods, where dewy fern-frond curls;
Would scatter 'neath thy feet a shower of pearls,
And steal the moonlight's sheen from the dim lake,
To pave a silver path for thy dear sake.

If thou wert mine,
I'd captive make the voice of every bird,
And wed to each the sweetest, fondest word—
Thy name—that when they sang, their song should be
Linked with a chain of melodies to thee.
I'd pluck from out the day its brightest hours,
Wreath them—a diadem of fairest flowers,
When night should come with sable wings unfurled—
To crown thy brow, O White Rose of the World.

If thou wert mine,
I'd seize the wind (O throbbing wind of sorrow,
Vex not her soul with whisperings of the morrow),
I'd garner up the radiance of the morn,
The wonder-music of the rustling corn,
To fashion fairyland—the world apart—
And when 'twould fade, I'd house thee in my heart.
No impious hand this shrine of thine could shatter,
O, face divine, O, voice as singing water,
If thou wert mine.

CAHAL O'BYRNE.

THE CATHOLIC CATHEDRAL, RICHMOND, VIRGINIA.

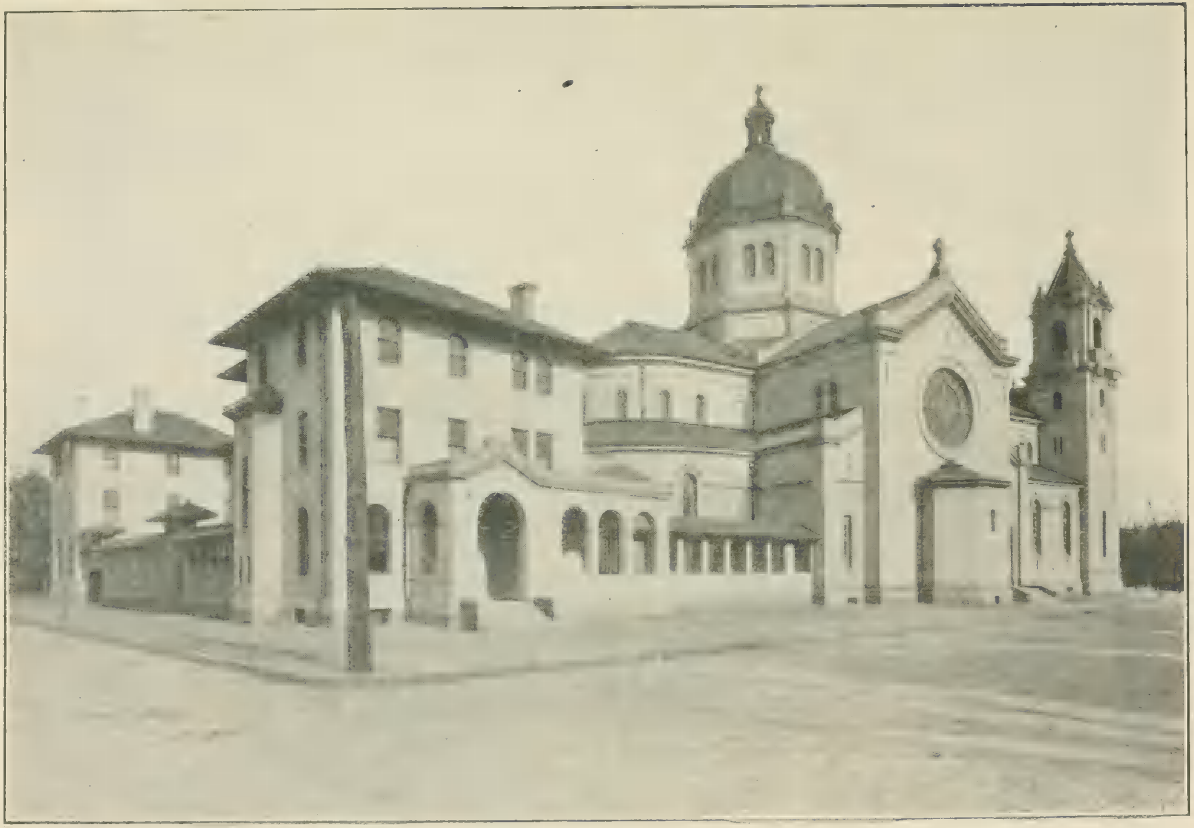
On Thanksgiving Day, November the 29th, 1906, Richmond's beautiful Cathedral of the Sacred Heart, the gift of Mr. and Mrs. Thomas F. Ryan, was solemnly consecrated by His Excellency, the Most Reverend Diomede Falconio, D.D., Archbishop of Larissa and Apostolic Delegate for the United States. The imposing religious ceremonies and the occasion itself, which was doubtless one of the most notable in the Catholic history of the South, brought together a numerous gathering of priests, bishops and archbishops, among whom were two former bishops of Richmond, His Eminence James Cardinal Gibbons, and the Most Reverend John J. Keane, D.D.

The earliest movement towards the erection of a new Cathedral was in the year 1882, when the fewness of Catholics and the want of adequate means caused a postponement of the project. It was in the year 1901 that Mr. and Mrs. Thomas F. Ryan, to whose generosity various new schools and churches of the diocese owe their existence, offered the means to erect the present edifice. Plans were drawn up in the same year, and the corner stone was laid on the 5th of June, 1903.

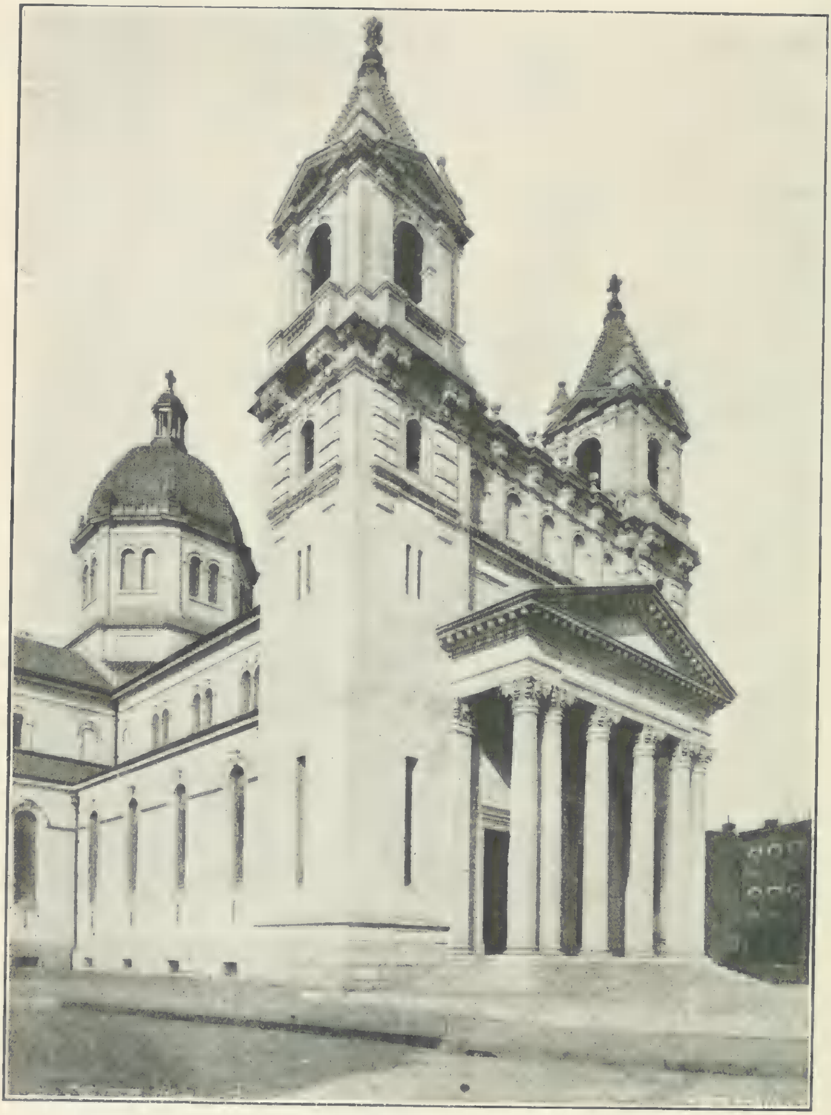
The Cathedral, with its accessories, occupies an entire square fronting on Monroe Park. "It is a domed and porticoed structure" in the Italian Renaissance style; the basement is of Virginia granite, the superstructure of Indiana limestone, the roof of copper and unglazed green tile. The church is in the form of a Latin cross. The exterior dimensions are as follows:

Extreme length	206 feet.
Extreme width	114 feet.
Height to ridge of main roof	71 feet.
Height of towers	112 feet.
Height to top of cross on dome	144 feet.

Passing up the exterior "ramps" and steps, and through a portico whose Corinthian columns are thirty-two feet in height, we reach the vestibule, on either side of which are the stair-tower and bap-



EPISCOPAL RESIDENCE.



SIDE VIEW.

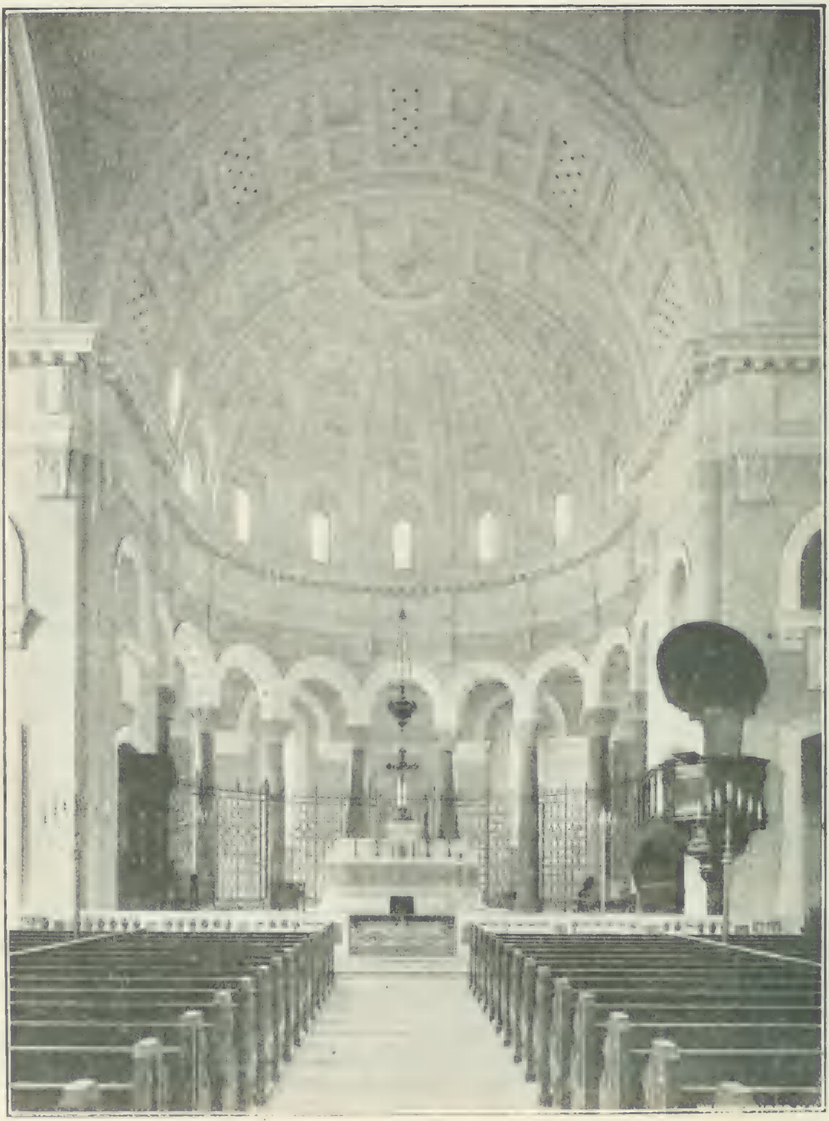
tistery. The latter contains a font whose unique design was suggested by the Right Reverend Bishop Van De Vyver. Set into the marble wainscoting of the baptistery is the block of stone brought from the Garden of Olives and originally intended as the corner stone, but it was found to be too soft for the purpose. The stair-tower contains an ornamental iron and marble stairway leading to the choir loft. The body of the church consists of nave, aisles, transepts and apse; and above the crossing of nave and transepts is the dome. Aisles are carried around the sanctuary so as to form an ambulatory, a feature of many European churches but uncommon in America. At the ends of the transepts, and opening off the aisles and ambulatory, are the chapels.

The sanctuary, which is separated from the ambulatory by grille work, and raised four steps above the auditorium, is forty by fifty feet. The clerestory arches rest upon monolithic marble columns which are eighteen feet in height, and these are set into marble bases four feet square. The walls are wainscoted in marble, and the floors are mosaic and terazza. The deeply paneled, vaulted ceiling rises, at the intersection of nave and transepts, into the dome, giving a clear height of ninety-six feet. Under the apse is the crypt, which contains fifty catacombs and many niches for altars. The ceiling consists of a series of Guastavino arches, which are faced with enamel tile; and the side walls are covered with marble and enameled brick. The crypt is entered through heavy bronze gates.

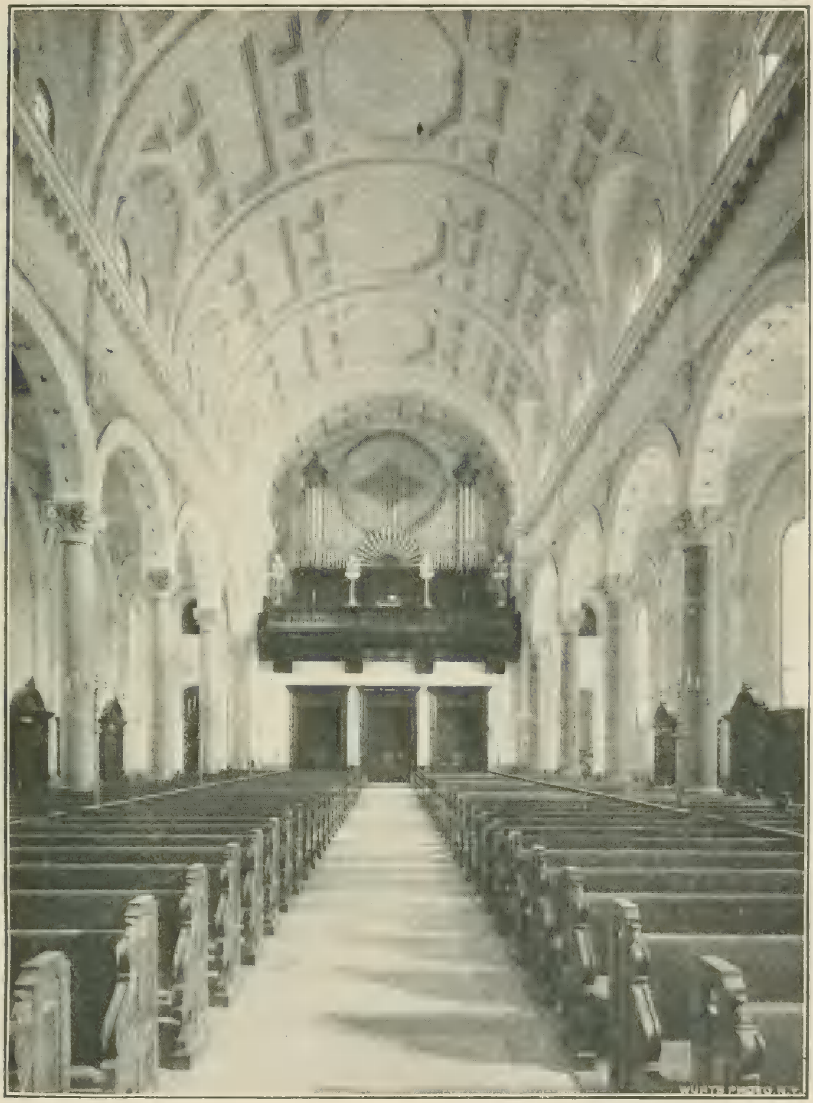
The seating capacity of the cathedral is 1,150, but the edifice can, on occasion, accommodate twice that number. The furniture of the church, consisting of altars, pews, stalls, pulpit, organ, bronzes, lighting fixtures and stations of the cross all being the gift of Mr. and Mrs. Ryan, was specially designed by Mr. Joseph H. McGuire, the architect.

All the woodwork is quartered white oak. The main altar, which is dedicated to the Sacred Heart of Jesus, is very ample but of simple design; the effect of richness being obtained by the polychrome decoration of Venetian mosaic, the bronze candelabra, and the massive bronze crucifix eight feet in height.

The altar on the gospel side is dedicated to Saint Joseph. It is constructed of Benau, Irish green, and Porta Santa, with columns of Breccia, marble. The paneled back of the altar is of gold, with dull green, " blues and browns," all in mosaic. The altar on the



INTERIOR.



THE NAVE AND ORGAN.

epistle side is dedicated to the Blessed Virgin, and is constructed of Siena, Istria and Porta Santa marble, with columns of Pavinazzetti marble. The paneled back of this altar consists of gold, with dull "blues and browns," all in mosaic. The two transept altars, one dedicated to Our Lady of Lourdes and the other unassigned, are similar but not identical in design, and are lighted from above, each having its own color scheme; the one in Skyros, Porta Santa and Italian green marble; the other in Cremo, Benau and Alps green. Both of these altars are paneled all about to a height of fifteen feet, while the panels between the marble pilasters are filled with gold and colored Venetian mosaic in intricate floral designs.

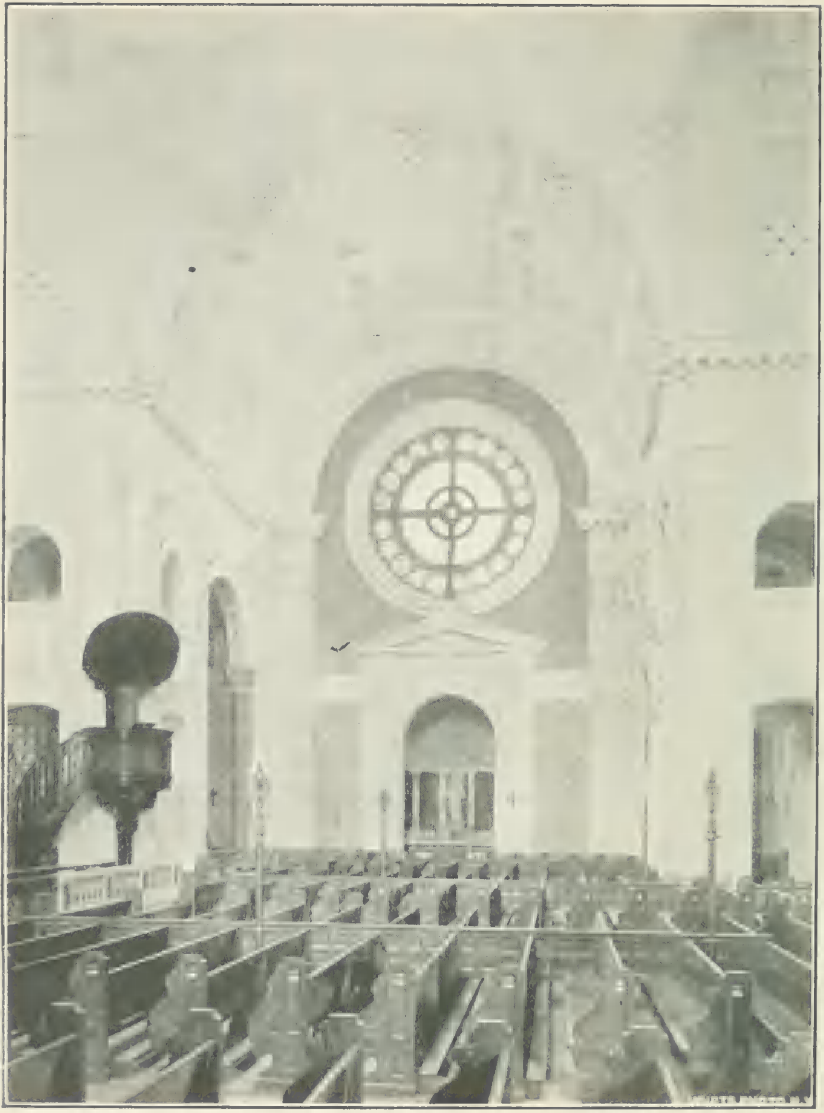
The organ, which was built by Mr. John Brown, of Wilmington, is three-manual, with extended keyboard and kinetic blower. The rails in front of all the altars and of the sanctuary are of white Italian, gray Tennessee and dark cedar marbles; and the sanctuary gates are of heavy bronze work.

The Bishop's residence and the rectory face the street, which is at the rear of the cathedral, and are connected by cloisters so as to include a large garden. The buildings are heated by indirect radiation and are lighted by gas and electricity.

As the Right Reverend Bishop Van De Vyver, after thirty-seven years of zealous ministry in Virginia, looks with pardonable pride at these noble buildings, and thanks Almighty God for the present prosperity of his diocese, and for the generosity of its benefactors, whose names will be mentioned each morning at the altar, he cannot but recall to mind the toilsome leading up of history to the glowing present, which is an earnest, let us hope, of a prosperous future for Catholicity in the See of Richmond.

A glance at that history seems appropriate. It was as far back as 1526 when the first Catholic colonization of Virginia was attempted on the present site of Jamestown, but the attempt was rendered futile by Indian hostilities. A second attempt in 1570 ended with the martyrdom of the eight Jesuit missionaries. In 1774 a few Catholic families along Aquia Creek were said to have been attended monthly by a priest from Maryland, but we have the statement of the Rev. John Carroll, afterwards first bishop of America, that in 1785 there was not a resident priest in Virginia; in fact, there were less than fifty priests and not more than 25,000 Catholics in the United States. Between the years 1785 and 1820, many names of zealous priests appear in Virginia's history, but immigration was

COURTYARD.



TRANSEPT.

not greatly favoring Virginia, the people were widely scattered, and notable results were not gained. In August, 1820, the Reverend Patrick Kelly was created First Bishop of Richmond, but so scant was the city's population that he resided in the more populous Norfolk until 1822, when he judged that the erection of a bishopric in Virginia had been premature, and went back to Ireland as Bishop of Waterford, and Richmond was again placed under the administration of the Archbishop of Baltimore.

For the next ten years we again read the names of many priests who labored heroically in Norfolk, Martinsburg and other towns. Richmond Catholics were occasionally attended by priests from Georgetown. Yet in 1830 there were but four resident priests in Virginia and only six hundred Catholics in Norfolk.

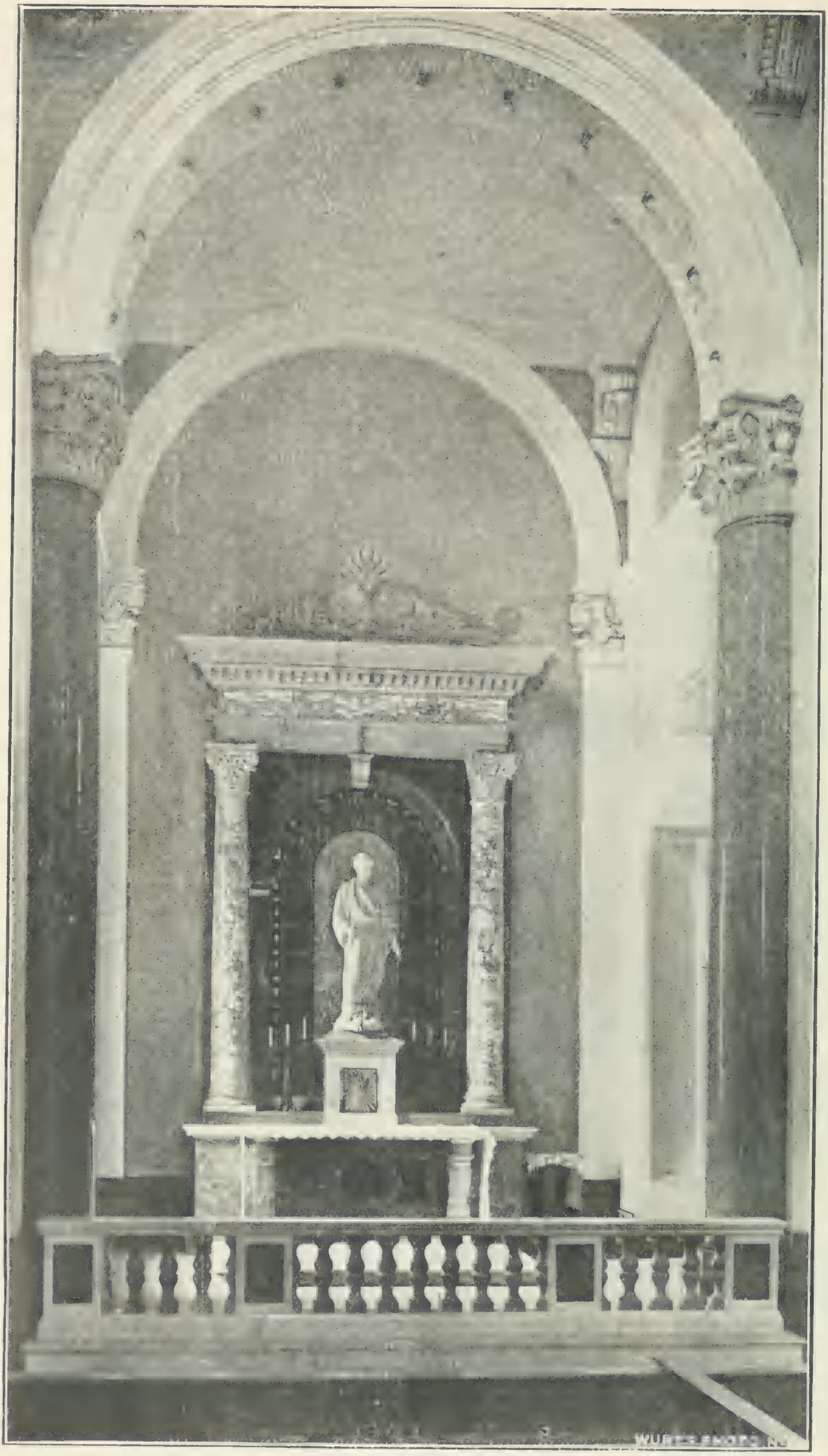
In 1832 the Reverend Timothy O'Brien arrived in Richmond, a priest of " tireless zeal, devoted piety and varied talents." He devoted to Richmond " the labors and self-sacrifices of eighteen eventful years," and then, broken in health, withdrew to Lowell, Massachusetts, to pass his few remaining years with his brother, " Father John " O'Brien.

It was in 1840 that the Reverend Richard Vincent Whelan became second Bishop of Richmond. After indefatigable work throughout the two Virginias, he resided as pastor in Wheeling from 1846 to 1850, when he was appointed Bishop of Wheeling, and the Reverend John McGill became third Bishop of Richmond.

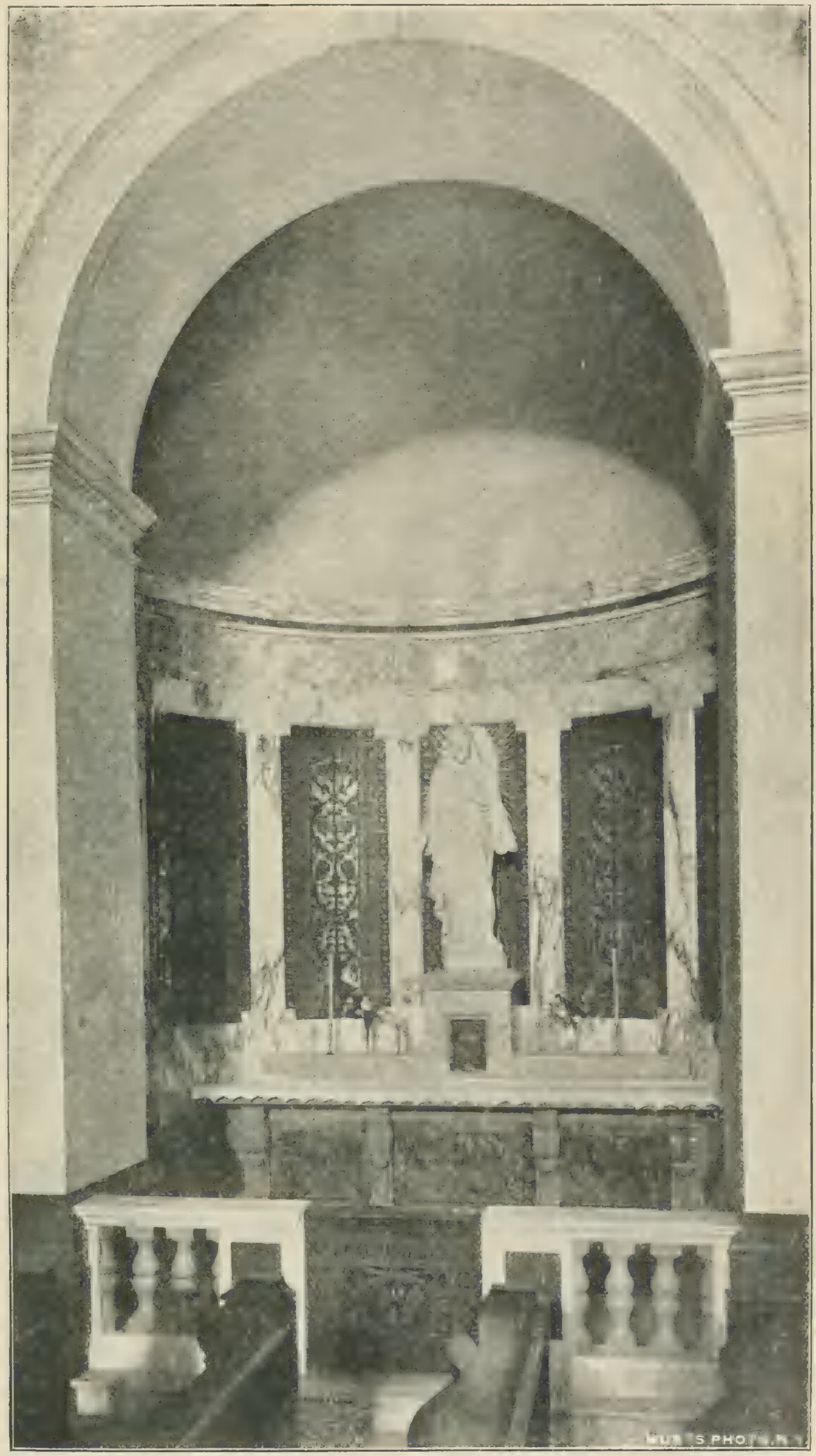
At this time there were 7,000 Catholics and eight priests in the Richmond diocese. At the beginning of the Civil War the Catholic population had increased to 12,000 and the priests were thirteen in number.

In 1870 the Reverend Augustine Van De Vyver came to Virginia and assisted in the Cathedral of Richmond. In 1872 Bishop McGill died and was succeeded by Bishop, now His Eminence, James Cardinal Gibbons. The Catholic population of Richmond City scarcely exceeded 4,500. Bishop Gibbons became Archbishop of Baltimore in 1878 and the Reverend John J. Keane was appointed fifth Bishop of Richmond. The new Bishop labored energetically in the diocese during ten years, and was then chosen Rector of the Catholic University in Washington.

The present Bishop, the Right Reverend Augustine Van De Vyver, D.D., was consecrated on October 20, 1889. Since July 24, 1870, when he came from Belgium, shortly after his ordination to


WURTS PHOTO. N.Y.

ALTAR OF SAINT JOSEPH.


HUB'S PHOTO, N.Y.

ALTAR OF THE SACRED HEART.

the priesthood, he has labored strenuously as assistant in the Cathedral of Richmond, as pastor of Harper's Ferry, as Vicar-General and Administrator of the diocese, and in his lofty position as Bishop. Enjoying the full confidence and love of his 30,000 people and of his fifty-four devoted priests; possessed of learning, prudence, holiness and devotedness to his sublime work, may the Right Reverend Prelate see his diocese steadily growing in numbers and in true Catholicity until it takes its place among the most populous and flourishing sees of growing America.

Joseph H. McGuire.

THE WINDS OF SPRING.

The winds have gone into the world, the whispering winds that sing,
Gone softly on dainty tread, or on frolicsome surging wing,
Warm with the sunshine and moist with the rain to whisper of Spring.

They kiss'd the slumbering Earth, and she smil'd in her sleep and stirred
When she felt the warm embrace, and just as the song of one bird
In the grey dawn wakes another, the call from the winds she heard.

And the buds of the forest trees have begun to swell and break
Into thousands of tender leaves that tremble and flutter and shake
At touch of the amorous winds that have kiss'd them wide awake.

The winds have crept into the grass with chantings and whisp'rings sweet
Of golden Spring that is coming on azure pinions fleet,
And primroses and violets are the foot-prints of her feet.

Her breath is the kindling of love, but lo! lest it should expire
The perfum'd, wanton winds of Spring have fann'd it into a fire,
And men who are burnt in its sacred flame call it "The Heart's Desire."

C. F. Haire.

CLAUDE DABLON

Monographs of New York Priests.—I.

The associate of the famous Chaumonot in the first mission to the Onondagas, was Claude d'Ablon or Doblon, or Dablon as it appears in its various forms. His own hand writing is atrocious, and might be made to spell anything. He was born at Dieppe. We are not sure whether it was in 1618 or 19, or whether it was January or February—the records are lost,—but after a brilliant course of studies and teaching in the great colleges of his native country, he landed in Canada when about 36 years of age, in 1654 or 1655.

He had been longing from his youth for the Canadian missions. Reading of Paraguay he saw in his dreams similar conditions in the wild woods of North America. As a preparation for his work he studied music and was an adept on several instruments. He played *fort bien* wrote his companion, and although it is not said that the Iroquois swam after his boat as he discoursed on his flute or flagelet while sailing up the Oswego or over Lake Ganentaa, yet his music did wonders with those wild natives. He did not know a word of Iroquois when he got into the canoe at Montreal with Father Chaumonot to paddle up to the Onondaga country—he had not time, for he was commandeered as soon as he arrived,—but he had a power with his instruments which even the eloquent Chaumonot did not possess of drawing those fierce men and women into the little bark chapels where Chaumonot taught while Dablon followed or preceded with the marvellous instruments on which the Indians heard their own wierd melodies reproduced.

We do not know if he played at the first great convention in which they took part when they came to Onondaga, though it is probable he did, but in the chapel at Ganentaa and elsewhere, the Indians swarmed night and day to listen to him, leaving him scarcely any time for his other work, and they readily lent themselves to learn the hymns which he taught them. The students of American musical archeology, if there is such a thing, will find in these Indian choirs on the Oswego something to interest them. They are our beginnings of ecclesiastical music.

Dablon shared in the sufferings and dangers and disgust which even Chaumonot felt in these dreadful surroundings. They were doing amazing work indeed, and making a record for themselves of incredible heroism, but the Onondagas were not satisfied with the mere coming of the missionaries. They wanted a colony of Frenchmen as well. Why, they did not know or would not say, for there was probably a dark design underneath but on February 29, 1656, a "notable" council was held declaring that "they had been waiting for three years and were tired of so many postponements." But it was midwinter and how could anyone at that season inform the people of Quebec of what the Indians wanted? No one would undertake the journey. Besides it was the hunting season. A novena of Masses was made, in honor of St. John Baptist, the patron of the mission, and lo! on the ninth day, contrary to all expectation, an Indian named "John Baptist, the *first adult baptized in perfect health,* offered to lead the expedition."

The precious diary of Father Dablon describing this journey which virtually meant *walking* in midwinter through the forests from what is now Syracuse to Quebec records an act of heroism—equal to anything we have in missionary annals. It may be found in the *Relations* xlii. We give a few extracts.

"On the first day we advanced five leagues in spring rather than winter weather, but it soon changed and we were forced by rain to spend a day and two nights in the woods in a house without doors, without windows, and without walls.

"On the fourth of March, after proceeding six short leagues, we camped on the shore of the lake. This was a hard day's journey *through almost uninterrupted snow and water up to our knees.* A day and two nights were spent in this halting place. We wanted to cross the lake, but it was beginning to thaw, but we accomplished a long league and a half on ice, after which it was a pleasure to walk over the soft snow.

"On the seventh of March, after a slight meal, we started in the morning and *walked till evening without eating.* We were unable to cross the great Lake (Ontario), because of the blocks of ice on the shore, but after hunting some bustards which make their winter there in a little swamp, we made ours in the same place for the night."

"The ninth day was hard. We proceeded over a frozen pool with our feet always in the water as it had rained in the morning.

"The next day we were forced to cross a vast prairie flooded with water to make our way over soft and half-melted snow, through woods and across ponds; we waded thrice through rivers. Finally, after walking all day, we found towards evening we had advanced only three leagues. *In weariness God is strong and in bitterness we find Him indeed sweet.*

"On the 11th day we walked nearly all day over the frozen surface of the great Lake, but with our feet constantly in the water; the ice cracking under us. We were two or three leagues from land. After making seven good leagues we were stopped by rain, which did not cease during the night or next day. It so increased in violence during the second night that *lying as we were on the ground we soon found ourselves stretched in water. . . . Under such conditions a night would seem long indeed did not God illumine our gloom. At any rate the most patient were the best bedded.*

"We left our position after two days and three nights. Our diet was bread and water, but the savages just then shot a deer and some wildcats which restored our vigor.

"We passed all the 17th day with feet in the water; weather rough and road frightful. At times we had to climb with feet and hands over mountains of snow, again to crawl over great ice blocks, pass over marshes, and then to fell trees for bridging rivers, in order to cross streams and avoid precipices. At the day's end we had made barely four short leagues.

"On the 19th, as we were pursuing our course over the ice of the great Lake, it opened under one of my feet. I came off better than a poor Indian who was swallowed up and lost in the water beyond all possibility of rescue. Having escaped these dangers we entered a road of extreme difficulty, with rocks on either side as high as towers and so steep that one makes his way over them with hands as well as feet. After this we were again forced to run three leagues over the ice, never stopping through fear of breaking through, and then to pass the night on a rock opposite Otondiata. (Beauchamp identifies this as the present Grenadier Island.)

"We made a canoe for crossing the lake; a part of our number, (we were twenty) went over first. On nearing the other shore it was struck by an ice floe; and there they were all in the water, some catching at the battered canoe, and others at the ice. They were all saved, and after repairing the boat of bark they sent it back to us that we might follow. We did so on the night of the twenty-first of March. *We had eaten for dinner only a very few roots, yet we* *were forced to lie down supperless* on a bed of pebbles, with the stars above us, and *under the shelter of an icy north wind.* On the following night we lay more comfortably; our bed being of snow, and the day after, rain attended us on a frightful road over rocks fearful to behold, both for their height and size, and as dangerous to descend as they were difficult to climb.

"On the 25th we found a canoe, or rather a whole tree trunk hollowed out, which God seems to have put in our hands for completing the passage of the Lake without fear of the ice.

"On the morrow seven of us embarked in this dugout, and in the evening reached the mouth of thhe Lake which ends in a waterfall and turbulent rapids. Here God showed us still another special favor; for on leaving the dugout we found a fairly good bark canoe with which we accomplished forty leagues in a day and a half, not having made more than that on foot during the three preceding weeks.

"Finally, on the thirtieth of March, we arrived at Montreal, having left Onondaga on the second." . . .

Such was the Indian fashion of sending ambassadors. Assuredly they overcame nature in its wildest moods, but it is inconceivable how the human frame could stand such exposure, especially in the case of Father Dablon who was only beginning his career.

Dablon's mission was successful in inducing the Governor General to sent fifty Frenchmen to found the new colony. It was not, however, only his power of persuasion that prevailed. Refusal to gratify the Onondagas might be a signal for a new war, and besides, a station at the mouth of the St. Lawrence would be a business speculation and perhaps help to bring the angry Mohawks to terms farther down the valley.

By the month of May all was ready and the expedition started. With Father Dablon were Fathers Mesnard, Le Mercier, and Fremin, and three Coadjutor Brothers, Ambrose Broard, Joseph Boursier and a third whose name has unfortunately been lost. Father Ragueneau was to join them some months later. How they fared on the journey and what a triumphant entrance they made into the Onondaga territory, and how the whole work went to pieces in a few years, is told in the story of Ragueneau's work.

In 1659 Dablon was in the Residence of Quebec, but in 1660 a wandering Algonquin brought the news that he had met many of his compatriots far up near Hudson bay. Hudson bay in those days was the North sea, and thither Fathers Dablon and Druillettes determined to direct their steps.

At the beginning of June, 1661, they organized a flotilla of forty canoes, and ascended the Saguenay. They passed Chicoutimi and arrived on the shore of the magnificent Lake St. John, which is fifteen leagues long and ten wide, into which more than a dozen rivers poured their waters. No Frenchman had ever been there, and the Fathers in their accounts were enthusiastic over the ravishing beauty of the country, the fertility of the soil, and the relative mildness of the climate. At the beginning of July they reached the head waters of the River Nekouba, which empties into Lake St. John, and from that place they wrote to Father Lallemant, the Superior. "Nekouba is celebrated because of the annual fair to which the savages from the adjacent countries come in great numbers. To reach it we have passed through forests which would appal the bravest traveller, both because of their awful solitudes and the hard and dangerous roads to reach them."

There were eight or ten nations there when the Fathers arrived. Most of them had never seen a Frenchman or heard the word of God. There also were some who had been baptized at Tadoussac, or elsewhere, and who had not seen a priest for years. The missionaries availed themselves of the opportunity. Some children were baptized, adults instructed, and many penitents reconciled in the sacrament of confession. They wanted to penetrate still farther into the country, but the Indians refused to go with them, and so Dablon and Druilettes returned to Tadoussac without seeing the North sea or Hudson bay.

After these apostolic journeys far up in the gloomy regions near Hudson bay, we find him out on Lake Superior with his friends Allouez and Marquette, forming with them what Bancroft calls "the illustrious triumvirate." There seems to be always a brightness in the scene where Dablon enters. His accounts of situations, his descriptions of places and people are marvellously clear and comprehensive, with a vein of humor running through all he says, and so vivid that the occurrences over 230 years ago are as real as if they happened yesterday.

Putting before his readers a singularly accurate word-map of Lakes Superior and Michigan, he takes them familiarly by the hand and travels in their company from one station to another all over that vast territory. Michillimackinac and Sault St. Marie, he tells you, are the two doors and locks, one for the South, the other for the North, through which all the Indians who do any trading have to pass by one or other of those passages. That is the reason we chose them for our missions."

" Michillimackinac is an island, a league in diameter, and has such high deep rocks that it can be seen a distance of more than twelve leagues. What is commonly called the Sault is not properly a Sault, or a very high waterfall, but a very violent current of waters from Lake Superior, which, finding itself checked by a great number of rocks that dispute their passage, form a dangerous cascade of half a league in width, all these waters descending and plunging headlong together as if by a flight of stairs, over the rocks which bar the whole river. Nineteen different tribes gather there to fish, and evangelization of them was comparatively easy.

He discusses the currents, and the winds, and the porous rocks; describes the different varieties of fish; tells you what dexterity and strength are needed to net the white fish without upsetting your canoes; guides you along the shores of Lake Superior; enumerates the rivers that run into it; and wonders if the great sea which the Winnipeg Indians, who have come down to fish, tell him of, is really the North sea.

" Two reasons," he writes, " have led us to make a journey as far as the region of that North sea. The first is to see in what way we can apply ourselves to the conversion of those tribes "—which is an answer to Parkman's taunt that the missionaries were no longer apostolic—" the second to discover at last that North sea of which so much has been said, and which has not yet been found by land. If we get there we can find by a comparison of its latitude and longitude whether it is the bay to which *Hutson* penetrated in 1612, and then ascertain what part of the sea is nearest to us. Secondly, we can learn whether communication can be had from Quebec all the way to the sea, by following the Northern shores as it was attempted some years ago. If it is found to be Hutson's bay easy communication cannot be hoped for, since it would be necessary to double a point extending to more than 63 degrees of latitude. Thirdly, we can verify the quite probable conjectures that a passage could be made by this route to the Japan sea. For at some days' journey from the mission of St. Francis Xavier, at the Bay des Puans, is found a great river more than a league in width." This is the

Mississippi, which he is eager to explore, and he goes on to describe what the savages had told him of it.

The same informants had spoken of a Western sea beyond Lake Superior, which he says, " can be nothing else than the Japan sea. So that if we can reach the Northern sea, and the Western sea and go down the Mississippi to the Southern sea, it will be possible to pass from one to the other, and will be most advantageous for commerce." These were not all dreams, for Marquette found the Southern sea, and it is not at all impossible that the Indians who told him of the Western sea had travelled to the lakes from the Pacific or Sea of Japan. Such journeys were not too great for them.

Dablon gives us a detailed account of his travels through Wisconsin with his companion Allouez ; tells of their journey inland after leaving Green bay ; the pleasant rivers and lakes, the fertile country on all sides, what animals and birds were found there,—the American pelican then comes for the first time before us—and its skilful method of fishing is noted ; the character of the savages is described ; their ridiculous antics in endeavoring to imitate the drill of European soldiers ; the mild-mannered, polite and hospitable chief, who was at the same time a great warrior ; he tells us of the rock-hewn idol which he took from its base, at De Père rapids, and threw into the river ; the curious way the savages had of honoring the crucifix by throwing snuff at it, and finally when the travellers returned what observations they made of the remarkable parhelion that occurred in the spring of the year 1671. He gave a minute description of all the phenomena connected with it, draws a chart of the different mock suns that appeared, and carefully notes the time of the occurrence in other localities.

It is Dablon who first informed the world of the vast wealth that lay yet undiscovered in those distant regions. In the Relations of 1669-71 he describes in great detail the rich copper mines of Lake Superior. He had determined even then the principal spots ; such places as Thunder island, Isle Royale, Chagaouamigong Point, as he calls it, the River Nantounagan, etc. He had seen a " ' Rock of Copper ' weighing fully seven or eight hundred livres, so hard that steel can hardly cut it," and he adds in his report, " all this information and other besides which it is not necessary to give in detail, make it worth while to undertake an exact investigation in these matters, and that is what we shall try to do." The world of commerce, especially in our days of copper wiring, roofing and the rest, owes something to Dablon who wrote of these treasures back there in 1670..

An event occurred in those regions while Dablon was there which, with his sunny disposition, he would not have missed for the world. " It is not our purpose," he says, " to describe this ceremony in detail,"—but the good man does not keep his word, and we are glad he did not.

" When Monsieur Talon, our Intendant, returned from Portugal, and after his shipwreck, he was commanded by the King to return to this country to exert himself strenuously for the establishment of Christianity, and to cause the name and the sovereignty of our invincible monarch to be acknowledged by even the least known and the most remote nations." Talon commissioned De Saint Lusson to prepare a solemn *prise de possession* of the Northwest.

In May, 1671, de Saint Lusson appeared at Sault St. Marie, and summoned the tribes within a radius of a hundred leagues or more to meet him on June 4 " for the most solemn ceremony ever observed in those regions."

" When all had assembled in a great public council and a height had been chosen well adapted to his purpose, overlooking as it did the village and people of the Sault, he caused the cross to be planted there and then the King's standard to be raised with all the pomp he could devise. The cross was publicly blessed by the Superior of the Missions (Dablon himself), with all the ceremonies of the Church, and then when it had been raised from the ground for the purpose of planting it, the *Vexilla* was sung, many Frenchmen there present joining in the hymn to the wonder and delight of the savages. Then the French escutcheon fixed to a cedar pole was erected above the cross while the *Exaudiat* was sung, and prayer for his majesty's sacred person was offered in that far away corner of the world. After this M. de Saint Lusson took possession of those regions while the air resounded with repeated shouts of ' Long live the King,' and with the discharge of musketry to the delight and astonishment of those people who had never seen anything of the kind.

" Then Father Claude Allouez began to eulogize the king, told of our incomparable monarch's greatness," etc., what riches he had, what power, what splendor; he is the captain of captains, and has not his equal in the world, with his armies and navies and palaces. "When he attacks he is more terrible than the thunder, the air and the sea are set on fire, by the discharge of his cannon. He has been seen amid his squadron all covered with the blood of his foes. of whom he has slain so many with his sword that he does not count their scalps, etc." The Father added much more of this sort. He had to be " bluggy " to impress the savages. Then M. de St. Lusson spoke. and " the whole ceremony was closed with a fine bonfire which was lighted toward evening and around which the *Te Deum* was sung to thank God, on behalf of these poor people, that they were now the subjects of so great and powerful a monarch."

After this Dablon went to Quebec as General Superior of all the houses. Talon was about to return to France. but was unwilling to leave America before an attempt was made to discover the Great river, a scheme which of course had possessed the soul of Dablon for years. Jobet had just arrived. He had been present at the great ceremony at the Sault. and was pursuing the copper investigations which Dablon had inaugurated. He was to undertake the discovery. Who was to go with him? That depended on Dablon. Willingly would he have thrown aside his superiorship to realize the dream of his life time. He could not go, so he appointed his friend Marquette. The result justified the choice, but it has forever linked Dablon's name with the great achievement. But for him Marquette would not have gone. It was he also who received Marquette's letters and charts, edited them and gave them to the world.

In connection with this journey of Marquette, it is worth while noting that Dablon immediately called attention to an advantage accruing from the discovery which he said " would hardly be believed " namely, that " we could go with facility to Florida, in a bark, by very easy navigation. It would only be necessary *to make a canal* by cutting through but half a league of prairie, to pass from the foot of the Lake of the Illinois (Michigan) to the River of St. Louis (Illinois). Here is the route that would be followed: The bark would be built on Lake Erie; it would easily pass from Lake Erie to Lake Huron, whence it would enter Lake Illinois. At the end of that lake, the canal which I have spoken of would be made to gain a passage into the River St. Louis, which falls into the Mississippi. The bark when there would easily sail to the Gulf of Mexico." Relations, LVIII.

This was written at Quebec, August 1, 1674. Now in March, 1907, that is, 233 years afterwards, the Governor of Illinois sends a special message to the Legislature advocating the digging of this same canal. Full credit is given to the first projectors, however;

for the commission appointed to consider the proposal, after referring to Marquette's and Joliet's journey across the Chicago divide, reported that Joliet advocated this canal in a letter to Dablon *August 1, 1674*. Here a little obscurity occurs. It is Dablon's letter which is dated August 1, 1674; and as Joliet was then in Quebec, it is not likely he wrote to his friend Dablon, who was in the same place. Joliet's letter, as far as we can make out, was sent to France only three months later, viz.: in November. He had written it to Frontenac October 10, and it is found on a panel of a map forwarded to the home government by Frontenac. But although the map was made in 1674, it did not see the light until *1680*, when it was published by Gravier under the title: *Etude sur une carte inconnue*. This information is found in Rochemonteix (VIII, p. 23). Nevertheless there is no doubt whatever that all of Dablon's information was given to him by his friend Joliet. He expressly says so, only it was from memory, as Joliet had lost his maps in the wreck at Lachine, and Marquette's papers had not yet arrived. As a matter of fact the idea of the canal was the joint result of the studies and deliberations of these three intimate friends, Joliet, Dablon and Marquette. Nor was Dablon taking his information at second hand. He had travelled all through those regions with Allouez as early as 1670, and had come very near the Mississippi. His foresight as to the commercial possibilities resulting from the opening of the western country is very remarkable.

There is another matter connected with these letters and papers which is of interest, not only to the student of history, but to the general reader. Besides the account written in August, Dablon sent a letter to Colbert in France, dated November 11, which probably went by the same vessel that carried Joliet's map. In it he says that "Joliet had left at Sault Ste. Marie on Lake Superior, in charge of the Fathers, copies of his journals, which we cannot obtain till next year; but in which you will find more particulars about the discovery, *in which he has so well acquitted himself*." Among those papers at the Sault was Marquette's account; a copy of which had been taken by Joliet but which he lost at Lachine with his own documents. It was more than likely that the original account by Marquette or another copy was sent to Colbert, as Dablon had promised. But strangely enough, it was published in France *only in 1680*, and then in a very mutilated form and with a systematic omission throughout of Marquette's name. What is the explanation of this delay and mutilation?

Just before Marquette's discovery, difficulties had arisen among the missionaries in the East Indies, which so irritated Cardinal Altieri, who was then the dominant power at Rome, that he forbade the publication of the accounts of the missions of any part of the world, without leave of the Propaganda. This angered Louis XIV, and nearly precipitated a clash between France and the Holy See. The conflict had the effect of suspending the publication of the Relations just at the moment of the great discovery, namely 1673. Hence, when Dablon's report came over, it could not be given to the public without the authorization of the Propaganda, and that authorization Louis XIV refused to ask. It is more than likely, therefore, that Thevenet, who edited the account in 1680, omitted the name of Marquette so as to deprive it of all appearance of a missionary relation, in order to avoid any condemnation by the Holy See. Finally, it is Dablon's account substantiated by Frontenac's letter, which disposes definitively of the claims of La Salle to have been the first discoverer of the Mississippi.

Dablon remained Superior in Quebec until 1680. He was named again in 1686 and remained in office till 1693. He was the wisest and most distinguished and most experienced of all those who were entrusted with the onerous task of providing means to carry on the great work which the Jesuits had set for themselves in Northern America. According to Rochemonteix and Terrien he died at Quebec on May 3, 1697. Father Martin says it was on September 20th.

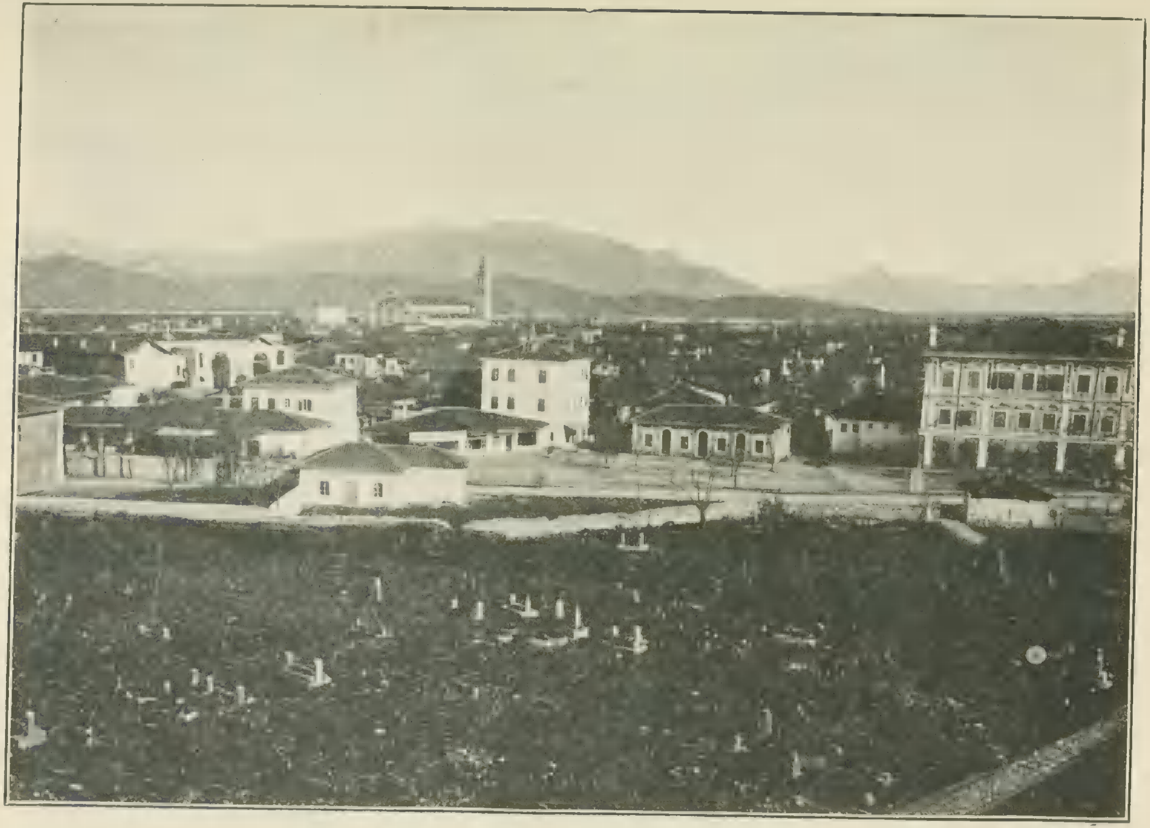
T. J. Campbell, S.J.

THE CATHOLIC TRIBES OF ALBANIA

One of the most marvellous manifestations of the Church's all-pervading and energetic power is the hold she maintains over the half-savage tribes of Catholic Albania. She who has fashioned what is best in the Europe of to-day, to have her work denied or minimized by those who owe her most, continues to reclaim, punish and admonish in this virgin tract after her successful manner of the Middle Ages. If she has not yet hewed an advanced specimen of humanity from the rough block at her disposal, it is because extraneous elements are particularly hostile. A resistance, more stubborn than violent, is offered to the modifications she would introduce in the lives of those wildest of her European sons. The Goths, Franks and Huns who ousted effete Rome did not afford more promising material for her refining chisel than the Albanians of to-day; but the evangelizing process that so quickly triumphed over the former was not obliged to cope with the complicated fascinations and iron rule of Islamism, nor the demoralizing effect of various and antagonistic Christian sects.

The inherent qualities of the Albanian are worthy of all admiration. They are loyalty, courage, piety, and chivalry. Those who have adopted the faith of Mahomet are the most strictly religious, and devotedly faithful of the Sultan's subjects; while those who have preserved their Christianity offer the finest examples of natural virtue to be found in modern Europe, if we except the Connaught peasant. The national defects of Christian Albanians are tempered by devout adherence to such tenets of their belief as are compatible with their independence; and their strenuous and protracted efforts to preserve both offer an interesting field for study. While other Christian races vainly strove against Turkish domination, the Albanians, without abandoning their faith, managed to retain a certain amount of freedom by refusing to ally themselves with the Sultan's enemies.

Their fidelity has been rewarded by special immunities and concessions, which explains why in the intestine feuds between Greeks, Roumanians, Serbs, and Bulgars—the Albanians have consistently fought on the side of the paramount authority and are considered the first henchmen of the Turks. They do not show even now any

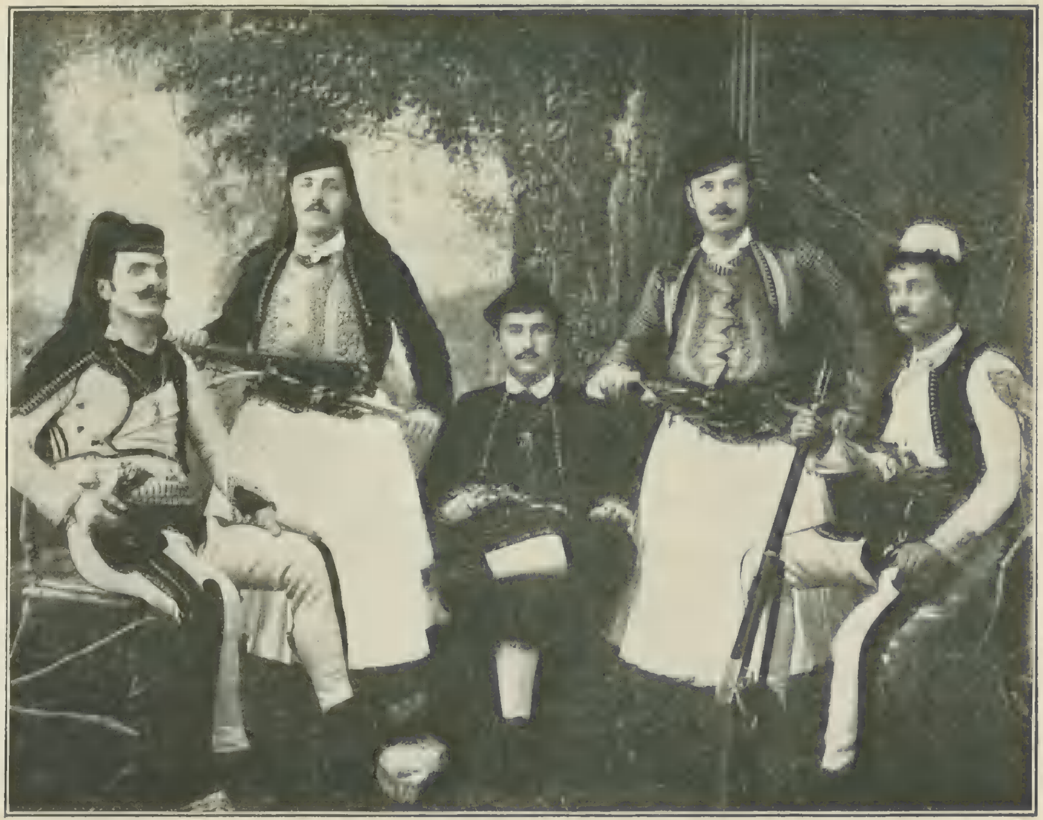


SCUTARI, THE CAPITAL OF ALBANIA.

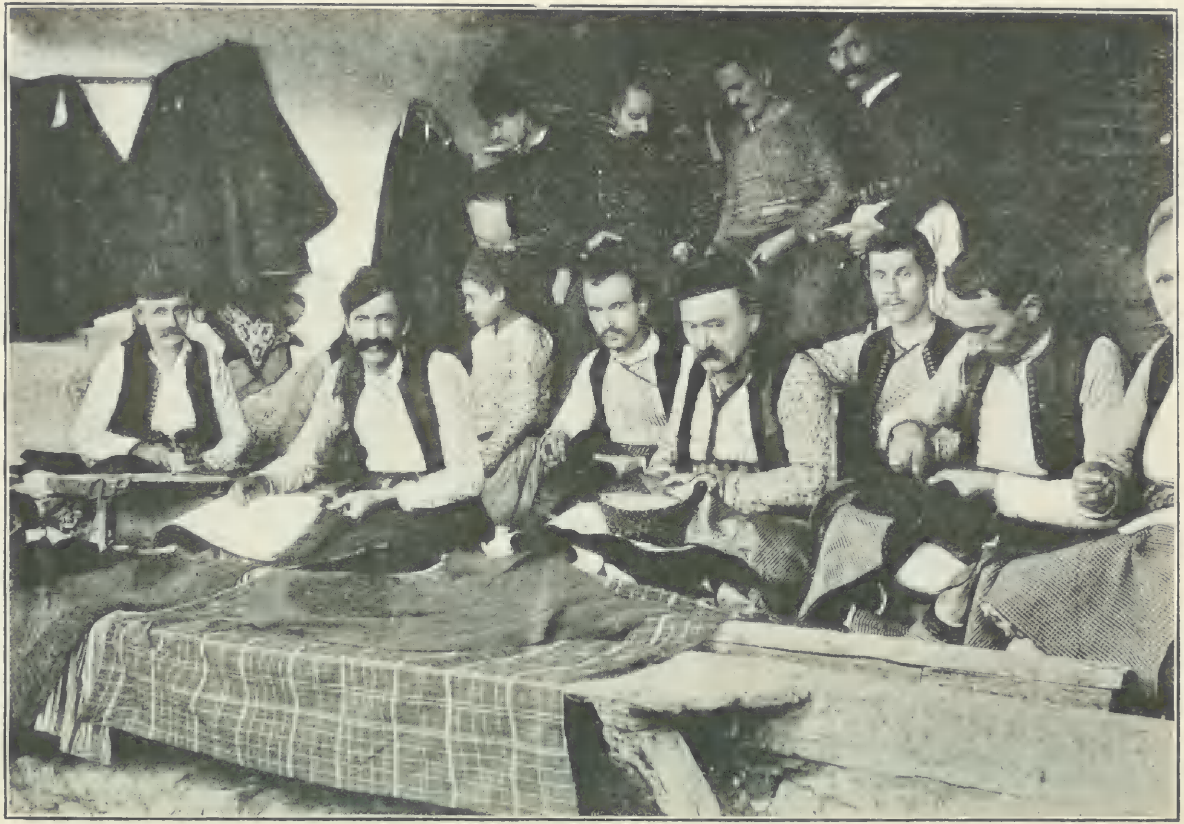
desire to fraternize with the other subject races of the Moslem empire, claiming affinity with none, and proud to assert their descent from peoples who inhabited Europe before the arrival of even the Kelts or Hellenes. The Illyrians, who replaced Iberians and Etruscans, would be the nearest link in the chain of ancestors who inhabited the east coast of the Adriatic from Montenegro to Pindarus, and as far inland as what is at present styled the province of Macedonia.

Their language, said to be Arian, cannot be traced to any branch of a known Asiatic or African tongue. Of late some attempts have been made to institute an alphabet, but Italian will probably serve still for a considerable time as the medium of written communication. The mass of the people are content with their guttural, expressive tongue, and feel no need for literature. Austria has done much for education and Christian worship in Albania. It is mainly owing to her efforts and to the zealous and enlightened furtherance of the same by the French consul, M. Hecquard, that a firman was granted in 1858 authorizing the construction of the present Cathedral of Scutari. Formerly it was in a field surrounded by bushes, having a plank fixed on four posts to form an altar, which was preserved from rain by a hide roof, that the pious crowds knelt in snow or mud during the Holy Sacrifice: " for what matters the rigor of the elements to the Catholic Albanian so long as he can satisfy himself that he is fulfilling his religious obligations?" Here is a description of the service as it is held to-day, given by a witness who has little sympathy for the faith of the worshippers.

Miss Mary Durham writes: " The cathedral of the Roman Catholics is a large brick building some fifty years old, with a tall campanile, standing in grounds which are surrounded by a high wall. Its great, blank interior, owing to lack of funds, has not suffered much from " decoration." At the gateway the women loosen their veils and go into God's house with uncovered faces—beautiful faces, with clean-cut, slightly aquiline noses, clear ivory skins, red lips, and dark eyes with long lashes. There are benches in the nave, but a large proportion of the congregation, especially the country-folk, who crowd in on feast-days, prefer to sit on the floor; they spread a little rug or handkerchief, kick off their shoes and squat cross-legged on it as in a mosque; women with their breasts covered with coins that glitter as they sway to and fro in prayer; mountain-men with their cartridge-belts upon them ready for use against a



COSTUMES OF ALBANIANS IN DISTRICTS AROUND SCUTARI.



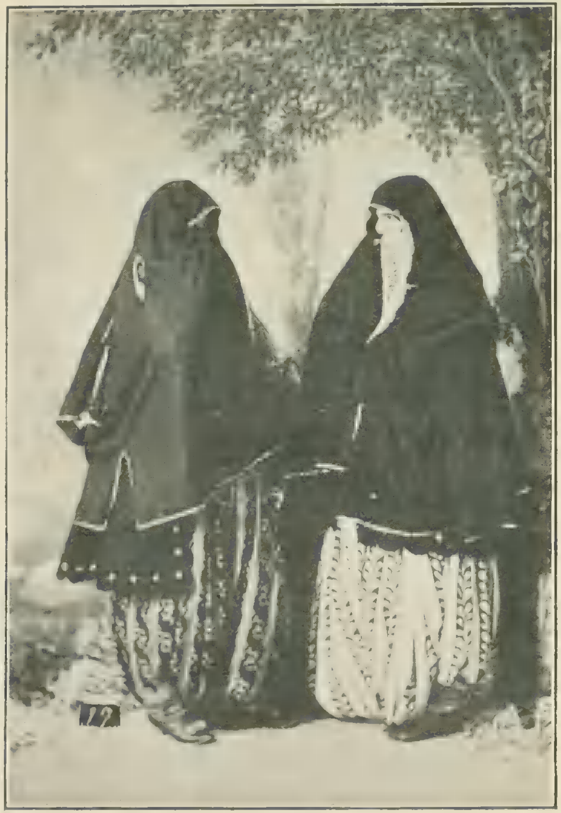
GROUP OF TAILORS (CATHOLIC ALBANIANS) SEWING THE NATIONAL COSTUMES.

brother Albanian. A fine barbaric blaze of color, scarlet and scarlet and scarlet again. The service begins; harshly dissonant voices, loud and piercing, chant the responses; and the deep, sonorous voice of the young Italian at the altar rings out like the voice of civilization over the barbaric yowling of the congregation. As he mounts the scarlet and gold pulpit, there is a hush of expectation. The sermon, in Albanian, is a long one, and the crowd hangs breathless on his words. His delivery and his action are simple and dignified, and I watch him sway his congregation with deep interest, though I can understand no word. He is working up to a climax, and he reaches it suddenly in a sentence that ends in the only non-Albanian word in the sermon, "Inferno." The word thunders down the church on a long-rolled "r-r-r-r," and he stands quite silent, grasping the edge of the pulpit and staring over the heads of the people. There is a painful hush, that seems like minutes. Then he suddenly throws himself on his knees in the pulpit and prays. Violently moved, his flock prostrate themselves in a passion of entreaty, and those who sit on the ground bend double and touch the floor with their foreheads.

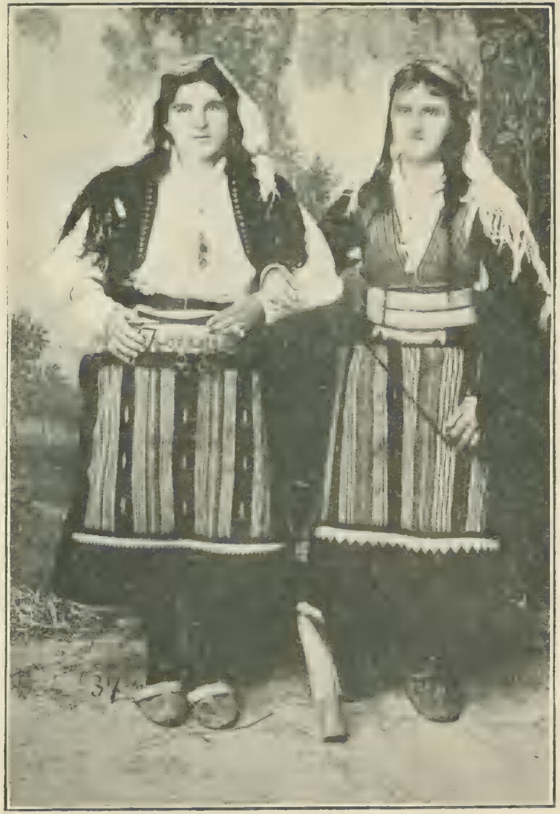
"The barbaric, gaudy congregation, the ascetic, earnest young preacher, the raucous, wailing voices that rang through the great, bare church, made up a poignantly impressive, quite inexplicable whole. I gazed upon the praying crowd and wondered vainly what their idea of Christianity may be and what old-world, pre-Christian beliefs are entangled with it. The Albanian clings to these through everything, and in spite of all their efforts, the Frati have as yet made little or no headway against blood-feuds. The Albanian has never adapted himself to anything; he has adapted the thing to himself. He practises the Christianity upon which he prides himself, with the ferocity with which he does everything else. He fasts with great rigor, wears a cross as a talisman, and is most particular to make the sign of the cross after the Latin and not after the Orthodox manner."

Many of the above statements must be taken subjectively. The crusade against the vendetta has had excellent results, and here, as elsewhere, it will yield to the clergy's influence in time. There are actually two truces in the year: from St. Anthony's Feast to All Saints' Day; and a period preceding the Feast of St. Nicholas, during which no blood is shed even for "rightful vengeance." Rightful vengeance means the duty of a murdered man's family to avenge his death. It is not always the homicide himself who pays the penalty, for in default of his capture any member of his household may be immolated. If a stranger is the culprit, the entire village which harbored him is attacked until a compromise is effected. Women, being immune, always act as intermediaries, and are treated with the greatest respect. If the murderer belongs to the same village as the victim, every relative and connection remains in hiding until an outsider decides on the term of banishment and the sum to be paid to the family of the victim. A condemned man sometimes obtains a reprieve, during which he is as secure of his life as would be a guest—guests being ever inviolate. It is curious to note the sympathy with which a fugitive, whatever his crime, is received and hidden by not only his own, but by strange and even otherwise hostile tribes. A certain prestige surrounds him, and this is increased if the victim was a person of note or riches, or belonged to one of the more powerful tribes.

Among these primitive people one offence alone, graver than murder, has no excusers, and is outside respite or truce. A seduction, being the greatest disgrace and misfortune that could befall a tribe, is never pardoned. The seducer and his relatives are pitilessly massacred, as well as the girl herself; for it is always held that even when bound and guarded she could nevertheless have managed to kill herself before she was carried off. Manslaughter, so frequent among passionate and unrestrained men who go constantly armed, is not, as can be easily conceived, punished with too severe retribution. It is a heavy task which falls on the teachers of Christian doctrines to affront the national prejudices and justifiable wrath of a bereaved Albanian family. When there is a possibility of success, the priest dons his stole to make his mission more impressive, and preceded by a clerk bearing the crucifix and New Testament, enters the house of the avengers and conjures them in the name and after the example of Christ to pardon their enemies. He is generally met with a refusal, but continues his admonitions, to which are joined the supplications of the children and maidens of the village. If the resistance is prolonged, he adopts a menacing tone, and finally, veiling the cross, that is withdrawing from them the sign of salvation, he proceeds to excommunicate the recalcitrants. The usual formula employed by the Church is augmented by the following malediction, containing all that is most terrific to an Albanian:



MAHOMETAN WOMEN OF SCUTARI.



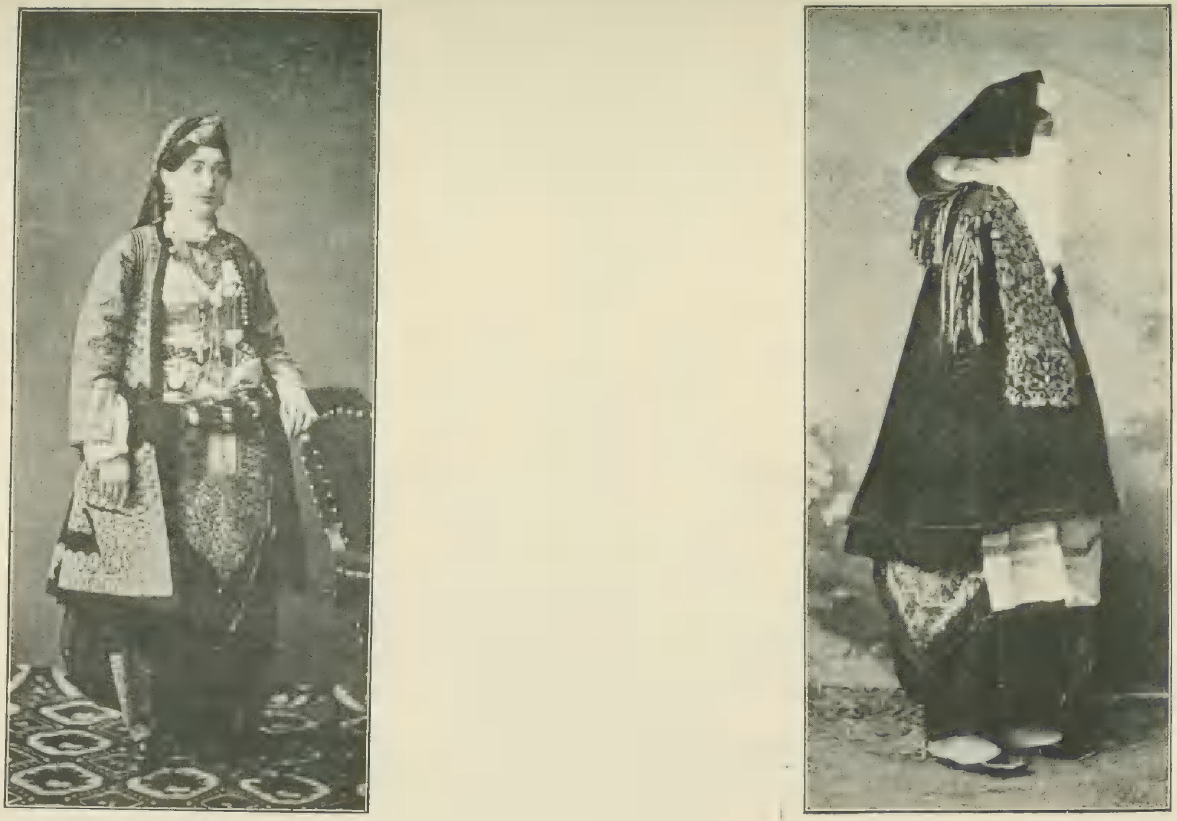
CATHOLIC PEASANTS IN THE MOUNTAINS.

"May your balls never reach the target, your powder never ignite; may your race die out, and every man of your name expire with his weapons undischarged!"

Seldom are the last words pronounced, for with cries of appalling dread the chiefs of the household stop the priest and announce that they will "consider" the repentance of the offender. This is instantly acted upon, a day of reconciliation is fixed, and the cross is solemnly unveiled. But the work has been only begun, and the penance of expiation is long and painful for the unfortunate criminal. On the appointed day his relatives and most distant connections accompany him to the house of the victim, the priest at their head, and followed by women carrying cradles with the babies of the tribe. The murderer is relegated to the rear of the procession, his hands tied behind his back and the fatal weapon of his crime suspended from his neck by a cord. Before entering the house all the men uncover, and the cradles are placed near the door, the children's faces turned towards the East. The priest takes the penitent by the hand and leads him forward. The master of the house, affecting ignorance, now asks what is the object of this assembly near his desolate walls?—whereupon the priest begs him to be patient, and then relates the history of the crime, throwing all the blame on the culprit (who keeps his eyes on the floor), and demanding pity for one who acknowledges his infamy. This appeal is at first refused, and only after it is renewed several times in eloquent language does the mourner relent, which he shows by grasping one of the cradles and turning it so that the child's face is to the West. The priest then enters the house with a group of the murderer's friends who lead him, still bound, before the chief mourner, falling on their knees and saying: "In the name of God and of Saint Nicholas, pardon us!"

The bereaved man now gives vent to his emotion, and weeping, lifts his eyes to heaven, recalling aloud the virtues and endearing qualities of the murdered man. The supplications of the others are continued; but a considerable time—sometimes even hours—elapse before he ceases to reply that he is "not yet ready," that he cannot yet "teach his heart to forget." At last he abruptly extends his hands to raise the assassin at his feet; rapidly he removes the weapon from his neck, unties the manacles and embraces him, saying: "By my dear Faith, I forgive you!"

These words are repeated by every member of his household.



INDOOR DRESS.

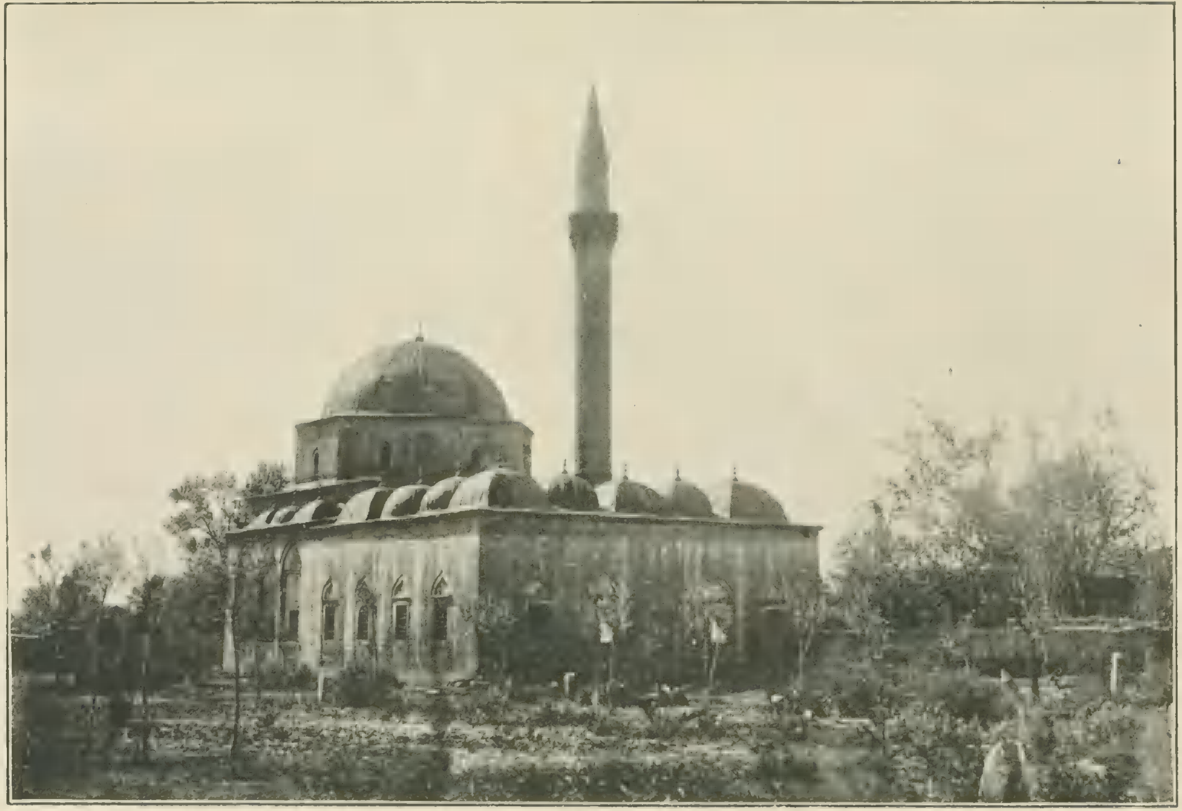
OUTDOOR DRESS.

CATHOLIC WOMEN OF ALBANIA.

and a general embrace follows between all present. The visitors offer their firearms as a token of gratitude, and these are accepted, to be returned, however, after a common repast in which the reconciliation is still further cemented. A retributive sum is then fixed, except with the Mirdites, who consider it unworthy to accept any remuneration for the loss of one of their tribe, and when they pardon, do so without restriction.

It will be seen that St. Nicholas plays a prime part in the lives of the Albanians. His popularity exceeds that of any other saint, although St. John the Baptist is also a great favorite. The latter is the patron of friendship, and is invoked at the institution of compacts for mutual aid. "To have a Saint-John together" denotes a tie as close and sacred as that of blood relationship. The bond is formed most frequently at the birth of a child. The individual with whom the parents wish to form it is invited when the child is a year old to cut its hair, and the ceremony is performed after a joyous supper in which *raki* (a strong liquor distilled from plums) is freely partaken of. The severed locks are carefully tied up by the guest, with his present of a silver coin, in a purse which is opened after three days, when the hair is burned. In some districts the child's head is not shaven, but tonsured after the manner of Roman Catholic priests. The rites of fraternalism vary in mountain and valley, but are equally lasting and sacred. Sometimes after having heard Mass, and communicated side by side, the contractors make a slight incision in their arms, and the blood that issues is received in a cup of wine from which both drink holding each others' hands and promising eternal fidelity. There is not a single instance of the rupture of any of these unions.

The feasts of Christmas, Easter, and Pentecost are celebrated with great pomp throughout Albania. Canonically they last three days, during which visits are exchanged after the church services, acquaintances embrace in public wherever they meet, and those who were on bad terms ask each other's pardon and become reconciled. During the rest of the week, the women who had remained at home during the three afternoons of the feast in order to entertain visitors, now walk out together or visit each other to offer good wishes and exchange news. In consideration of the lack of churches, the Holy Father gives permission in many places for Mass to be said in private houses, more particularly as it is not customary for young girls to appear in public even for the fulfil-



A TURKISH MOSQUE IN ALBANIA.

ment of their religious obligations. Thus these are enabled on certain occasions to hear Mass in the privacy of their own or of a neighboring family, when they invariably go also to confession and communion. This seclusion of the unmarried females of a tribe, and the betrothal of infants, are some of the thorniest problems the clergy have to cope with. The breaking of a marriage contract because the officiating priest insisted on the mutual consent of both parties has more than once led to terrible reprisals. Here, as elsewhere, Rome endeavors to protect the weaker sex and elevate the nature of the marriage tie by precluding its formation without a previous bond of affection; but her march onward is slow and subject to rude assaults.

Yet respect for the Chuch, and strict observance of those of her ordinances which do not clash with inborn prejudices, are characteristic of the men as well as the women folk in Albania. The month of May is a time of particular devotion. Every house has an altar ornamented in the richest possible fashion, before which the head of the house recites morning and evening prayers and the Litany of the Blessed Virgin in presence of the assembled household. In Scutari and other centres a bag is handed round from which each person present draws a scrap of paper containing the penance for the day. Be it the recital of prayers, an almsgiving, or a fast, it is always scrupulously executed, and he to whom the severest task falls is considered the luckiest. Confraternities for spiritual assistance, more especially at the hour of death, flourish in the towns and villages. The chief of these is that of Corpus Domini, at Scutari.

Superstitions, however, are hard to eradicate, and the average Albanian, besides cherishing a belief in the transmigration of souls, cannot be deterred from giving a glance at futurity in the intestines of the animal he slays.

Father Domenico Pasi, of the Jesuit Voluntary Mission, tells me that in the cruder regions of the mountains the most effective manner of touching these rough and childish souls is the distribution of highly colored prints setting forth the penalties of sin and the terrors of the Last Judgment. The same inspired Guide which leads the scions of a twentieth century civilization to all the refinements of an intellectual spirituality, acts no less cogently by primitive methods on the untutored children who seek her fostering care. The Church that rebukes in Mayfair is the Church that thunders in

Albania. One might easily suspect her of a predilection for the virgin soil of the latter; and there is no doubt that it offers a field for immense possibilities. I have heard an Albanian priest, not unduly enthusiastic, declare his conviction that his people would one day be the pioneers of the Faith in the Balkan peninsula. Their natural qualities of perseverance and endurance predestine them to a future as a nation. What may not be hoped from such a moral element coming into predominance among the wreck of a degraded Moslem empire and the vassal states she has contaminated and debased? The Albanian has much to shake off, his fierceness, his dogged superstition, his instinctive thirst for vengeance;—but I believe in him because he fights till death, would sooner kill himself than strike a woman, and because the word adultery does not exist in the Albanian language.

BEN HURST.

THE STRESS AND STRAIN OF MODERN LIFE.

During the past fifty years, modern inventions have revolutionized methods of living, and in place of a comparatively quiet and easy going existence, life has developed into a strenuous, uneasy, nerve-racking struggle. This is especially true of life in the large cities, where the amusements must be deferred until the evening, or until far into the night, while the days are spent in the excitement of keen—almost fierce—competition, and all the conditions of life are artificial. To be sure, the city dweller has advanced intellectually, but physically he has deteriorated, and of the children born unto him, one-half die before reaching their sixth year, in spite of the fact that preventive medicine has in recent years saved the lives of thousands of children by improving the food supply and discovering the way to control certain of the infectious diseases of childhood. Many other advances of civilization and invention have brought luxuries and conveniences to the urban resident, but the question whether these may have not been bought too dearly is still an open one. What is true of the children is also true of the adults. Their resisting power is not good. The tissues of which the human organism is constructed do not seem able for the average individual to meet the demands of present-day existence in the centres of population. Breakdown occurs early in those who fill the important places in our community. What are the causes of this premature decay?

It is a military axiom that success in war is not so much a question of men and money as it is a question of bread and meat. The experience of our late Spanish-American unpleasantness emphasized this. The efficiency of our entire army was seriously jeopardized by difficulties, possibly insuperable, in the commissary department. On the Spanish side, currender at Santiago was not made because of the superior courage of our men, but because the Spaniards had no bread, and the cry of starving tissues sounded louder in the Spanish ear than the call to glory. In South Africa a handful of Boers seriously taxed the resources of the whole British empire, because of the difficulty of transporting supplies to the seat of war. In the Russo-Japanese conflict, preparedness and minute attention to the details of the commissary department on the part of the Japanese taught a lesson to Western nations. The history of a military campaign may be aptly compared to the battle of life which the tissues of the human body are constantly undergoing. In this battle there is constant effort to make up for inevitable losses, to maintain the position already gained, and to seek further advance, all in the face of the powers of wear and tear which threaten disability or total extermination of the force engaged. And the final result will depend upon the integrity of what are called the physiological processes of nutrition. It is purely a question of food supply. The essentials for the healthy nutrition of every part of the human economy are: (1) A right state of the blood; (2) a proper condition of the vessels carrying the blood; (3) a proper action of the heart muscle—the pump that fills the vessels; (4) a certain nervous influence by which the supply of material is regulated. These constitute the commissary department of the human body. The blood-vessels are the purveyors of its nutrition. The vessels called arteries start from the force pump of the circulation, carry the food to the distant camps, regulating its supply according to the necessities of the moment, and delivering the proper kind of nutriment required by each individual part. They do not leave powder and shot at the field hospital, and send carbolic acid to the firing line, but each ultimate tissue of the body receives, during health, the material proper to its rebuilding. More attention has been directed to the importance of the arteries during recent years than was formerly accorded. These vessels show more truly than the family calendar the age of the individual. The doctrine that "a man is as old as his arteries" has been fully confirmed, and it is to these vessels that we must look for the first evidences of decay. The heart and the arteries are the hardest worked organs in the body, their labor never ceasing from an early period in fetal life to the last moment which marks the dividing line from death. The lifetime of the arteries depends upon two things: (1) The quality of arterial tissue—vital rubber it has been aptly called—which a man inherits; (2) the use to which he puts this vital rubber. Out of these two things arises the determination of whether a man shall be old at thirty or young at sixty. The arteries are said to be like rubber because they are elastic and yield to pressure, because they regain their calibre when the pressure is taken off, and because by their elasticity they convert the intermittent pumping action of the heart into a continuous, regular and uniform flow into another system of smaller vessels called capillaries. Vital the arteries certainly are, not only as being necessary to life, but vital in the other sense of being living tissue, a living part of a living whole. They are not mere inert tubes for the conduction of blood, but eminently living structures.

Each artery is constructed of three walls: (1) An outer coat of fibrous tissue, which gives the structure strength; (2) a middle coat of muscular and elastic tissue, which receives branches from the nervous system, under the direction of which the artery can dilate or contract its calibre and thus regulate the circulation and distribution of the blood; (3) an inner wall consisting of a layer of flat, opposed cells, or workshops, through which passes the material necessary for repair of worn-out parts. At these cells also the waste material destroyed is picked up by the veins and the lymph vessels and carried away to be excreted. These processes of destruction and repair constitute the phenomena of life and are technically known as metabolism. Of the intimate mechanism of metabolism there is yet much to be learned. It is of course evident that a diseased arterial wall cannot obey the commands of the governing nervous system and can neither contract nor dilate as required. The main arterial trunks have much elastic tissue to give recoil to the force of the heart. The small arteries have little elastic but much muscular tissue to adjust the calibre to the varying needs of the part supplied. The very smallest arteries terminate as capillaries, and these have only the single lining coat. The capillaries are not of constant size, but changeable with the raising or lowering of blood pressure. The supply of blood to any given part varies with its needs, being diminished during periods of repose, but increasing promptly and adequately with each demand of the part in action.

This precision is effected through the agency of the nervous system. I cannot, within the limits of this paper, enter into an explanation of the marvelous anatomy and wonderful functionating power of the nervous system, but must ask the reader to accept the brief statement that to the muscular coat of the arteries are distributed fine branches of the nervous system, at whose behest this muscular coat adjusts the calibre of the vessels to the varying needs of the organ or organs in their territory. How promptly the vessels will respond is shown in the familiar phenomena of blushing or in the facial pallor which instantly follows strong emotions or sudden mental shock.

It is upon this double mechanism that the stress and strain of modern life is first apt to fall. As the arterial system was first in the development of the body, so it is also the first upon which is laid the finger of decay. The first perceptible changes are of the nature of a degeneration of the important arterial walls, a condition known to doctors as arterio-sclerosis. These changes are at first very insidious, and give rise to no symptoms which attract the notice of the patient until the morbid alteration is both extensive and advanced. The lesions, although widespread, are not uniformly distributed in any given case, and there may be great diversity in the symptoms presented during life. Thus in one person the blood-vessels of the brain are principally concerned, in another the heart muscle, in a third the surface vessels, while a fourth may show the well-known clinical picture of a chronic Bright's disease, which is a disease originally affecting the arteries and only invading the kidneys secondarily. The kidney changes are explained by a theory which supposes a sort of constant warfare between the building material forming the framework of the kidney and the more highly organized working cells which filter out the poisons from the blood. It may be compared to the conflict between the weed and the cultivated plant in the same garden. Any relaxation of the gardener's vigilance will permit the weeds to multiply and the finer plants to be exterminated. Any arterial disease which limits the supply of nutritive fluid to the kidney compromises the working power of the delicately organized secreting cells. At the same time, lowering of the blood supply acts almost as a stimulant to overgrowth of the connective tissue framework, and the latter strangles the higher cells in its meshes. The whole kidney then becomes smaller, firmer and practically impotent. This process, which may also occur in other organs as well as in the kidney, is technically called " cirrhosis."

In certain organs, where the blood-vessels are not firmly supported, as in the brain, disease of the arterial wall constitutes a local impediment to the blood flow. This produces a dam-like obstruction, with thinning and stretching of the wall of the vessel, which finally gives way at one part, and hemorrhage results. This furnishes the clinical condition known as apoplexy.

In the heart itself, arterio-sclerosis sets up two kinds of changes.

If the process affects the little arteries, whose duty it is to nourish the heart muscle, that substance is impaired, and weakness of action and enlargement of the pumping and suction chambers of the heart rapidly follows. In the majority of cases, however, the heart affection pursues a different course. The normal heart must pump a charge of blood 72 times per minute at least, into a system of elastic vessels, and not only keep these primary vessels full, but provide for a distribution of this blood through the second system of hair-like capillaries. It is in the smaller surface vessels that we find the first changes of arterio-sclerosis. When these changes occur, they can only be overcome by increased momentum of the blood-stream. This can only be accomplished by more forceful contraction of the heart. Nature, always willing to respond to demands, accomplishes this by adding more muscular fibres to the heart muscle, just as she adds more fibres to the arm muscle of the blacksmith. For a while, this addition compensates for the increased labor of the circulation, and the patient is comfortable. But after a time the obstruction becomes too great to be overcome by the increased power of the heart, and slowly and stubbornly the heart yields; its chambers become enlarged, and the valves which should accurately close the chambers begin to leak. This condition produces serious and distressing symptoms, manifest to the patient. To the physician this condition is technically known as " broken compensation of the heart." Upon the heart, the brain and the kidneys fall the secondary effects of arterio-sclerosis, this disease of our modern life. It is still an undecided question whether the disease has its beginning in the blood itself, in the pump and tubes which distribute the blood, or in the nervous system which directs and maintains the equilibrium of the circulation. The weight of present-day opinion is to locate the origin of the condition in the blood.

What causes arterio-sclerosis? It is the disease of old age, whether this comes on after the allotted term of years, or prematurely as a result of hard work, or of excesses, or of inherited weakness of arteries. It is found in persons who have a family history of gout or rheumatism. It results from the prolonged action of poisons taken into the system, such as lead, tobacco, or alcohol. Chronic alcoholism, however, usually kills more rapidly by destroying other organs first before the arterio-sclerosis is well established. Overeating, especially when conjoined with sedentary habits, is a most important factor, particularly when an excess of meat is taken. One of the most frequent causes to-day is the high tension under which business is done in this country, and the inordinate striving for material success. Among professional and business men, sedentary habits, protracted and severe intellectual work, emotional disturbance, anxiety, grief, and the sense of responsibility, either directly disorder blood pressure or indirectly cause disturbances of digestion and metabolism which load the blood with excrementitious substances. Woe be unto that man who attempts to make up for these disturbances by adding the spur of alcohol to his flagging energies! Alcohol acts in many ways to bring about arterial degeneration. First, it over-excites the heart, so that the vessels are subjected to greater strain; second, it disturbs digestion, causes liver cirrhosis and kidney insufficiency, which load the blood with poisons; third, alcohol is itself a direct poison to the blood.

Hard work raises the blood pressure and subjects the heart to hypertrophy and the blood-vessels to strain, but if it can be accomplished without the accompaniment of depressing emotions, or with freedom from prolonged mental or physical strain, the natural resilience of these organs may avoid permanent damage. It is not work, but worry, which leads to premature old age.

This is well illustrated by the death-rate of medical men in New York and Brooklyn. Of this death-rate, 35 per cent., or more than one-third, is caused by the three sequels of arterio-sclerosis—that is, by Bright's disease, apoplexy, and heart disease. As against this showing, the death-rate from these three causes amongst all the male adults in New York City, including all the tramps, vagabonds and drunkards who drift into the city to die, was only 25 per cent. Arterio-sclerosis, then, is preeminently the doctor's disease.

The intense strife for wealth, power and position makes everything else subordinate to its success. The moderate fortune attainable by legitimate business is no longer sufficient. Great speculations are added to the cares of ordinary commerce. Excitement begins early and continues late. Sleep is broken and inadequate. Food is bolted instead of being masticated. The whole conduct of life is like a whirlwind. The surface of the globe impedes locomotion, so that we must travel in the bowels of the earth, or watch the more adventurous mortals fly through the air.

What can we do to postpone the development of arterio-sclerosis? The causative factors are inheritance, age, alcohol, certain infectious diseases, rheumatism, gout, high living, and hard work. With the selection of our ancestors, we have nothing to do, but the way we live ourselves can exercise a very decided influence on our posterity. Age is also a factor beyond our control, but according to comparative anatomy and zoology, man is entitled to live one hundred years, if he conserves his energy by self-denial, protects himself as best he can against disease, and is able to secure the comforts of life. Alcohol is an entirely unnecessary addition to the diet of any individual in health, although it may be needed in sickness. "Alcohol in health is often a curse; alcohol in disease is mostly a blessing," is a conclusion to which I subscribe after twenty-six years' study of its effects in hospital and in private practice. We are only justified in using it as a fuel to furnish energy to the body under the same circumstances that a ship's captain would be justified in tearing out his cabin furniture or taking down his spars to feed his engines, to wit—in time of great lack of better materials or of urgent need. Some of the infectious diseases causative of arterio-sclerosis can be avoided by right living. The onset of rheumatism and gout can be obviated to some extent by correct habits of eating and drinking. It is impossible to give here any general rule of diet applicable to all cases. Each person must be studied individually and the proper food and drink for him ordered. The recent researches of Prof. Chittenden, of Yale, on the physiological economy of nutrition, prove conclusively that we all eat and drink too much. In steering clear of this rock, however, it is not necessary to wreck ourselves upon any of the dietetic fads at present so prevalent, such as going without breakfast, living on nuts and vegetables, and other foolishness, which cannot be too severely condemned. Of equal importance with the limitation of our food supply, is the proper preparation of the food for absorption into the blood and use by the system as a heat producer, tissue builder, and energy yielder.

The first step in this process is the thorough mastication of the food so that it will be completely divided and intimately incorporated with the saliva. When this is done the drinking of fluids with the meal is entirely unnecessary, and the saliva has a chance to perform its important digestive function of preparing certain foodstuffs for the subsequent action of the stomach juices. Fluid should be taken after the solid food, not with it, and the fluid should be sipped slowly, not swallowed in gulps.

High living is a factor so manifestly under our own control, that neither emulation, vanity, pride, indolence, nor slothfulness should lead us into it. Hard work in these competitive times is a thing but few can avoid. Fortunately it need not be shunned through fear of deleterious effects, but if taken up with a cheerful, contented mind, it will strengthen and develop, rather than weaken, the bodily forces. But the secret of successful hard work is happiness. There are three kinds of happiness: pleasure, joy, and blessedness. Pleasure is the happiness of the animal nature; joy, of the social nature; blessedness, of the spiritual nature. Pleasure we share with the animals, joy with one another, blessedness with God. These three types of happiness are not inconsistent. One may have them all. We are not obliged to follow the ascetic, who gives up this world in order to enjoy the next, nor are we obliged to deny ourselves the legitimate pleasure of the social table or the healthful dance. Neither must we follow the voluptuary, who postpones the consecration of his life to God until he has exhausted the pleasures of youth. But although not inconsistent, pleasure, joy, and blessedness should always be estimated in this order: blessedness is better than joy; joy is better than pleasure. For pleasure depends upon the possession of things, and things decay. Joy depends upon friends, and friends die; but blessedness depends upon character, and character is immortal.

He who in the prime of life has learned this secret of immortal happiness can bid defiance to the enemies of advancing years. He can welcome troubles because he knows they are builders of character. He knows that prosperity does not *bind*, it merely *assembles* people—at dinners and dances. It is adversity that binds—beside the gravestone, beneath the desolated roof, around the bedside of broken health, behind the bowed shoulders of wrecked ambition or lost fortune.

Where can man develop character so well as in the bosom of that Mother Church which is founded on God. Personal holiness and social welfare cannot be separated. No system of naval architecture can make a sound ship out of rotten timber; no system of sociology can make a prosperous State out of corrupt men; no system of philosophy, which excludes religion as its fundamental basis, can give that firmness and fibre to character which enable a man to make his work effective and fruitful. Character is the basis of happiness, and happiness is the sanction of character.

CHARLES E. NAMMACK, M.D.

THE UNITED STATES INDIAN SCHOOL, CARLISLE, PA.

Among the various agencies inaugurated by the United States Government to solve the vexatious Indian problem—in other words, to reclaim the aboriginal owner of our land from savagery, and lead him to an acquaintance and contact with civilization, and finally to a self-supporting citizenship, the U. S. Indian Industrial School at Carlisle, Pa., enjoys a distinct prominence. In the chronological order of its establishment, the rapidity of its growth, the influence of its policy, it appeals alike to the serious consideration of the educator, as well as to the sympathy of the Indians' friend. The plan it outlined was bold in conception, difficult in execution, and, for a time, of problematical success in its realization. Originally a path-breaker—introducing an entirely new and unique phase in Indian education—it could not fail but elicit conflicting sentiments of commendation and condemnation, in which the Government, press, educators, and philanthropists made a common cause. Frowned upon as an enterprise of daring audacity, ridiculed as an Utopian idiosyncrasy, reversing many of the revered civilizing methods of history, disregarding many of the approved traditions of pedagogy, the school all the same continued to grow in size and importance. It stands to-day as the incarnation of an idea, the development of a principle, a monument to the faith, courage and persistency of its founder. At the same time its continued progress and expansion, under the masterful management of his successor, foreshadows an even greater future than the assured past which lies back of it.

Not that the undertaking was an instantaneous and unimpeded success; not that critical periods did not arise in the course of its development; not that it for a moment, as is generally assumed, pretended to be an infallible panacea to remedy all the Indians' ills; not that it does not fully acknowledge errors, admit failures and deplore reverses. These, if not anticipated, were met with an open mind and a resourceful courage, and in the end had a remedial and corrective effect. The career of the school was for many years one of bitter conflict with educational sciolists, philanthropic visionaries, rival aspirants, and at one time with the Catholic Church.

All the same, the fact that its enrollment of pupils is to-day the largest in the nation, that its educational methods pervade the whole Indian school system, that in athletic sports it has become the feared antagonist of the country's greatest universities, that the musical triumph of its large brass band, notably at the Buffalo Exposition, compelled the applause of acknowledged critics, that its relation with the Church has been for years most cordial, and is now most helpful, that its graduates, in spite of occasional relapses, have become the leaders of their people, even the rival of the white man in industrial life—any of these attainments would be sufficient to stamp the school as worthy of thoughtful study. Conjointly they place it, as far as its utility and success are concerned, outside the purview of debatable ground.

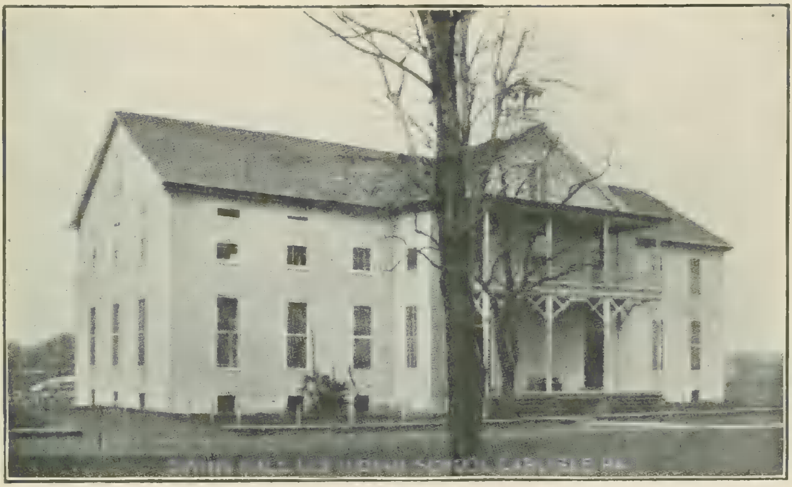
THE CAMPUS.

The undertaking traces its source to a maxim now very much in vogue; that sententious, crisp, pregnant Rooseveltian motto, "Give every man a square deal." Capt. R. H. Pratt was not the originator of the maxim, but he certainly was the first to formulate it into an active principle as far as it concerned the Indian. Place every Indian child in the same atmosphere and environment, hold out to it the same advantages and facilities, fire it with the same incentive and stimulus that makes the lot of the white child such a fortunate one, and the analytical scrunity of the profoundest ethnologist or educator will be compelled to admit the Indian child's mental capacity and industrial efficiency—in short, will utterly disprove the brutal maxim that "The best Indian is a dead one."

The school was the first distinctive experiment with a purely non-reservation school. It was the first school which took the Indian in his most susceptible and formative period of life, from his savage surroundings, and plunged him into the very heart of civilization, with all its inspiring and uplifting influences. The retention of the Indian on his reservation, surrounded by the barbaric customs and lives of his tribe; the ever-presence of the misery and squalor of the tepee; almost every avenue closed against the exercise of the acquired education; civilization doled out to the illiterate in meagre medicinal doses, and besides, the impending and inevitable action of the Government in throwing open the reservation to white settlers—all made the condition of the Indian child a sad one and its future almost hopeless. Environment and association are the greatest factors in our intellectual, as they are in our moral growth. The principle is admitted in sociology as well as theology.

If the vast multitude of foreigners daily crowding our shores should establish distinctive Italian, Hungarian, Bohemian or Polish colonies, isolate themselves completely from the body of the nation, surround themselves by a clannish Chinese wall, it stands to reason that they would perpetuate Italian, Hungarian, Bohemian and Polish life, speech and customs. In effect, their new geographical alignment would leave them as untouched by the current of national life, hope and aspiration as if they were living on their native soil. The greatest ethnological problem in the history of the world is daily, momentarily, in process of solution in the United States, and that as imperceptibly, unconsciously and efficaciously as the very process of individual food digestion and assimilation. The merging and fusing of all these racial, national, linguistic, political and social traits and peculiarities of these foreign populations into a concrete, cohesive and homogeneous part of our body politic, is a phenomenon as inexplicable as it is almost incredible. Yet this transformation is accomplished simply by the process of environment and atmosphere, association and contact. In one—at best, two—generations the republic will receive an infusion of new blood and fibre, which cannot fail to invest it with new vigor and life, new artistic and industrial potentialities. The unlettered alien will become a progressive ally.

As long as the Indian lives in his isolation, inhales the atmosphere of tribal life, is sustained by the alms doled out to him by the Government, all initiative is stifled, all incentive crushed, all self reliance deadened. Individuality is out of the question. He will not, in fact cannot, rise superior to his surroundings. He might as well try to lift himself by his bootstraps. The tribes being most heterogeneous, with few racial affinities and no common national aspiration, little progress can be made. That made, as the history of the Indian in our country testifies, was of the briefest and most transient character. If the constant segregation of the tribe could be implicitly relied upon, splendid local and temporary results could no doubt be attained in the future as they have in individual cases in the past. But the evidence of California, New Mexico, not to allude to the melancholy history of separate Indian tribes, bear strongly against a general and permanent success. The reservations will be thrown open—this is the settled policy of the Government. Why not prepare the Indian to face the inevitable? This is what Carlisle intended to inaugurate and partially accomplished.



The site and town selected to try this venture were admirably adapted for their purpose, besides being replete with historical associations. Carlisle is situated in one of the richest and most carefully cultivated agricultural districts of Pennsylvania, eighteen miles south of Harrisburg. The fertility of the Cumberland Valley, its splendid farms, capacious barns, well-bred stock, and sturdy farmers, are proverbial. Historically it is full of associations. Here, in 1753, Benjamin Franklin made a treaty with the Indians. The Hessian mercenaries captured at the Battle of Trenton were brought here in 1776 as prisoners of war, and the old, port-holed building now doing service as the Indian School Guard House is a monument of their enforced sojourn. In 1801 the site and buildings known as the Carlisle Barracks became the property of the United States, and in 1836 the buildings were repaired and new ones added to the old. In 1863, Gen. Fitzhugh Lee, on the eve of the battle of Gettysburg, shelled the town and burned the barracks. Rebuilt in 1865-1886, it served as a cavalry school until its removal in 1872 to St. Louis. Tenantless until 1879, it was turned over to the Department of the Interior for the proposed Indian school.

GUARD HOUSE, U.S. INDIAN SCHOOL, CARLISLE, PA.
BUILT BY HESSIAN PRISONERS IN [illegible]

The Indian school dates its birth to October 5, 1879, when, in charge of Capt. R. H. Pratt, U. S. A., the first contingent of eighty-two Sioux boys and girls, from the Rosebud and Pine Ridge Agencies, South Dakota, arrived in Carlisle. This body was the nucleus of the school. By a rapid expansion it grew until it now embraces no less than the representatives of 78 tribes, and 1,025 pupils in all. These are subdivided into 412 large boys, 197 small boys, and 416 girls. They are quartered in separate buildings, and a rigid separation of sexes is enforced, boys and girls meeting only under the eyes of teacher or disciplinarian at the common exercises, in classrooms or at social entertainments. The campus, beautifully laid out in drilling ground, tennis and croquet courts, flower beds and artistic gardening, is a most picturesque one. It embraces 29 acres of land, on which the dwelling, school, industrial, administrative buildings, numbering 38, are grouped. Surrounding the whole are 270 acres of farm land where the classes in agriculture receive their practical instructions.

The buildings are mostly three-storied, usually built of brick, with sun-exposed verandas, lighted by electricity, heated by steam, and in every sense modern and up-to-date. A network of granolithic pavements unite the various buildings. The winter gymnasium, with a ground area of 138 by 45, is equipped with a complete athletic apparatus, running track, armory, baths, reading-room, debating society quarters, and a large Y. M. C. A. hall.

In the latter the Catholic services are held. An altar, sacred prints on the wall, a vestment case, an organ, and a seating capacity of about 400 adapt it perfectly for church use. Here Holy Mass is offered up on Sundays when the weather will not permit the pupils to come to town to attend their special Mass there. Every Sunday afternoon the large Catholic boys and girls, composing the Sodality of the Blessed Virgin Mary, meet to recite the office under the auspices of the chaplain. The smaller boys and girls in the meantime are under catechetical instructions given by the Sisters of the Blessed Sacrament in two large rooms above it. Every Sunday evening, in the same hall, all Catholic pupils meet to hear a sermon and attend Benediction of the Blessed Sacrament. Attendance at Mass, Sodality, Benediction, as well as the instructions given on Monday, Tuesday and Wednesday evenings by the Sisters, is compulsory. The Catholic Indians have their own choir and altar boys. The annual singing of their Christmas Carols, the night after the great feast, is an occurrence of more than local importance, and reveals a type of congregational song that invariably elicits surprise and admiration.

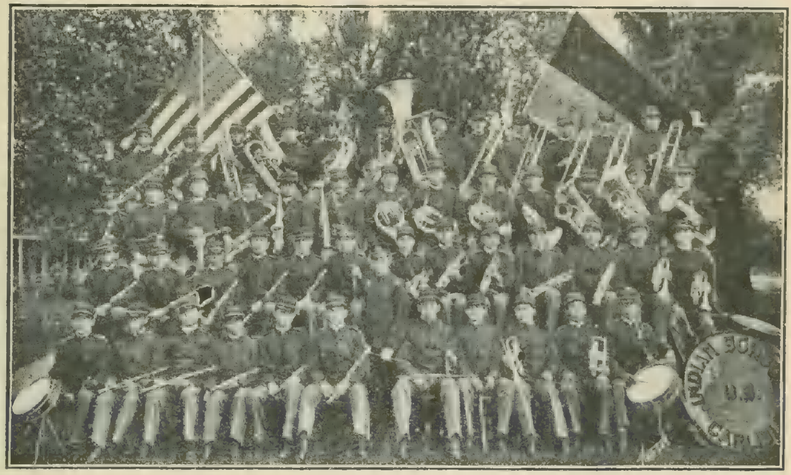
The academic department is aimed at giving the pupils of both sexes an elementary English education embracing language, history, literature, arithmetic, geography, music and drawing. The industrial department teaches the boys carpentry, blacksmithing, printing, tailoring, wagon-making, carriage and house painting, calcimining, upholstering, tinsmithing, shoemaking, harness-making, steam-fitting, plumbing, farming, dairying, stock and poultry raising, bricklaying, masonry, cement work, lath and plastering, and photography. Every boy must elect a trade.

The girls are taught cooking, broiling, baking, boiling, sewing, laundrying, nursing, and all the other kindred attainments embodied under the comprehensive term of domestic science.

The Outing System is also the outgrowth of Carlisle. It is an experiment which has met with good results. By it all pupils are expected to spend at least one year in a country home to become familiar with the practical work in house, farm, dairy, factory and machine shop. While away from the school the pupils become wage earners, one-half of which they are allowed to use for their personal wants and comforts; the other half is deposited in the school bank, where it bears interest, and is given to them at their departure for home. The amount earned and deposited in 1905, for instance, was $30,000. The separation of sexes is here again inexorably insisted upon, so that boys and girls are never placed in the same county, and under the penalty of expulsion are not allowed to visit each other. In the summer months, or rather from April to October, as high as 800 children are living in the homes of white patrons. Frequently some of these are allowed to continue for a year or two, even a longer period, in which event they must attend the local schools at least one hundred days each year. While away from school all Catholic pupils, whether in Catholic or Protestant houses, must attend Mass and Sunday school.

BATTALION DRILL.

During the period of its existence, 3,923 Indians have passed out of the school, of whom 497 were graduates. Of the graduates and non-graduates it can fairly be said, in the words of its superintendent, that they "are to be found in every capacity—as teachers, clerks, trained nurses, housekeepers, dressmakers, farmers and stock-raisers; two as railroad car inspectors; some as section bosses and hands in railroad repair shops and other mechanical etablishments. . . . One is in the real estate business in Oklahoma and is vice-president of a bank there." Parenthetically it might be added that this one is a Catholic. "A number are living on their allotments. One hundred of them were engaged in the Indian school service in 1902, filling positions as teacher, clerk, farmer and blacksmith, etc." In early days when the pupils were compelled to return to their original prairie homes, there were a number of relapses into the old state of life—a "reversion of type"—and some of the graduates did not reflect the light on the school that was expected of them; in fact, brought it in disrepute. But the number has decreased until it has really become a negligible quantity, when compared to the uniform good accounts that come from the vast majority of "returned pupils."



THE BAND.

If we add to this description that the school is supported by an annual Government appropriation of $163,000—$163 for each pupil—has 18 academic teachers and 15 industrial instructors, with a total number of 80 employees, we have the salient features of the Carlisle system of Indian education.

For a long time Carlisle had an unsavory reputation, as far as the Catholic Church was concerned. It is a matter of congratulation, that the relations between the founder of the school and the Catholic Church, which at first unfortunately were based on a great deal of mutual misapprehension, fostered in a great measure by untruthful reports of returned pupils and espoused with more zeal than wisdom by the champions of both sides, have, within the last ten years, undergone a most notable change. It cannot be denied that the original founder had many and conspicuous limitations in religious lines; that for a time he looked upon the Catholic press as his sworn enemy; the Catholic and Protestant mission schools as sad examples of misdirected zeal; that he did not hesitate to make statements both in print and from the platform that roused the indignation of the whole Church and grieved his personal friends as well as all sincere advocates of Indian education. As soon, however, as he discovered the true attitude of the Church on the involved question, and found that the priest was willing to work in full harmony with him, no one could have been more sympathetic and tolerant in his treatment of the religious susceptibilities of Catholics. During the writer's fourteen years' intercourse with him he can honestly state that no request in church work at the school or in town; no effort to promote the spiritual welfare of Catholic children; no endeavor to accomplish results in religious instructions with the children intrusted to him, have ever

A GROUP OF BOYS AND GIRLS.

met with a refusal. It is a noteworthy fact, that in his hours of trial, when friends were brought to the test, it was the Catholic Church dignitaries who came to his aid with the Administration and did not hesitate to support him openly by their personal influence.

Under the present superintendent, Major W. A. Mercer, U. S. A., the 350 Catholic pupils, in charge of a specially appointed chaplain, six energetic and devoted Sisters of the Blessed Sacrament (Mother Katharine Drexel's order), working specifically for the Indian school, are accorded privileges and opportunities that are producing the most encouraging results. Not to allude to the rules of the Outing System, which make it mandatory for all patrons, Catholic or Protestant, to send their Catholic help to Mass, Sunday school, etc.; that no pupil is allowed to change his or her religion without the consent of parents or guardians; that the Catholic pupils have their annual Retreat, the last of which, just closed by a Jesuit Father,

CARLISLE INDIANS. SATURDAY, OCT. 27, 1906

FOOTBALL TEAM—DILLON, LUBO, LEROQUE AND GARDINER ARE CATHOLIC. LUBO IS CAPTAIN FOR 1907—GARDINER IS PREPARING FOR WEST POINT.

giving a record of 14 adult baptisms, 67 First Holy Communions and 120 Confirmations—what greater favors could be asked, what more consoling results could be looked for, what better method could be devised to safeguard the faith of our Indian children in a Government school?

If we take into consideration, moreover, another fact, usually overlooked, that fully 200 of the 350 Catholic pupils have no church facilities at home—in many instances never see a priest for years—come here absolutely ignorant of the most elementary knowledge of their faith—live far away from the stimulating influence of Catholic life and example—deprived of the fortifying graces of the Sacraments—most of whom would inevitably be lost to the Church—in view of all this, is not Carlisle far from being an unmitigated evil and a menace to the faith of its pupils—a potent factor both in the preservation as well as the propagation of the faith? Occasional pupils may be lost to the faith, but reliable and verifiable statistics will prove that every loss is more than compensated for by a tenfold gain.

Should not these facts disarm and silence the carping captiousness which reveals itself so constantly when the Carlisle School comes under discussion? Should it not be an incentive not to emphasize the motive in stronger terms, on the part of those having charge of Indian children, to deliberate seriously whether, after all, Carlisle next to our own schools is not the best and safest to entrust them to? That for the talented and ambitious pupil who has gone as far as our Catholic schools can take him, Carlisle affords facilities for a material advancement coupled with religious safeguards that few, if any, Government schools can show?

H. G. Ganss.

EDITORIAL.

TREACHEROUS ATTACKS ON THE FRENCH HIERARCHY.

EVERY report from Rome or from Paris, no matter what be its source, to the effect that Pius X has made, or assented to, any complaint against the bishops or clergy of France for their conduct, whether political or ecclesiastical, past or present, may be denied offhand as a malicious fabrication. After their splendid manifestation of loyalty to the Holy See, it is not likely that the Pope could be guilty of so flagrant an act of treachery as to blame them now that they are at the mercy of their enemies, even though they had deserved it. Even among brutal prizefighters it is considered base to strike a man when he is down. It is less likely that the Pope could go back on his own testimony to the blamelessness of the French hierarchy and their clergy or on his arraignment of the miscreants who wield authority in France. He does not give his views to the world through unconscionable newspaper reporters, or even through casual clerical or episcopal visitors. He speaks his mind in his Encyclicals, and so repeatedly and unmistakably has he expressed it of late on the religious situation in France, that there is no excuse for not knowing that he regards the French government solely responsible for the present condition of the Church in their country, and the French bishops and clergy blameless of any imputation of disloyalty or antagonism to the republican form of government.

" You know the aim," he wrote in his Encyclical of February 11, 1906, " of the impious sects which are placing your heads under their yoke, for they themselves have proclaimed with cynical boldness that they are determined to ' de-Catholicize France.' " " For you, Venerable Brethren, it will certainly have been nothing new or strange, witnesses as you have been of the many dreadful blows aimed from time to time at religion by the public authorities. You have seen the sanctity and inviolability of Christian marriage outraged by legslative acts in formal contradiction with them; the schools and hospitals laicised; clerics torn from their studies and from ecclesiastical discipline to be subjected to military service; the religious congregations dispersed and despoiled, and their members for the most part reduced to the last stage of destitution. Other legal measures which you all know have followed: the law ordaining public prayers at the beginning of each parliamentary session and of the assizes has been abolished; the signs of mourning traditionally observed on Good Friday suppressed; the religious character effaced from the judicial oath; all actions and emblems serving in any way to recall the religious idea banished from the courts, the schools, the army, the navy, and, in a word, from all public establishments. These measures and others still which, one after another, really separated Church from State were but so many steps made to arrive at complete and official separation, as the authors of them have publicly and frequently admitted." "It is no longer only the Christian faith that they would uproot at all costs from the hearts of the people; it is any belief which, lifting man above the horizon of this world, would supernaturally bring back his wearied eyes to heaven. Illusion on the subject is no longer possible. War has been declared on everything supernatural, because behind the supernatural stands God, and because it is God that they want to tear out of the mind and the heart of man."

Not only does Pius X proclaim the real motive which actuates the French government, he also exonerates the hierarchy from the imputation of disloyalty or antagonism to the Republic. In his Encyclical of January 6, 1907, he writes: "Fair-minded men, even though not of our faith, recognize that if there is a struggle on the question of religion in your beloved country, it is not because the Church was the first to unfurl the flag, but because war has been declared against her. During the last twenty-five years she has had to undergo this warfare. That is the truth; and the proof of it is seen in the declarations made and repeated over and over again in the press, at meetings, at Masonic congresses, and even in Parliament, as well as in the attacks which have been progressively and systematically directed against her." This statement of the Sovereign Pontiff is confirmed by the French bishops, who surely can testify effectively in their own behalf. "It is not with political interests that we are concerned," they wrote in their Joint Pastoral of September 7, 1906. For many years past we have conformed to the directions of the Holy See, which has called upon us to unite for the sole purpose of defending the Catholic religion and accepting the form of government which France has chosen. It is now a long time since one of our number did not hesitate to declare:(1) 'If one desires impartially and in good faith to regard the state of opinion in our own country, two things may be stated as certain: France has no wish to change her form of government, neither has she any wish for religious persecution. And to-day all of us repeat and declare unanimously that what we demand is that anti-Christian laws should not, contrary to the will of France, be made into the very constitution of the Republic."

The French bishops and clergy have never antagonized the Republic, though the men who have wielded authority since 1880 have made it an instrument of persecution against them. It is mere gibe to say that they have not taken part in public affairs. How could they? They were not allowed to do so. They could not express their minds on any question without compromising religious principle or incurring the penalties of the Organic Articles added, without justification, to the Concordat. They could not speak against divorce, irreligious education, conscription of seminarists, dishonesty in high places, confiscation of church property, without being subject to fines or imprisonment. Now that they are free from the restrictions placed on them by the unwarranted application of these Organic Articles, they are not declaiming against the Republic, but against the use of its political organization to destroy religion. Any man who blames them for so doing is a traitor to religion. Any man who pretends that Pius X approves of such imputation on their august body does him a grievous wrong. It is bad enough for the enemies of religion to aim at de-Christianizing France; it is treachery of the basest sort for any Catholic to play into their hands by not laying the blame where it belongs, on the clique who control the Government, instead of blaming the bishops and clergy who are suffering for their submission to the Holy See and their loyalty to the State.

INVOKING THE CIVIL ARM TO FILL THE CHURCHES.

The Federation of Churches has invoked the civil arm to aid it in compelling people to enter the churches. What any casual observer might have observed the past twenty-five years, this bureau has been proving lately, by elaborate data obtained with much trouble and expense. Protestant churches as a rule are not sufficiently attended to justify their maintenance. If not empty, they are less and less frequented every year, and there is little or no need of building new ones, unless to replace those which stand in neighborhoods where business has encroached on residences. Moreover, even if the present number of Protestant churches were crowded at every service, there would still remain thousands upon thousands who never think of entering a church. The services have no meaning or attraction for them; they are in no way conscious of any obligation to cultivate whatever religious dispositions they may have by taking part with others in organized public worship. The sermons they have heard pall after a time. Very often they fail to find in them the real religious motive they are seeking. Either their church offers them no ritual, or it does so with a clouded title, that makes it meaningless or worse. Meanwhile, the Federation reports that Jewish synagogues are increasing in New York City, and that Catholic churches are multiplying. Perhaps its agents have not observed that business encroachments very rarely necessitate the removal of a Catholic church. There are in the heart of the business section of New York and other large cities churches which are the centre of more active work and organization to-day than they were when surrounded by residences only; and they are now more prosperous than ever. Churches like St. Peter's, New York, and St. John's, Philadelphia, prove that there is work to do for every Catholic church during the week as well as on Sundays, no matter what may be its surroundings. The sermons preached in St. Peter's during the Lent just closed, at the noon hour every Tuesday, were attended by crowds of men and women of every religious denomination, and by many who profess no belief at all. No strenuous effort to pack the church was needed, much less any appeal to the civil authority to recommend or popularize such attendance. The people went there of their own accord. They were merely acting upon the impulse deeply rooted and ever active in human nature to seek the truth when it is offered to them in sincerity and with proper authorization. There is nothing a truly religious person resents more than to have religion forced upon him by the civil power. If anything could deplete the Protestant churches even more rapidly than they are being depleted, it is precisely this confession of weakness by those who are more or less responsible for prevailing on their members to attend services and this recourse to the President to lend his influence to this effect. Dowie did not need such intervention, neither does Mrs. Eddy. Any travesty on Christianity, even the vaudeville church, can attract the non-church-going Protestant. If the Federation of Churches had got beyond ascertaining the fact that their churches are empty and had determined why they are so, it would know that what alone can attract anyone to church services is that which attracts Catholics—the essential and central fact of Christianity, the very act or sacrifice of our Redemption by Christ repeated on our altars in a manner not merely to stimulate our memories, but to convey grace and strength to religious convictions and impulses. Where this fact is lacking, a church can be no more inviting than an empty tomb.

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(1) The Cardinal Archbishop of Paris, March 2, 1901, to the Catholics who consulted him on their social duties.

LOYALTY OF THE CHURCH AUTHORITIES IN THE PHILIPPINES.

The statements of Secretary Taft before the Committee of Congress on Insular Affairs deserve wider attention than they have yet received. Replying to the Chairman, Hon. Henry Allen Cooper, on the subject of "Catholic Church Claims," he told in his usual clear and straightforward manner the nature of these claims for the occupation of property belonging to the Church and for damages inflicted during occupancy. The question of these claims is different from that of the various charitable trusts, some of which are of a religious, some of a civil character, about which litigation is pending to determine how far the ecclesiastics, who manipulated such trusts prior to American occupation of the Islands, were acting as civil or as ecclesiastical agents. These claims for occupancy and damages are also different from the claims of the church authorities to the properties seized by Aglipay and his schismatical followers. These men claimed that the churches and conventos, or residences, which they had seized, belonged to the municipalities, and in this position they were confirmed by resolutions of the municipal councils authorizing them to use the churches. In a test case, recently decided, the Supreme Court of the Philippines has settled that in equity the land and the buildings appropriated by Aglipay belong to the Catholic Church. This decision of the court restores these properties to the church authorities, and it also justifies their claims for occupancy and damages of these properties since 1898. Secretary Taft regards the amount claimed for rent and damages as very small. "The truth is," he declared, "that one of the greatest disasters to the Philippines has been the destruction of the Roman Catholic churches. The Church there is an instrument for the preservation of peace and good order. It is of the utmost governmental importance, and should be sustained. I am looking at it purely from a secular standpoint. Now, the Church must have sustained a loss —I have an estimate from the board which was ordered to make a recommendation—and the damage sustained in the train of war by the churches amounted to $600,000 in round numbers. The damage by the insurgents, $800,000, and that in addition the churches were robbed of articles of cult and ornamentation amounting to $300,000, and all that in addition to this $363,000 "—viz., the amount which the board considered due from our government for the occupancy of these properties by our troops. "I think," continued the secretary, "that you have had precedents in your appropriations for charitable and church organizations during the Civil War, in which you assisted the churches and the educational institutions that were destroyed in the train of war, on the ground that their management was loyal. I do not think it would be at all unfair—indeed, I think it would be greatly to the interest of the Government —if you were to increase this amount $363,000, so as to include some elements of that kind." He quoted also his letter to the President in reference to these claims: "The Roman Catholic Church is exceedingly important in the secular life of the islands as a restraining and uplifting influence for the Philippine people, and the deplorable condition in which it finds itself by reason of the destruction of the war of the insurrection appeals strongly to any one interested, as the Government of the United States is, in the maintenance of order and the moral welfare of the people." That there might be no question about the absolute loyalty of the church authorities at any time, it was fortunate that Congressman Jones, of the Committee, interrogated him on this point. The Secretary made it clear that there had been some question about the loyalty of only the native priests, not of the church authorities. He denied that the Catholic authorities sent Aglipay to Aguinaldo to propose that they should join with him against the United States; on the contrary, he declared that Aglipay was excommunicated because he would not come away from Aguinaldo. Owing to delay in putting before Congress a bill to adjust these claims, they were not settled during the session just closed; but there is no doubting the position of Secretary Taft in regard to them. Those who recall

Senate Document 90, containing his investigation into the conduct of the clergy, secular, and regular, of the Philippines, will remember that he above all men had opportunities for knowing the worst that could be said against them. As Governor and as Secretary of War, he has also had opportunities for knowing thoroughly the character of their enemies and their own loyal support of our Government, and his statement before the Committee, reiterating similar statements made by him on other occasions, should silence forever those who would question their fidelity as churchmen or their loyalty as citizens.

NOTICE.

On and after April 1st the Publication Office of THE MESSENGER will be in the Bristol Building, 500 Fifth Avenue, New York, northwest corner of 42d Street. Telephone connection.

The Editorial Rooms will be at Kohlmann Hall, 801 West 181st Street, corner of Fort Washington Avenue, west of Broadway subway or surface line. Telephone, 537 Audubon.

THE CHRONICLE.

HOME NEWS.

Jamestown.—A gathering of the representative ships of the navies of the world will be held "on and near the waters of Hampton Roads" during the celebration of the Ter-Centenary of English colonization in Virginia. A Hall of Congresses, with a seating capacity of eight thousand, has been erected by the Jamestown Exposition Co., which has made all arrangements for holding a World's Fair.

The Spring Floods have done great damage along the Ohio, Monongahela and Allegheny rivers. One hundred thousand persons were thrown out of employment in Pittsburgh. In Cincinnati the water reached a height of sixty-three feet. Great fires added to the ruin caused by the flood. The losses will reach several million dollars.

Congress.—The Fifty-ninth Congress closed its short session on March 4. An official statement was made, on the last morning of the session, that the appropriations made in the short session alone amounted to nine hundred and twenty million dollars. The "Sixteen Hour" bill was the last one signed by the President. The San Domingo Treaty was ratified by the Senate. The modified ship subsidy measure passed the House, but was defeated in the Senate, by a successful "filibuster." Some of the other measures that failed were the Senate bill against child-labor, the eight hour bill, and the anti-injunction measure. Reed Smoot, the Mormon, was upheld in his claim to a seat in the Senate; four million women had signed petitions for his expulsion. The Bureau of American Republics is to erect the building provided for it by Congress, with the assistance of Mr. Andrew Carnegie, at the foot of Seventeenth Street, Washington, D. C.

Hierarchy, Clergy and Laity.—Again we have to record the death of a Bishop. The Right Reverend Edward Fitzgerald was born in Limerick, Ireland, in 1833, and came to this country in 1849; he was ordained priest in 1857 and appointed pastor of a church in Columbus, Ohio. In this post he succeeded in harmonizing discordant elements and bringing peace. In 1867, he was consecrated Bishop of Little Rock. He found that there were only one thousand Catholics, five priests and three religious institutions in the whole diocese; in the forty years of his rule, the Bishop saw an increase of 20,000 in the number of Catholics, and he left 60 priests, 73 churches, and 45 religious institutions. Bishop Fitzgerald died on February 21, 1907.

Father Joseph M. Ardia, S.J., the oldest Jesuit Father in the United States, died at Loyola College, Baltimore, March 1. Father Ardia was a member of a noble Neapolitan family and was born in 1816. He came to this country in 1848, with Father Secchi, and in 1852 was appointed to old St. Joseph's Church, Philadelphia, as assistant to the famous Father Barbelen. In 1884 he was transferred to Baltimore. In spite of his great age, the venerable Father was able to hear confessions in the church until a few days before his death.

John A. Creighton, Count of the Holy Roman Empire, the most generous benefactor to Catholic education and charities that the Church in the United States has ever known, died at his home in Omaha, Nebraska, February 7, 1907. Count Creighton carried out the project of building a free Catholic College, which death prevented his brother Edward from completing. As executor of Mrs. Edward Creighton, who had left by will a fund to carry out her husband's wishes, he selected the site and supervised the erection of the buildings of Creighton Free College, Omaha, which he confided to the Jesuit Fathers, in 1879. He built and rebuilt the Convent of Poor Clares, erected the John A. Creighton Medical College, and with his wife built St. Joseph's Hospital for the sick of Omaha, and gave it to the care of the Sisters of St. Francis. Creighton Free College, with its Departments of Law, Medicine, Dentistry, Pharmacy, and the Astronomical Observatory, constitutes Creighton University, a monument more lasting than bronze or granite, to this family of Catholic philanthropists. As a tribute of respect to the memory of Count Creighton business of every kind was suspended in Omaha from 10 o'clock until 12 on the day of his funeral; the banks were closed, and, for five minutes, all street cars were stopped and every piece of machinery in the city ceased work. At the memorial meeting held to arrange for a monument to be built by public subscription, William J. Bryan, a warm personal friend of the late Count, was the principal speaker.

Count Creighton's Will.—A Home for the Aged in care of the Little Sisters of the Poor; a House of the Good Shepherd, and a Working Girls' Home are the new charities provided for in the will. To each of these, a specific bequest of fifty thousand dollars is made. Creighton University receives a gift of half a million, St. Joseph's Hospital, Creighton Memorial, two hundred thousand dollars, and the Poor Clare Sisters, fifty thousand dollars. Some minor bequests are made and the rest of the estate, estimated to be worth $8,000,000, is to be distributed among the beneficiaries named in the specific bequests, in the proportion that their shares bear to the whole amount.

American Protests.—The meetings to protest against the persecution of the Church in France continue to be held. Sixteen thousand Catholics assembled in the Academy of Music, Philadelphia, and on the streets around it, to register their protest. When the venerable Archbishop Ryan rose to speak, at the close of the meeting, he was greeted with unbounded enthusiasm. In Buffalo, Bishop Colton presided over a meeting of five thousand Catholics. During the meeting a cablegram was sent to the Holy Father thanking him for his firm stand in defending the Church. Two thousand five hundred Catholic men assembled in Trenton, at the invitation of Bishop McFaul, to denounce the spoliation of the Church in France. The meeting was held under the auspices of the Catholic Federation. In spite of a blinding snowstorm, the New Montauk Theatre, Brooklyn, was filled with people to hear Father Wynne's lecture on " The French Revolution in Our Day," delivered in behalf of the Monastery of the Precious Blood in that city. Bishop McDonnell, his Vicar-General, and a number of priests were present. One of the most remarkable protests is that delivered by the Hon. Peter Grosscup, presiding judge of the United States Circuit Court for Chicago. Judge Grosscup's presentation of the case was clearcut and masterly, and his summing up brilliant and intensely logical.

The Interstate Commerce Commission reports that during the months of July, August and September, 1906, those injured in accidents to railroad trains numbered 3,891 persons; the number of those killed in these disasters was 267. We have seen it stated that from January 1 to February 25, 1907, less than two months, 173 persons have been killed and 413 injured in railroad accidents.

THE PHILIPPINES.

The Archbishop of Manila is now in the United States. His Grace gave an interview to the press while he was in Washington. He says that the people are deeply religious, daily prayers are the common practice, they still keep up the custom of reading the Passion of our Lord during Lent. "Their home life is very, very attractive, even grown up men and women consult their parents before taking any important step." The Archbishop is opposed to giving up the islands. In his address on St. Patrick's Day in St. Aloysius' Church, Washington, he stated that the hope of the Philippines is in the Irish race. Irishmen seeking homes could scarcely do better than settle in the islands.

The impudence of the Rev. Homer Stuntz, the German leader of the Methodists in the islands, is beyond belief. While three Protestant Governors, in succession, were appointed to rule the Catholics of the Philippines and Stuntz had their ear, he saw no danger to Church from State, even although the education of the children was placed in the charge of a Protestant preacher. Now that a Governor of the same religion as the people is appointed, Stuntz cries out that the missions are in danger, three Catholics have been selected for office. Will the day ever come when our Protestant fellow-citizens will see through the tactics of these mountebanks who are fleecing them in the sacred name of religion?

Governor Smith in his progress through the islands has been received with the warmest of welcomes. The natives are delighted to find in him a man of their own faith. They feel that this tie of a common faith will help him to understand them better. The Agricultural Bank, the only legislative measure enacted by Congress for the benefit of the Philippines, will be of great help. Secretary Taft may well be congratulated for his success in urging this measure. Hemp is, of course, the principal crop and forms some 65 per cent. of the exports; sugar, copra. the desiccated meat of the cocoanut, and tobacco are among the exports. The Philippine Railway Co. is actively engaged in grading the roads that have been surveyed for right of way on the islands of Luzon, Panay, Negros and Cebu; all contracts for materials needed in the work have been made on a satisfactory basis.

PORTO RICO.

The Right Reverend Bishop Jones was consecrated in Havana, by His Excellency, the Papal Delegate, on February 24. Archbishop Blenk, of New Orleans, preached the consecration sermon. Governor Magoon and the Diplomatic Corps were present at the ceremony. He was greeted with enthusiasm by his new flock in Porto Rico. Governor Beekman Winthrop has been appointed Assistant Secretary of the Treasury, and is succeeded in the Governorship by Secretary Regis H. Post. There is a movement on foot to have a native of the island appointed as Secretary. The Secretary's report shows a total of imports for the year 1906 of nearly $22,000,000, and of exports, over $22,000,000. The Collector of Customs for the island estimates the "exportable products" for the current year at $30,000,000. Auditor Ward, in his report, states that the revenues of the island amounted to $2,566,000, and that the disbursements were $2,365,000. The failure of the Citizenship Bill in Congress has produced an unfavorable impression throughout the island. The horror inspired by the first execution, under the new law, by hanging, is said to be the reason of the law enacted by the Legislative Assembly, February 28, 1907, abolishing the death penalty. The Commercial Clubs, of Boston, Chicago, Cincinnati, and St. Louis visited the island at the end of February. Speaker Cannon and a party of Congressmen spent a short time on the island on their way to Panama.

CANADA.

Sir Wilfrid Laurier will sail from St. John, New Brunswick, on April 5, to take part in the Colonial Conference in London. One of the subjects to be considered is "The Extension of British Interests in the Pacific, in View of the Early Completion of the Panama Canal." Two distinguished Catholic Senators have died within a short time of each other, Sir William Hingston, and the Hon. Charles E. Casgrain. Doctor Hingston's place in the Senate is to be filled by G. C. DesSaules, a nephew of the patriot Papineau. The Newfoundland sealing fleet sailed from St. John's for the coast of Labrador at daybreak on March 11. There are 4,000 men on board the ships. The Canadian Pacific Railway is seeking a tidal outlet on the coast of Maine.

ITALY—ROME.

Beatification of Pius IX.—About the middle of February, in pursuance of permission given by the Holy Father to the Cardinal Vicar to begin a formal investigation, a meeting was held at the Vicariate to begin proceedings. As it will be extremely easy to obtain the testimony of many who knew Pius IX intimately, sufficient data can be gathered without delay to enable the examiners to judge if a formal petition should be made for the introduction of the cause, though it might easily take years to arrive at the conclusion. It is said that Pius IX is better remembered in Rome than Leo XIII, who died only four years ago.

The Montagnini Documents.—The Emperor of Austria, supported by the Emperor of Germany, especially, and by other great Powers, asked for the restitution to their rightful owners of all the papers stolen from the Nunciature. Some have already been restored to Austria, and in spite of the statement of Clemenceau to the contrary, the others will be given up also. It has been made clear that the Holy See never expressed approval of the violence which took place during the taking of the inventories; nor did it attempt to dissuade the King of Spain from visiting Paris.

St. Thomas Aquinas.—The colossal edition of the works of the Angelic Doctor is nearing its completion. There will be five exhaustive indices: one of questions and articles; a second, alphabetical; a third, analytical; a fourth, of quotations of authors, and fifth, of quotations of Scripture. The four Dominicans engaged on the work are Fathers James Lyttleton, Constance Suermondt, Peter Paul Mackey, and Gabriel Horn.

The Excavations.—It is announced that the Government itself will undertake, at its own expense, the excavations at Herculaneum and so shut off the proposed international scheme. But this is only a small part of the programme drawn up by the Minister of Public Instruction, Professor Rava. A bill has been presented for protecting art treasures, with an initial fund of over $1,000,000 for buying from private owners. The appropriation for excavations has been doubled. Work will be begun at Ostia and Paestum, where it is hoped the ancient Greek and Roman buildings, spoken of by historians, will be found. The houses surrounding the baths of Diocletian will all be expropriated, and $1,200,000 will be spent on an Archæological Promenade in Rome. This will be a city improvement to show the Forum and Coliseum to better advantage.

ENGLAND.

Another School Peril.—A new move has been made against the Catholic schools of England by Birrell's successor, Mr. Reginald McKenna. It is this: In order to ease the conscience of the Nonconformists, who object to paying for religious teaching other than their own, out of the public rates, every school which gives religious instruction other than that covered by the Cowper-Temple Clause, will refund to the authorities one-fifteenth of the salary of the teachers giving such instruction. If this one-fifteenth is not paid back as ordered, the school simply drops off the rates; that is, gets no more public support. By this measure, Catholics are made to pay for their schools three times over; first, they have to build their schools; second, they have to pay rates; third, they are to pay back one-fifteenth of the teachers' salaries because they do not teach a religion which their conscience rejects. It is the same as if a rice-eating Hindoo paid for the butcher shop and the meat he could not eat, because the Englishman prefers meat to rice.

The Lords.—Replying to Mr. Lloyd-George's charge that the House of Lords is incompetent and unrepresentative, Lord Dunraven writes that "this body contains 172 members, who have held office in the State exclusive of Household appointments: 160 who have sat in the House of Commons; 140 who are or have been mayors or county councillors; about 40 who are members of the legal profession, and about the same number eminent in art, science, letters, invention, manufactures and trade; 207 have served or are serving in the army or navy. Furthermore, it must be added that in addition to those who have acquired merit and knowledge as chairmen of railway companies and in other positions of an analogous character, the great majority have developed business habits, and have derived valuable experience of men and matters in the management of large estates and complicated affairs." As against the charge that they are overwhelmingly Conservative, Dunraven says that during the last 60 years the Liberals have created 238 peerages and the Conservatives only 181; yet he is strongly in favor of reform in weeding out undesirables, and restricting the voting power of absentees.

The Socialist Reverse.—The result of the Municipal elections of London is regarded as an anti-Socialist triumph, though the beaten party maintain it was accomplished by money, misrepresentation and mendacity. The outgoing Council, when elected, consisted of 83 Progressives (Socialists); 34 Moderates, and 1 Independent. Now there are only 38 Progressives. The reaction against the Socialists extended also to the industrial centres. Even the seat once occupied by John Burns was captured.

The Manchester Protest.—Over 5,000 people packed the Free Trade Hall of Manchester, to protest against the action of the French Government with regard to the Church. It was under the presidency of the Bishop of Salford. The principal speakers were the Archbishop of Westminister, Abbot Gasquet, Father Bernard Vaughan, S.J., and the Hon. Charles Russell. The Archbishop said that there were fewer Popes who had a more difficult crisis to meet than that which Pius X was facing. Father Vaughan called attention to the reproaches against the Popes; "Pius IX was too autocratic; Leo XIII too diplomatic; Pius X too apostolic." Abbot Gasquet disposed of the accusation that French Catholics were not patriotic, while Mr. Russell denounced the Government's act as robbery and the destruction of liberty, and added that all that could not have happened if Frenchmen had been up and doing.

Deceased Wife's Sister.—On February 21 the House of Commons, for the 18th time, discussed the measure for legalizing marriage with a man's deceased wife's sister. Lord Talbot opposed it because such marriages were forbidden by the Catholic Church, and only rendered possible by dispensation in certain exceptional cases; whereupon Sir Henry Fowler rejoined that "Lord Talbot's speech had blown to the wind the idea that the Catholic Church could be quoted as opposed to the bill. If it were admitted that it was within the dispensing power of the ecclesiastical authority to permit these marriages they were obviously not contrary to religion."

Disestablishment.—There was only a slight murmur here and there among English churchmen when the French Government sequestrated the Catholic churches. Now their turn has come. On February 27 it was moved in the House of Commons "that in the interests alike of religion and the nation it is desirable to disestablish and disendow the Church of England, both in England and Wales." The motion was carried by a majority of 108. Birrell, who supported the motion, said "establishment could only be justified when the nation was of one mind on religion, but now unity of religion in England was shattered into ten thousand fragments. Lyttleton, who opposed the measure, said it would strike a severe blow at Christianity itself by appropriating for secular, funds given for religious purposes, and depriving the villages and poorest of our towns of the regular ministrations of the clergy."

IRELAND.

Home Rule.—On March 19, a delegation headed by the Duke of Abercorn waited on Balfour to express their alarm at Birrell's coming measure for Home Rule, the mere rumor of which, according to the Duke, had disturbed all the business of Ireland. Balfour replied that the feeling of England had not varied with regard to the great problem, and that the people were determined to resist it; recognizing that it meant not only the ruin of the great commercial interests of Ulster, but also an enormous blow to the greatness and prosperity of the Empire. He believed that they would be as successful in maintaining the union in the twentieth century as they had been in the nineteenth.

Tobacco.—An article in *Blackwood* describes an experiment in tobacco growing which, if repeated on a large scale, might mean a new element of prosperity for Irish farming. Singularly enough it was America that prevented the Emerald Isle from becoming a tobacco country. It happened in the days when Maryland was a colony. Cultivation of the weed was so successful in Ireland that the colonists complained, and to pacify them Charles II prohibited the growing of the plant in Ireland. After the union the industry was revived; but then the English manufacturers and Custom-house officials took their turn, and in 1829 it was again prohibited. Mr. Stephen Gwynn is now advocating a third attempt.

BELGIUM.

The Schools.—Ever since 1884, the Catholics have been in control of the Government. They had been out for six years before that time, but with that exception they have held the reins for 37 years. In view of the changeableness of constitutional governments, this is remarkable. There is nothing like it since Belgium became independent in 1830. What brought the Catholics back in 1884 was, as every one knows, the school fight. The Liberals had been impudent enough to attempt to foist neutral education on a profoundly Christian people. The unforgettable victory of 1884 gave a majority of 34 votes in the lower, and 17 in the upper house. The elections were called "the elections of contempt," contempt for the Liberals as incompetents.

Between 1884 and 1895, two school-laws were passed by the Catholic ministry. According to the Constitution education is free, and this liberty was respected. The *free schools* are Catholic schools, for the Liberals build few, if any, of their own. They rely on the public funds; and so, side by side with the free schools, there are *recognized* and *official Government schools.* When in these official schools religion is taught, and the teachers formed by the Government are Catholics, parents willingly send their children to them. It was in keeping with the idea of moral and Christian education, that the two kinds of schools were elaborated and voted for. The law had also a clause which was very important and very satisfactory for Catholics; namely, that those who had made considerable pecuniary sacrifices, to multiply and perfect their thousands of schools, would have a right to subsidies. Besides these absolutely free and official schools, the law also recognized two kinds of primary schools; the one *adopted*, the other *adoptable.* The first are free schools, which submit to official inspection; the second are free schools, which have over and above this requirement, certificated teachers. Thanks to these two kinds of schools Catholics had their burdens for support of the schools considerably lessened.

In virtue of the new laws, the official schools resumed their Christian character. The teacher or the clergy taught catechism. If parents did not want it they could withdraw their children, after proper demand. That clause was inserted in favor of the few Protestants who are in the country. But among the Liberals and Socialists, there are unfortunately fathers of families who, for political reasons, or because of hostility to the Government and Church, avail themselves of the clause and withdraw their children from religious instruction. In some great cities, like Antwerp and Brussels, these enemies of the Church resort to trickery to multiply such dispensations. Thus they refuse aid in the public establishments of charity to the poor who do not withdraw their children from catechism; and induce ignorant parents to sign requests for exemptions. In certain cities there are from 20 to 60 per cent. of children in the official schools who receive no religious instruction. It is an example of the lengths to which this school fight has brought us. In spite of this, however, many parents who do this kind of thing, nevertheless send their children to church for first communion and instruction. But it is clear that the children who are brought up outside of the religious atmosphere cannot be relied on.

On the other hand, the clergy are working hard against the abuse. They throw all their influence in favor of the Catholic schools, free, adopted, and adoptable. They see that the school question is the great question, and they are ready to fight for the rights of the Church as regards the children in case they are again menaced. Indeed it is quite possible that the Liberals and Socialists, in a word the *Cartellists,* may united bring in a hostile ministry. In that event all our free schools will remain intact. The official subsidies will be withdrawn, but private generosity will keep up the schools side by side with the official schools.

Foreseeing the difficulties which may arise, in this matter of primary education, the *Bien Public,* the bravest of our fighting journals, has started the cry: "The State out of the School." As the State has no official religion, and as primary instruction is inseparable from positive religion, the State must be content with subsidizing those schools which the parents demand. Various school committees, Catholic, Protestants, Liberals, and Neuter, should be organized to form teachers and inspectors of these divergent shades of opinion or belief, and to establish primary schools. "The State," says the *Bien Public,* "is incompetent in the matter of instruction and education."

GERMANY.

The New Reichstag (See MESSENGER, March, p. 324).—The Emperor opened the new Reichstag on February 19, with great pomp and ceremony. In the speech from the throne, which was short and rather colorless, he congratulated the country on the defeat of the Socialists, and promised in the name of the federated governments further legislation in favor of the laboring classes; also an amendment to the law on leze majesty. On February 21 the Reichstag organized itself by the election of Presidents. The President should have been taken from the ranks of the Centre party according to established precedent, and the most influential papers of the "Block" parties declared that the largest party should not be excluded from the Presidency, but Prince Bülow, at the last moment, intervened and demanded the exclusion of the Centre. The "Block" obeyed and elected as President the Conservative Count Stolberg; as first Vice-President, the National Liberal Dr. Paasche. and as second Vice-President, the Radical, Dr. Kämpf. The candidate of the Centre was their leader, Dr. Spahn. This election was the first trial of strength in the new House, and it has become evident that Bülow's "Block" majority counts a bare *fifteen* in a House of 397 members. This slender majority will melt away on the first serious occasion, for it is made up of the most heterogeneous and opposite elements. The Chancellor's position is now much more precarious than in the old Reichstag. Neither he nor anybody else denies that the campaign was simply directed against the Centre, and this battle Prince Bülow has certainly lost.

The Centre took its exclusion from the Presidency very coolly, in fact seemed rather to enjoy it. The Chancellor has completely broken with the Centre. The atmosphere is cleared, the party has recovered its full liberty, and can calmly bide its time. Up to 1879, during the heat of the Kulturkampf, the Centre was also excluded from the Presidency; from 1879-1895, it elected the first Vice-President, and during the last eleven years the President was chosen from the ranks of the Centre party.

Immediately after the organization of the House a great parliamentary debate on the general political situation was begun and continued for eight days. The Centre party sent four of its best debaters into the arena, and they attacked the Chancellor with a fearlessness and vindicated the party with a splendor of eloquence that reminded the hearers of the glorious days of the Kulturkampf. The four champions were Dr. Spahn, their acknowledged leader; Gröber, the leader in Würtenberg; Dr. Schädler, the Bavarian leader, and Baron von Hertling. House and galleries were crowded while these remarkable speeches were delivered, and they have been published together in pamphlet form and will be read far and wide by the German Catholics. We regret very much that space will not allow us to give a summary of these discourses for the readers of the MESSENGER. In the course of the debate, Prince Radziwill, the leader of the Polish party, paid this tribute to the Centre: "The manner in which the Chancellor attempted to interfere in the campaign, and to play off the so-called 'National' Catholics against the Centre party, is more than questionable. His utterances will provoke only a smile in the Catholic world. The fame of the Centre is solidly established throughout the Catholic world, for it is founded on the astonishing success of this party during the Kulturkampf. The whole Catholic world envies Germany its Centre party. I am not called upon to speak for the Centre party, for I do not belong to it; but one of the most beautiful memories of my life is the recollection of the battles which we fought side by side during the Kulturkampf. The Chancellor's words are not likely to be the cause of any anxiety to the Centre party." Prince Bülow delivered one of his rhetorical discourses early in the debate, a discourse which was rather weak and indefinite, except for the announcement of his break with the Centre, and never appeared again during the eight days' debate.

It may interest the readers of the MESSENGER to learn from what classes of the people and from what professions the 110 members of the Centre are recruited. There are 12 noblemen; 19 priests; 24 members representing agricultural interests; 29 from the magistrature; 12 representatives of state or municipal administration; 9 editors and authors; 7 schoolmen and University professors; 4 artisans; 5 representatives of labor organizations; 4 merchants; 2 physicians; 1 retired General; the rest are private men. From this it appears that the "Centrum" is the ideal middle party, for it contains in its bosom the various and varying interests of the whole people.

Father Wasmann's Lectures in Berlin.—Readers of the MESSENGER may remember that two years ago Professor Häckel came from Jena to Berlin to deliver some lectures against the celebrated Jesuit biologist, Father Erich Wasmann. Father Wasmann was in turn invited to Berlin to reply to Häckel, but declined the invitation. A few months ago a committee of distinguished Berlin Professors was formed for the purpose of inviting Father Wasmann to come to Berlin and deliver a course of lectures, not, this time, against the mounteback Häckel, but on his own special field of biological research in connection with the Christian Philosophy which Fr. Wasmann upholds in his books. He accepted the invitation. The first lecture was given on February 13, in presence of an audience of over 1,000 persons, made up of members of the nobility, University men, clergymen, distinguished parliamentarians, and especially students of the University. He spoke for two hours and illustrated the lecture with 56 lantern slides. Subject: "The Doctrine of Evolution as a Hypothesis and a Theory." On February 14 he gave his second lecture on (1) "Theistic and Atheistic Evolution;" (2) "Darwinism and Evolution." On February 17 took place the third and last lecture. Subject: "The Application to Man of the Theory of Evolution." The lecturer, says the *Germania*, was followed with the closest attention, and at the end of each lecture was rewarded with tumultuous applause. The committee had also arranged for a debate which was to take place in a large hall on February 18. Two thousand persons were present, as many as the hall could hold. His opponents had planned a concentrated attack on the lecturer in order to destroy the overwhelming impression the lectures had made—not only on Catholics! For this purpose a change was made in the pre-arranged conditions of the discussion. Of this change Fr. Wasmann was informed at the moment the discussion was opened, so that he was forced either to withdraw at the last moment or to accept the new conditions. The discussion was to have lasted two hours, but was extended to three and a half. Father Wasmann was to have spoken twice; now he was permited to speak only once—at the end, toward midnight, when he could speak only half an hour. Also a pause was made toward the end, to allow the weary to withdraw, so that part of the audience should hear only his opponents and not Father Wasmann himself. Ten opponents, one after the other, stood up and attacked the Jesuit scientist. The first and foremost of them was Professor Plate, of Berlin, who began thus: "We are going to discuss the most momemtous problems known to men. The occasion is Father Wasmann, of the Society of Jesus. He has cast a spark into the midst of the people of Berlin, which has risen to a mighty flame. It is the old struggle between Church and Science, etc." He came to the conclusion that in Father Wasmann there lived two souls, the soul of the Theologian and the soul of the Scientist, and therefore—he was, after all, no true scientist. Among the speakers was Dr. Schmidt, assistant of Professor Häckel, whom the latter had sent from Jena with the express purpose of attacking Wasmann. Even the ex-Jesuit and apostate Hoensbroech, an ignoramus in science, was allowed to attack his former fellow-Jesuit, and of course, to the disgust of many in the audience, did it in the most tactless manner. The result, says the *Germania*, was that the deep impression made by the three lectures was not weakened, but rather strengthened by the discussion, for Father Wasmann was able to answer brilliantly and without losing his temper, remove prejudices and correct misunderstandings. Of Hoensbroech he took no notice. At the end of the discussion he received a great ovation. It was a rare sensation to see a Jesuit stand up before Berlin students and Professors, and affirm his convictions that there is no real opposition between science and religion; to hear him prove and proclaim the existence of a personal God, creator of the world, as well as the spirituality and immortality of the human soul.

Death of Princess Clementine of Coburg.—Princess Clementine, mother of Prince Ferdinand of Bulgaria, died in Vienna on February 16. Her remains were transferred to Coburg, where the funeral services were celebrated in the Catholic Church, on February 21. The Achbishop of Bamberg officiated and preached the sermon. Princess Clementine was a daughter of King Louis Philippe of France. She was very rich, and gave great financial aid to her son Ferdinand, who, some years ago, under pressure from Russia, had his little Catholic son received into the Greek Schismatic Church.

Death of Professor Funk.—Dr. Franz Xaxier von Funk, Professor of Church History, Patrology and Christian Archæology in the University of Tübingen, died recently at the age of 67 years. He had been connected with the University since 1870. He was a scholar of world-wide reputation, and his death will be deeply felt. Among his works is the standard edition of the *Patres Apostolii.* He was also editor of the *Tübingen Quarterly.*

FRANCE.

Naval Disasters.—France is not at war but she is losing her battleships. The famous Jean Bart went to pieces a short time ago; on March 12 the Jena blew itself up in the harbor of Toulon, killing over 100 of its crew and damaging other vessels near it as well as buildings in the city, and on March 14 the Fulminant was struck by a torpedo and towed into Brest in a sinking condition. It is the ninth disaster since January 1. Still adding to the list comes the report that on March 17 a torpedo boat was rammed at Ajaccio, and also that the launch which conveyed President Fallières to the fleet at Toulon sprung a leak and sunk. The accident is attributed to "the shrinking of one of the wooden beams of the keel." The blowing up of the Jena is now ascribed to anti-militarist sailors, and a similar disaster is threatened for the Duhayla.

Death of Casimir-Perrier.—It will be of some interest to know that the ex-President's sister is the Countess de Segur. The death, which occured on Monday, March 11, was quite unexpected. What was supposed to be influenza was an embolism of the heart. He had been but six months President of the Republic, succeeding Carnot who had been assassinated. Why he resigned is not known, but it is said that his Cabinet concealed material facts of policy from him which nearly led him into a serious quarrel with Germany. It referred to the Dreyfus affair. Apart from this he was not popular; he was openly insulted in many ways, and finally breaking with his former supporters he retired to private life. In compliance with his wish the family refused a state funeral.

ASIA.

China.—That China is slowly but surely tending towards a constitutional government, no one can deny. Among other signs of this progressive movement are her reorganization of the civil service, the appointment of a "Council to Assist in Government," until such time as the people may be prepared to elect a national assembly; the promise to call a Manchurian Conference, to be participated in by Japan, the United States, Germany, Great Britain, Russia and France.

The revenues for the year 1906 have, it appears, been the largest on record. The agreement for the construction of the Canton-Kan-lung Railway has been ratified by an Imperial edict. It is estimated that ten million persons are affected by the famine which is wasting several provinces. About four million people are either destitute or suffering from lack of food.

The recent legislation in Peking for the restriction of the trade and use of opium have led to the discovery of a forest-creeper the leaves of which produce a decoction which, we are told, cures smokers of the opium habit. Accordingly, what the law cannot do is now being done by the leaf of a forest vine. Indications are not wanting that people in China are desirous to be released from the fatal opium habit, and that the opium medicine has already done great good.

Persia. The New Shah.—A recent article in the *Contemporary Review*, by Ivanovitch, gives us the following picture of the new Shah: "Mohammed Ali is in his prime. Whilst he has not the good heart of his father, Muzzafer-ed-Din, nor his beautiful and benignant countenance, he has several traits of his grandfather, Nasr-ed-Din. In his appearance he has nothing Persian. The face is vulgar. His stature is quite short and his shoulders and waist of considerable girth. Mohammed Ali does not know what to do with his hands; he is shy and embarrassed in the audiences given to Europeans. His eyes are small and restless and seem to search or peer into the person in his presence. He is extremely sober, an excellent linguist, reads much, has many practical interests."

According to a telegram sent by Persian residents of Ashkabad, in Russian Turkestan, to Parliament in Teheran, Persian children brought from Khorassan have been sold to Turcomans at Ashkabad like sheep. In the last published Parliamentary proceedings it was stated that 450 children had been sold at Ashkabad.

India. The Forests of India.—A splendid asset is being built up in British India by the administration of the vast forests, which, according to Mr. Morley, cover an area of 250,000 square miles. Whilst the Forest Department is trying, for climatic considerations, to save the State forests from destruction, it has permitted the extraction of 66,000,000 cubic feet of timber, thereby increasing the Forest Revenue in five years by more than $3,000,000.

Ceylon. Notable Conversion of a Buddhist Monk.—On the authority of *The Examiner*, a Buddhist hermit priest named Guanabhiawansa has recently been received into the Catholic Church. Being of a highly connected family, he was promoted after an exceptionally long course of studies to the highest order of Buddhist priesthood. His conversion is, in consequence, a great and severe blow to the fast dying cause of Buddhism in Ceylon.

Emigrants to Cape Colony.—The Government of India have received from His Majesty's Secretary of State for India, a copy of a bill passed by the Parliament of Cape Colony to repeal the Immigration Act of 1902. The most important provisions of this law exempt those Asiatics only from falling under the "prohibited immigrant" class, who are born in the Colony. "Prohibited immigrants" are any persons who, when asked to do so by a duly authorized officer, shall be unable through deficient education, to write out and sign in characters of any European language an application to the satisfaction of the Minister, or any person who is not in possession of means of support.

AFRICA.

Egypt. Steady Transformation.—During the last twenty years the whole face of Egypt has been undergoing a steady transformation. A line of motor omnibuses has recently been put in operation through the streets of Cairo. Visitors to the land of the Pharaohs may now go to the Pyramids by train. Almost beneath the very nose of the sphinx, golf links are admirably laid out. It is, however, to be regretted that former beautiful parks and gardens which have been the glory of Egypt for generations, are being destroyed almost simultaneously to make room for new hotels and great blocks of offices and flats. The erection of two new bridges across the Nile will greatly help to bring the western side of the river into closer touch with the life of Cairo. Splendid buildings are already being erected all along the water side. In consequence of the steady movement towards modern progress, the great demand for labor has raised the standard of wages and comfort all over the country; the price of labor, we are told, has risen 60 per cent. during the past year, and this upward movement has been increasing almost every month. Among the primary causes of the wealth of Egypt is the cotton crop which amounted last season to 24 million sterling, and was paid for, not in cheques or banknotes, but in English sovereigns. One of the greatest hindrances to the commercial development of the country is, it appears, the belief in Egypt, as well as in other Mohammedan countries, that it is wrong to put money out to interest.

An Important Discovery.—The tomb of the mummy of Queen Teie, the most famous of Egyptian Queens, was discovered at Thebes by the Egyptologist, Theodore Davis. The mummy was wrapped from head to foot in sheets of gold, and the coffin is said to be a most remarkable work of the jeweler's art. The head is encircled with the Imperial Crown of the queens of ancient Egypt. The tomb contains also beautiful alabaster portraits of the Queen and other objects of the greatest interest.

Transvaal. Results of the Parliamentary Election.—The elections in the Transvaal to the first Legislative Assembly under the new Constitution have resulted in a majority for the Boers over all other parties. Of the 69 seats in the Legislative Assembly, Het Volk won 37; the Progressives, 21; the Nationalists, 6; the Laborites, 3, and the Independents, 2. Het Volk is probably now at the high-water mark of its power. The Progressives, or National British party, though in a minority, have fared better than had been expected. Among their victories is the success in South Central Pretoria of Sir Percy FitzPatrick over Sir Richard Solomon, former Lieutenant-Governor of the Transvaal. The Progressives are the party of wealth. It is eminently their concern to promote public confidence in the stability of the country. Sir George Farrar, the leader of the Progressives, is returned for Bocksburg East. The Nationalists, the Independents and the Labor members are mostly as staunch in their support of the supremacy of the Crown as the Progressives themselves. Now that self-government is established, it is to be hoped that interference from home will be reduced to a minimum, so that the new Colony may, like Canada, become a proud but loyal and free nation within the Empire.

Legislative Council.—It goes without saying that the Boers do not enjoy an absolute independence. Above the Legislative Assembly, consisting of 69 members, will be the Viceroy or Lieutenant Governor, assisted by a Legislative Council of 15 members, whose appointment for a period of five years is made by the Governor. It must also be remembered that the present Constitution is but a trial Constitution. Should it not prove generally satisfactory, it will be modified or replaced by another.

The Complexion of the Upper House.—A protest signed by General Botha and Sir Edward Solomon, in behalf of Het Volk and the Nationalists respectively, expresses disappointment and regret at the complexion of the Upper House, on the plea that a large number of the members are in no way representative men and do not possess the confidence of any section of the population of the Transvaal. Besides, whilst the majority of the Upper House are Progressives, the great majority of those in the Assembly belong to the opposite party, which is likely to lead to quite unnecessary constitutional conflicts.

The Cabinet.—The new Ministry has for its Premier and Minister of National Affairs, General Botha; for Colonial Secretary, Advocate Smuts; for Minister of Lands and Public Works, Mr. Cullinan; for Treasurer, Mr. H. C. Hulls; for Minister of Justice, Advocate de Villiers, and for Minister of Mines, Mr. J. Rissik.

Morocco. Collective Notes from the Powers.—Two Collective Notes have been addressed by the Powers to the Maghzen. The first calls attention to the state of anarchy which exists at Mogador and insists upon the restoration of order; the second reminds the Maghzen that certain clauses of the Algeciras Act regarding the coastwise trade, the export of cattle and facilities for the purchase of land by Europeans have not yet been put into force.

The Evasion of Responsibilities.—Signs are not wanting to show that unless the European governments exercise pressure on the Maghzen, the reform promised at the Algeciras Conference will not be put into force. Moorish officials are known to have consulted certain Europeans regarding the best methods to adopt to escape their responsibilities. The Sultan, who is extremely weak and impressionable, is, it is claimed, entirely in the hands of these unscrupulous advisers.

German Influence in Morocco.—On the authority of the *Gaulois* the gradual undermining by Germany of French influence in Morocco through the complicity of the Sultan is naturally exciting some alarm in French parliamentary circles. Is France going to meet at the hands of Germany the same fate in Morocco which she has met in Egypt at the hands of Great Britain? What foundation is there for her alarm? Was the diplomacy of France at fault when she entered into negotiations with Germany before the Algeciras Conference? These are questions which a variety of events have naturally given rise to. The appointment by the Sultan of the German cavalry officer, Major Von Tschudi, to the post of chief engineer; the subsequent explanation of the scope and importance of his office sent by Major Von Tschudi to the *Lokalanzeiger;* the appointment of Mr. Wolff to the post of chief engineer's aide; the promise of some eight million francs by the Sultan to German contractors for new harbor works at Larache at a time when the financial situation in Morocco is growing daily worse; these and other facts seem to point to the preponderating influence Germany is striving to gain in Morocco. That misgivings should have in consequence been aroused in France is not astonishing. The mere selection of the particular engineer in question is claimed to be a violation of the Act of Algeciras, which stipulates that no branch of the Moroccan public service shall be alienated for the benefit of particular private interests.

THE READER.

Makers of Modern Medicine. By James J. Walsh, M.D., Acting Dean and Professor of the History of Medicine at Fordham University, New York. Fordham University Press, New York. $2.00.

The biographies of distinguished physicians which Dr. Walsh gives us in this volume, for whose publication we ought to be very grateful, are inspirations, not only for medical students, but for everyone else. The great men whose life stories are so comprehensively and so graphically told are nearly all Catholics, all of them sincere Christians and all of them the especially brilliant luminaries of their profession. Hence this book will serve as an unanswerable argument to those who associate disbelief with modern science. When Morgagni and Galvani and Pasteur and the other glorious ones whose names are inscribed in this volume find that the far-reaching vistas which opened before them in the realms which they explored only led them upwards to God, the puzzled beginner who, "making his first step in science hears nothing but the preachments of materialism in the narrow school where he happens to be, will be steadied in his advances and understand that it is only a little knowledge that is dangerous, only weak eyes that stop at the exteriors of things. Behind the veil the great intellects have always discerned the hand of the Creator, directing the vast material universe, which reveals in myriad ways the glory of the infinite power that gave it being. Especially the students of Fordham, young and old, will be grateful to Dr. Walsh for the tribute of affection which his book pays to the Alma Mater. But apart from its scientific and scholastic value, it is indirectly apostolic, inasmuch as it points out the direction which true science and true greatness must and does take.

Laws of the Spiritual Life. By B. W. Maturin. Longmans, Green & Co., New York.

It is very pleasant reading that Father Maturin gives us in his singularly lucid and graceful style as he carries us along in the study of the virtues which the Beatitudes exhort us to practice. Not often do we get our spirituality in such an attractive form, especially when the substance is so solid. The picture of the meek man who is not a weak man; of that other whom God is fashioning by trying him in all sorts of ways; of the peace that comes to souls by what looks like the rigidity of the Church, but which is tenderness, are examples of the very winning ways which the writer has of delighting while instructing. He does not believe in what he calls the sledge-hammer argument: "This is right and this is wrong, this is true and this is false, and there the matter ends." That, he says, "however unanswerable, does not convert. Something else is to be taken into consideration." He makes use of the "something else" throughout the book.

School Administration. By John T. Prince, Ph.D. C. W. Bardeen, Syracuse, New York.

The number of subjects treated in this comparatively small book is surprising. Although the chapters are reduced to twelve, we have countless details about State control, local control, duties of superintendents, duties of teachers, programmes of studies, hygiene, schools for defectives, night-schools, country schools, etc. It is a technical work, of course, and will be of interest mostly, if not altogether, to those who are concerned in the work of education in all its branches below that of colleges.

EDUCATION.

Elizabeth M. Howe, writing in the *Educational Review* of March, calls attention to a Southern College for girls, which has been in operation for fifty years. It has the unfaltering allegiance of its community besides drawing students from beyond the borders of its own State. Its successive presidents have been revered as the embodiment of learning, etc. The catalogue of 1902-3 announces that " we invoke the sublimest tenets of written and unwritten ethics. We supplement with the most exhaustive details of psychic research. Our course in English Literature *exhausts* all the known avenues to the highest proficiency in that department, etc. Our ideal for which we constantly strive is that our table-fare shall not be equaled in any other boarding school." The President claims a gift for developing " a splendid thirst for exact and elegant scholarship." The faculty of liberal arts at Mothers' College, such is its name, consists of the President, who teaches Latin, French, Spanish, criticism, history and Anglo-Saxon; the President's wife (certified to be without a peer), who teaches English literature, civics, ethics, psychology, evidences of Christianity, history, elements of natural science, and botany, besides looking after the housekeeping; and in the third place, the President's daughter, who teaches logic and German. There are three assistants, and three instructors in music, one of them director-general, one instructor in elocution, and one in art. The College confers four different diplomas in the arts course, and five degrees in music. There are 114 students. The library has 4,000 volumes; which is large compared with another institution called the Emmy Lou, which is co-educational, with 70 young men and 60 young women, with but 31 books in the library.

" There is not in all the South," says President McIver of the North Carolina State Normal School, " a great endowed college for the education of women unless we count the Sophie Newcomb, which is a part of the Tulane University." In the graphic phrase of another Southerner: " the female university of the South has the curriculum of a high school and no endowment but a deficit." " In the Southern States," says Mr. McIver, " the total number of female illiterates is 2,275,000."

The inferiority of our schools when compared with those of Germany leads a writer in the *Educational Review* for March to inquire why. Several reasons are assigned: First, our heterogeneous population; second, the migratory habits of the people; third, the multiplicity of authorities claiming control; fourth, dislike of compulsory education; fifth, discrepancy between enrollment and attendance; sixth, lack of segregation of defectives; seventh, shorter school year in America; eighth, greater difficulty in learning English than German; ninth, greater difficulty in learning systems of weights and measures; tenth, greater waste of time; eleventh, fondness for play; twelfth, overloading the course with trash; thirteenth, sentimental school discipline and absence of corporal punishment; fourteenth, poor training of teachers.

MUSIC.

On Thursday evening, March 14, the Catholic Dramatic Oratorio Society presented Gounod's "Redemption" to the public. Though much was expected, the manner in which it was produced came almost as a surprise, not only for the profoundly religious interpretation of the great work, but the perfection of its musical execution. The glory of it all redounds chiefly on Mme. Kronold, who is the soul of the movement, and who on this occasion, despite the fatigue of long and hard work in training the chorus which she evidently had inspired with her own enthusiasm, sang as only an artist of her rank can. The Madison Square Concert Hall was crowded to its utmost capacity. His Grace the Archbishop, under whose auspices this new musical enterprise has been inaugurated, was present as were also many of the most conspicuous of the clergy of the diocese. It was in mid-Lent, but the words, the music, the reverence with which the various parts were sung, almost produced the impression of a church service. There can be no doubt that Mme. Kronold has made success secure, and that other oratorios, or the repetitions of those already produced, will always be certain of enthusiastic support.

Sir Edward Elgar made his first public appearance in New York, as Conductor, March 19, when he presented the first part of his latest oratorio, "The Apostles." As its name implies, the oratorio embodies the calling, training and mission of the twelve Apostles. It is divided into these three parts. The Betrayal of Judas, in the second part; the scene on Calvary, and Christ's giving His Mother to John seemed to have produced a deep impression. "The Apostles" is to be followed by "The Kingdom."

SIR EDWARD ELGAR.

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THE RELIGIOUS PERSECUTION IN FRANCE

IT is always very delicate and very difficult for one engaged in public life to speak to a foreign audience on the internal affairs of his own country. It is delicate, because, no matter how intense may be the civil struggles in which he is concerned, the national sentiment imposes upon him a sort of patriotic reserve, even on the subject of his most pronounced opponents. And it is also difficult, since the historical customs and traditions of each nation which determine the mentality of its inhabitants, raise up among them, in some way, intellectual barriers, by reason of which they can seldom naturally understand one another properly. In spite of this double difficulty, in obedience to the voice of my conscience, I have unhesitatingly accepted the invitation which the distinguished editor or this magazine has kindly extended to me.

In the United States as well as in Europe, public opinion is often misleading in the religious questions which have disturbed our country for some time, by the biased opinions of the press, animated with a spirit hostile to Catholicity. The formidable crisis which now threatens the Church of France is presented in numerous publications in an entirely false light. The conduct of the Pope, that of the bishops and of the clergy, the attitude of Catholics, the object sought by the law of separation of Church and State are altogether misrepresented. I believe, then, that I am fulfilling a real duty, from a Catholic point of view, in availing myself of the occasions which have been offered to me, to enlighten minds on a question which is so serious, and whose interest reaches far beyond the limits of the country in which it is agitated; and my deep attachment for the old religious traditions of my country leads me to consider the accomplishment of this duty as a strict obligation in her regard. I feel assured, moreover, that in spite of the difference of our national temperaments, that I shall be understood, and that in any case I shall be heard with sincere sympathy by American readers. How could I doubt this, after the beautiful discourses against the persecution of the Church in France delivered by the most illustrious prelates of the Church in America, the magnificent manifestations in Chicago and Boston and the great mass meeting of New York, whose echoes have penetrated the very heart of French Catholics. These splendid testimonies of solidarity are for them in the struggle which they are now sustaining, the most comforting encouragement. Nothing surely gives a better idea of Catholic unity and of its power, than the messages sent from one side of the ocean to the other to the common Father of the faithful, protesting against the offence offered to his dignity, and paying homage to the clear-sighted firmness of his word. After all these solemn gatherings, it would be somewhat presumptuous on my part to dwell upon the solid and decisive reasons which have obliged Pius X to condemn the Law of Separation in the name of his apostolic mission. I will content myself with resuming them. Chief among these, it is worthy of remark, is not the spoliation which has been inflicted upon the Church, violent and deplorable though it was. The law decreed in principle and in fact the confiscation of the property of the bishops and curés. In principle it decreed confiscation, in case the associations, styled *cultuelles*, which were to form the mechanism of the law, should not be established; and it decreed also, in point of fact, by taking from the Church the foundations which pious donors had given to their parishes before the Concordat of 1801. This assuredly was a direct aggression on the undoubted rights of the Church. It was, besides, a flagrant violation of a most solemn contract. When the Concordat of 1801 was concluded, Pope Pius VII renounced all right of reclaiming the properties confiscated during the Revolution, on conditions formally accepted in the name of France by First Consul Bonaparte, and sanctioned by the law of the State. The ownership of properties which had not been alienated was to be restored to the bishops and the parishes. A suitable salary was guaranteed for the ministers of religion. Religious edifices were given back to the authorities of the Catholic Church and guaranteed to them in perpetuity. Confiscation, effected or impending, has done away with the first clause. The suppression of the budget for worship has destroyed the second. The third is imperilled by the pronouncement of a law which orders, in certain cases, the closing of the churches, or to speak in the style of the administration, the conversion to other uses of the churches as well as of the objects intended for worship, such as the sacred vessels, the altars, the ornaments and statues given by the faithful to contribute to the splendor of their religion. Such measures, all will agree, well account for and justify the emotion which, whatever enemies of the Church may say, stirred the country a year ago over the procedure known under the name of inventory, which was nothing less than a preparation for confiscation. In fact, as soon as the Pope, exercising his right, had forbidden the formation of *cultuelle* associations, spoliation was accomplished in virtue of the Law of Separation, without the need of adding a single article. Six hundred millions of property derived from Catholic generosity was seized; even foundations made by Christian families in order to obtain prayers for their dead were not respected. Bishops were driven from their residences, curés from their presbyteries and ecclesiastical students from their seminaries amid scenes of cruelty, whose echoes have surely reached the United States. Some have said that the Pope might have spared the Church of France this dreadful spoliation. For months these questions agitated the heart of every Catholic, and their own anguish enabled them to appreciate that of the Sovereign Pontiff during this terrible trial. He knew what sacrifice he was about to ask from his children. He foresaw its bitterness, its pain and its awful consequences. If his apostolic duty had not compelled him to impose it upon them, his paternal heart would surely have inclined him to tolerate the application of the new law, howsoever condemnable in its principle or in its obligations. But it was absolutely contrary to the divine constitution of the Church, and for this reason, independently of every other consideration, unacceptable. Although it bore the name of the Law of Separation of Church and State, this was only a fiction or a polite deception. In reality it pretended to give to the Church the legal organization of establishing it, without regard to the Pope, who is its head, or to the Catholic hierarchy, which is its base, and making it depend entirely on the law of the legislators.

Following immediately upon the violent break in the relations of France with the Vatican and the violation of the bilateral contract made by France with the Holy See, this law, formulated, discussed and voted upon by the French parliament without the slightest pretence on the part of its authors to consult with the Sovereign Pontiff concerning it, overthrew all the established conditions of religion in declaring them to be henceforward subservient to the civil authority.

The Council of State, the highest authority in our administration, was, by the terms of this law, invested with supreme jurisdiction over the organization of worship, which by this arrangement was subjected to the dictates of the Government. When still an ordinary senator, M. Clemenceau had formally announced from the tribune: " Those who have voted article 8 (the article in virtue of which this jurisdiction was to be exercised) manifested their satisfaction by their belief that, through the Council of State, they had put the process of justice into the hands of the Government.

Besides this fundamental vice of the Law of Separation so-called, there is another still more serious. An idea, which surely the citizens of the United States will grasp without difficulty, haunted the minds of the French legislators. M. Clemenceau expressed it in these words: " We wish to free Catholics from the yoke of Rome." Thus, to separate Catholics from the Pope, to break the bonds of discipline existing through the hierarchy between the faithful and the Roman Pontiff, such was the avowed object of the new law. For this purpose it would submit to the control of cultual associations, not only the administration of the temporalities, but, under the pretext of propagating religion, " the expenses involved in the exercise of worship and in the selection and formation of its ministers." These are the very terms of the circular of the Minister of Worship, M. Briand, who formulated the working interpretation of the law. Everyone knows what power goes with financial control. By it, everything comes through the hands of the one who dispenses the funds. In the organization established by the Law of Separation, this control belongs to the central body of the cultual association, " notwithstanding," says the law, " any statutory clause to the contrary whatsoever." Thus, religious services, the exercise of worship, sermons, instructions, the education of the clergy—in a word, everything which belongs to the domain of ecclesiastical authority was subjected to the cultual association. It was verily a civil constitution of the clergy like that which, in 1791, put the Church of France within an ace of its destruction. It was so described, not only by Catholics, but by the illustrious orator of the Liberal Republican party, M. Ribot. It can be defined in the two words, in which I took occasion to describe it immediately after the passage of the law, as simply a *laicisation* of the Church. The supreme intervention of the Council of State finished, as I have shown, this work of disorganization, by substituting its administrative investigation for the doctrinal authority of the Church. In case of dispute between different cultual associations, that body, and it alone, was to settle them. Disputes were expected and counted on in advance. M. Clemenceau said in the Senate, " Human minds are prone to differ about everything. Liberty will encourage such differences. The authority of the Pope will be lessened and the rivalry of cultual associations will develop schism." This bid for schism was repeated throughout the discussion of the law. M. Briand, Minister of Worship, more moderate in manner than M. Clemenceau, thus expressed his mind: " We wish to give the Church liberty, because liberty will be her most formidable enemy." The framers of the law, therefore, expected a breach of Catholic unity. Immediately after its passage, they multiplied their efforts and their encouragements to bring about the hoped-for schisms and to give them life. Labor lost! The attempts of some misguided schismatics were overwhelmed with ridicule. The American press has kept its readers informed of their puerile manifestations. The hope of the enemies of the Church was thus cruelly deceived. After the two encyclicals, of February and of August, 1906, they were enraged to see that the episcopate, the clergy and the faithful, whatever might be their tendencies or opinions as individuals, stood with the Pope as an unassailable mass. Soon after spoliation was accomplished, not a cry was raised among the poor curés of the country whom it reduced to destitution; not a defection caused confusion or humiliation in their ranks. A marvelous spectacle, verily, if one imagines the frightful consequences which confiscation must entail upon such a vast number of victims. M. Briand himself was compelled on many occasions to recognize this unanimity from the tribune, and to bow with respect before the fortitude thus displayed to all the world. It may be permitted me to point with pride to this attitude for the benefit of those who believed too readily, on the word of our enemies, in the hopeless weakness of French Catholics. The Pope having spoken, not one of them hesitated to obey. Differences of opinion which, in so serious a question, had been unavoidable before the passage of the law, now disappeared immediately. These differences it is proper to say did not bear in any way on the principle at stake. If, in order to avoid the great material disaster with which the Church was threatened, some wished that she would discover a means of availing herself of certain provisions of the law, all recognized that the law itself should be condemned. Among the designers of the law themselves, those who were animated by a particular hatred of the papacy, avowed after the Encyclical, that they had proceeded without reckoning on the decision of the Holy Father. A deputy, M. Lafferre, president of the Supreme Council of French Freemasonry, wrote in the month of August, 1906: "I own I cannot understand the excitement caused by the Pope's Encyclical. Is it possible that those who voted for the Law of Separation could have hoped that the Pope would accept it?" Such an avowal should clear the minds of men in good faith, and I beg of my readers to remember it when I shall be speaking of the remote and hidden causes of which this crisis is the necessary effect. One of the men who, in our country, have most distinguished themselves by their hostility to the Catholic Church; the man who, by his brutal expulsion of the religious and violent closing of our Christian schools, has embroiled us in a religious war—M. Emile Combes, prime minister from 1902 to 1905—has recently written for a leading Austrian newspaper, the *Neue Freie Presse,* two articles which have caused a great sensation. The seminarist of old, with his vision cleared by the recollections of his clerical education, proved in a formal arraignment, with precise reasoning, the impossibility of the Pope's acceptance of the Law of Separation.

Thus the violent accusations which, after the publication of the encyclicals, were brought by their enemies against the Pope and Catholics, and with which the press resounded, disappear before the unmistakable evidence of the situation. "The Pope," they declared, "wishes a religious war; he is stirring his subjects to revolt against the established government in order to avenge the breaking of the Concordat." This calumny was spread broadcast, but it need scarcely be said that it was without foundation. The Pope, in his Encyclical of August, 1906, recommended quite the contrary course of action to the Catholics of France, counselling both priests and laymen to refrain from "violence or sedition" even in the defense of their rights.

His advice was scrupulously followed, and in the month of November, 1906, the inventory of the churches, which the energetic opposition of the Catholics had suspended nine months earlier, was at last completed. It is true that this was done only in the face of indignant protest, and the agents of the Government, escorted by detachments of soldiers, had to effect an entrance to the sacred buildings only by battering down the doors; but the comparative calm all this time must be attributed to the influence of the clergy, obedient to the instructions of the Holy Father. However, because the Pope refused to subject the Church of France to a law of the State—judging it, in the plenitude of his right, incompatible with the Catholic faith—a tempest of imprecations was raised against him, and the tyrannical policy of the party which in reality governs France showed itself in all its violence. The word spoken in 1791 by Bailly, mayor of Paris, to the curé of St. Sulpice, is still the doctrine of this party. The curé had refused to take the oath according to the civil constitution of the clergy, and the mayor said to him: "When the law speaks it is time for conscience to be dumb."

This expresses clearly the viewpoint of the men who rule us. They entertain no respect for the individual rights of the soul, the highest of which is the right of clinging to its belief, far less for a system of discipline which is beyond the jurisdiction of the laws of men. They believe that in virtue of their civil authority they are invested with the right to legislate according to their private and peculiar notions in matters where this belief and this discipline are directly concerned. The Law of Separation is the practical application of this fundamental idea, and for this reason, when French Catholics, in accordance with the Pope's condemnation, refused to submit to this application, their enemies accused them of rebellion against the State.

M. Clemenceau, on assuming the office of President of the Council in 1906, went about repeating this accusation, denouncing the bishops and priests, whom he called the emissaries of the foreigner. Calumny, however, is speedily vanquished by facts, and a few days later M. Briand was obliged to make public declaration to the contrary of M. Clemenceau's statement: "The Catholic Church," said he, "is not in rebellion against the law."

To-day the situation is even more clearly defined. M. Combes, former Minister of State, has been forced to acknowledge that the constitution of the Church obliged her to reject the Law of Separation. And some days since, M. Clemenceau, in the course of an imprudent outbreak from the tribune, referred to "the utter confusion into which the Law of Separation has thrown the Government."

No fair-minded, intelligent person can profess to believe that the Pope should accept, legitimize, and recognize the organization of a body of Catholics which the bitterest enemies of the Church declare to be contrary to her constitution. The result of the events which have recently transpired is the complete vindication of the Pope and his subjects, to the prejudice of their adversaries.

The bishops of France, inspired by their ardent desire to safeguard religious peace, have, in a decree approved by the Pope, proposed a form of contract, by the terms of which, the unrestricted possession of Church property should be guaranteed for eighteen years by the mayors of the communes, to the priests regularly named for the purpose by the bishop of each diocese. Surely no arrangement could be more simple. It would at least insure for a certain number of years the free exercise of religion, and the mayors throughout the whole of France, whatever their political leanings or their religious beliefs, exhibited their willingness to sign the proposed contract.

But the Government soon interfered, and, exercising the almost absolute administrative power which, with us, paralyzes all municipal initiative, put an end to the movement for adhesion. Then, having taken the matter in hand and inaugurated perfidious negotiations with the Archbishop of Paris, the details of which it would take too long to enumerate, it concluded, after three weeks of dilatory manœuvres, by offering for acceptance, together with the contract, such conditions as the Pope could not accept without the abdication of dignity and freedom. The sectarian spirit had once more rendered all temporization impossible. In fact, things have come to this pass, that throughout the entire country, under the appearance of public peace, an execrable persecution prevails. Priests have been driven from their sanctuaries without consideration for their advanced age or their long exercise of the sacred functions. In instances where Catholic municipalities showed themselves anxious to leave these devoted servants of God in the possession of at least a pittance, the prefects, by the order of the Government, interfered at once to annul their humane decisions.

So the poor Church of France, despoiled, deprived of all her rights, reduced to the most pitiable condition, is delivered over to the arbitrary power of her inveterate enemies, who would not tolerate the least exercise of religion in the edifices consecrated to this purpose, except for their fear of taxing the public patience beyond endurance.

II.

Such a conception of separation between Church and State may well astonish the citizens of the United States, whose idea of liberty of conscience is certainly far different. But it is not only with regard to the manner of its application that the understanding of this law of separation differs radically in France and in the United States; but it is the underlying principle and the end aimed at, which are radically different in both countries.

In the United States, the separation of Church and State is the outcome of liberty, and its object is to give equal rights to all religious professions, by respecting the fundamental principles of each. The State, in severing the Catholic Church from any direct bond with itself, entertains no hostile intent in her regard, far less toward religion itself; on the contrary, there are occasions and public functions when the State itself offers homage to God.

But with us the situation is far different. It is important to establish this point, because it is precisely the cause of that illusion which is sedulously nourished by the enemies of the Church, and which we have so much difficulty to dispel from the minds of those who are strangers to the French situation. If our adversaries were to be believed, this separation is the necessary result of a liberal and democratic evolution, which, in keeping with the development of individual rights, forces the State to pay increased deference to liberty of conscience, and leads it to perfect neutrality with regard to all religious professions.

However, the facts of the case give a direct lie to this pretence. With us in France, the separation of Church and State is not the result of a gradual and natural ethical evolution, but the culmination of a campaign definitely pursued for nearly thirty years by the enemies of Catholicity, with the avowed object of compassing its annihilation by a series of destructive attacks.

M. Henri Brisson, then president of the Chamber of Deputies, and a man of considerable prominence in the Republican party, said in 1868: "The separation of Church and State can only be accomplished by the destruction of religion and by freeing men's consciences from the restraints of external authority." Twelve years later, M. Paul Bert, who was one of the colleagues of Gambetta, and who died while he was governor of Indo-China, formulated very accurately the tactics of his party with regard to the project of separation which had already been advocated by his most advanced associates, when, in a celebrated statement, he said: "We must prepare for the separation of Church and State by altering the existing conditions which oppose the carrying out of a logical principle."

The foregoing quotations are eminently characteristic. The first indicates the end, the second outlines the means; both, moreover, express in moderate language what was soon to be discarded—the basic idea, namely, of the entire movement. An account of the various measures which, from 1800 to 1904, had for their object the fulfilment of this programme, would fill a volume. To destroy all notion of divinity, to deprive men's minds of all religious training, and to bring about this destruction and this deprivation by altering conditions established by long centuries of Christian civilization, has been the dominating idea of our religious legislation during the past quarter of a century.

Henry Grattan once said in the Parliament of England: "You may follow in our annals the history of Ireland in the same way as you may trace a wounded man by the blood which he has shed." These words may be applied to the history of Christianity in France during the past twenty-five years.

But it is in the legislation with regard to schools that the hatred of all religion, which is the distinctive trait of all this sad history, manifests itself most unmistakably. In 1890 a professor, who was appointed to speak to his colleagues on discipline, wrote in a report which was approved by his superiors: "The teacher should be as the foundation of the democratic and republican edifice, just as the priest is as the foundation of the theocratic and monarchical edifice. In this manner shall power be overcome by lowliness."

Nine years earlier, in 1881, M. Paul Bert, whom I have already quoted, and who was at that time Minister of Public Instruction, said in a discourse which created considerable stir: "Catholic education is the source of imbecility, fanaticism and immorality. There must always be antagonism between secular and religious instruction." It will be clearly seen that the educator of 1890 understood well the lesson taught by the Minister of 1881.

The laws which from 1882 to 1886 were made and promulgated for the compulsory secularization of instruction in France, partook of these fundamental characteristics, the opposition in every village and town of France, of school to church, of schoolmaster to priest. These laws proclaimed the neutrality of the school. An extract from an official organ of pedagogy thus defines this neutrality: "The school need not deny God, but there is no necessity that it affirm its belief in Him. This is a point which we have yet to attain."

Jules Ferry, whose great political achievement was the school legislation of the Third Republic, constrained himself to keep within the boundaries of this formula, for at that period the country would not have tolerated otherwise. The vague affirmation of a chimeric neutrality, the introduction of an independent code of morality, uncertain and unstable, these were the ambiguous aspects under which the matter was then presented to the public. But the official commentators, the executive agents, whose office was the practical interpretation of the governmental idea, soon made it clear.

Some years later the director of a normal school for teachers wrote thus: "It may be safely asserted that, since 1882, the public school is in nearly every particular a school without God." Former pupils of the normal school of Paris petitioned that the books which taught the existence of God should be excluded from the classrooms. Text-books written by men suspected by such Ministers as M. Charles Dupuy, by professors such as M. Compayré, or by M. Burdeau himself (who was president of the chamber) of the slightest attachment to religion, were inhibited in the schools. These men went so far as to disfigure, in the text-books, the most famous literary masterpieces. La Fontaine's verse, for example, was thus travestied, in the celebrated fable of "The Little Fish and the Fisherman." The poet had written:

"The little fish will larger grow,
Provided God still give him life."

But this was altered in the official text-books to read:

"Provided someone gives him life."

By this laughable manifestation of anti-Christian fury one may estimate the progress it had made in the domination of minds.

"Thou art free either to confess or to deny the existence of God." M. Ferdinand Buisson, director of the department of primary instruction, and also reporter of the law of separation recommended to all school teachers, for use in the education of youth, the above formula, (which emanated from a professor in a normal school) with the object of demonstrating the "absurdity" of all religious beliefs, in the name of the rights of atheism.

According to the phrase of M. Paul Bert, the "existing conditions," in the midst of which the national spirit had been for twenty years in process of development, were finally and arbitrarily changed by those in authority. With the opening of the new century, the work had been almost completed; instruction in all its branches had been rendered almost entirely irreligious, and the primary school in particular was infested with the atheistic doctrines of teachers who were the avowed enemies of Christianity. Until then, however, despite the obstacles opposed by an increasingly oppressive legislation, the Christian schools founded by private munificence for primary and advanced instruction, subsisted in large numbers. But the hour had come when, favored by the misfortunes which the "Dreyfus affair" had precipitated upon France, revolutionary tyranny was about to overthrow the last refuge of religious liberty. When in the life of a nation, events arise which are to affect her destiny, it depends upon the men whom circumstances have invested with supreme power, either to save her or to plunge her into irremediable complexities. It was a statesman of renown, one who is no longer seen in public life, M. Waldeck-Rousseau, to whom it fell to choose between these courses, and he chose the second. Having delivered the government into the hands of the declared enemies of religion and of social order; having, by his obnoxious law against religious orders, forged the weapon for their extermination, he resigned to M. Combes the care of the flood-gates which he had flung open and which thereafter he could not close.

The Chamber of Deputies of 1902, organized by express commission of the Council of State for the accomplishment of this odious task, executed it without further discussion or appeal to the Senate, and disposed summarily of the cases brought to its bar. Fifty-four congregations of men, and eighty of women, most of them illustrious throughout the entire world, were dissolved and dispersed, and the houses where they had taught or lived, where they had nursed the sick or harbored the poor, were confiscated. Fifteen thousand schools were closed, and thus 1,600,000 children were thrown into the streets; religious men and women were violently driven from their homes, who were guilty of the one *crime* of having bound their consciences with vows, and of living in community according to a rule which they had willingly and eagerly chosen. They were compelled to seek a refuge with strangers, and to gain a precarious livelihood while concealing under secular garments their calling and their sorrow. America has been kind to these religious in their lamentable exodus, and welcomed to her hospitable shores many of these mournful exiles.

A radical deputy, M. Beauquiel, wrote at this time: "The teaching of the catechism to children constitutes an immoral attack upon their reason, an attempt at mutilation from which they are likely to suffer all their lives. That is why religious instruction to children should be prohibited." Such a sentiment explains the "neutrality" advocated by those in power, as well as the entire anti-Christian conspiracy, whose final object is the separation of Church and State. I have chosen this example of the treatment of the Religious because it is the most significant, but I might go on to speak of the banishment from the hospitals of the Sisters of Charity; of the subjection of the administration of the Sacraments to the dying, to impossible conditions; of the removal of the crucifix from sanctuaries and schools; of the dismissals of chaplains from the army and navy; and of the soldiers and sailors (furnished by the most religious districts of France) deprived of all the consolations of their religion.

But it is time to inquire into the beginning and the source of what is so evidently a conspiracy; who inspires, who directs, and who watches over its accomplishment? I answer that it is a secret society, one which has long concealed itself under an appearance of fraternal altruism, and which even to-day, despite the publicity which has been given to its operations and its object, is obscure and mysterious still. It is French Freemasonry. I have no intention of treating the subject in its international aspects, though it would be an easy task and one within the range of this article, to show its part in the ingeniously devised events which furnished a pretext for the rupture with the Holy See. But to accomplish the object which I have undertaken, it will only be necessary for me to refer briefly to what is, in France, at least, its avowed character, and what has been its rôle in our history.

Twenty years ago, when the campaign for the secularization of the schools was inaugurated, the Masonic Lodge of Marseilles congratulated M. Jules Ferry, who had been recently initiated into its ranks, on the work which he had undertaken, the orator speaking of it as a work *essentially Masonic*, and adding: "It belongs to us

Masons to support Brother Ferry in its accomplishment." The same year, at the General Assembly of the Order, another person made himself heard in the midst of general applause with this declaration of war on Christian education: "Freemasonry and education," said he, "are one and the same thing, and opposed to international darkness will always be found the international enlightenments of the sons of Hiram." It is evident that the movement, whose progress towards official and compulsory atheism I have shown, received from Freemasonry its earliest inspiration and positive impulse.

A powerful league, known as the League of Public Instruction patronized and encouraged by public authority, is the organ of its underhand operations. Its founder, M. Jean Macé, said in 1885: "The work which we do is a Masonic work; the League is the external organ of Freemasonry." A bust of the republic, designed by the League propaganda as an emblem, bears on its base (as symbolizing superstition) the figure of a mitred monk, strangled by a cord, on which, among Masonic emblems, are the words, "League of Public Instruction." Under the pretext of developing popular instruction in all its branches, it aims in reality at the destruction of Christian education.

But it was not only in the realm of education that this Masonic influence was felt. One may follow step by step in the reports of the annual assemblies of the society, now accessible to the public, the complete elaboration of these laws, which were prepared in the form of resolutions by these secret congresses and afterwards voted upon by Parliament. The interdiction of religious instruction in the state schools, the abolition of free schools, and of ceremonies of religion in judiciary matters, the prohibition of Christian emblems, the secularization of hospitals, the suppression of military chaplaincies, all were resolved and decided upon by the Masonic lodges before being carried into effect by the Chamber and the Senate. In 1891 M. Blatin, a Freemason of prominence, caused the following resolution to be adopted by the lodge: "The Masonic members of Parliament are urged to unite vigorously in the support of all measures for the suppression of the religious congregations." Ten years later, the Parliament, twice renewed by elections, and more and more committed to Masonic influences, carried out the programme thus formulated. M. Lafferre, deputy, President of the Council of the Order, exclaimed in the convention of 1903: "The Republic must rid itself of the congregations by decisive action." In the following year the result was achieved.

Freemasonry thus prepared by successive measures to effect the de-Christianization of the country, and the separation of Church and State. Faithful to the counsel of M. Paul Bert, it altered "existing conditions" by gradually weakening the power of the Church before making the final attack.

In 1891 it enjoined on the deputies the suppression of the revenues of religion. In 1901 it commanded them to openly recall the envoy to the Vatican. In 1904 it proclaimed, in a vote of confidence in M. Combes, the necessity of compassing this separation, which its members have been demanding in every assembly for more than twenty years. It also hailed with enthusiasm the project proposed by the Premier, and the prospect of the closing of the churches, for which it permitted them to hope. Then were the words realized which M. Blatin, a prominent Freemason, had spoken in 1883 concerning the cathedrals and churches: "We shall perhaps be called upon to preach our doctrines in these edifices devoted for so many centuries to religious superstitions. Instead of the clerical psalms which have hitherto resounded through their aisles will be heard the sound of our gavels and the acclamations of our Order."

M. Combes, who thus gave to the Masonic programme its crowning point of attainment, had of himself formulated it in these clear words: "In the sphere of ethics, Freemasonry should succeed to worn-out religions."

This suppression of all religion, though expressed in terms varying according to the temperament, circumstances and character of the hearers, is the fundamental idea which reappears in all the speeches and writings of the advocates of the great moral revolution, through whose most arduous period France is now passing. A professor in the University, M. Debièrre, on going to Rome in 1904 to attend the congress of Freethinkers, wrote: "We are going to Rome to show that all religions are nothing but rubbish which must make way for the progress of humanity."

The language is brutal, but is it not the same idea which M. Briand, Minister of Public Worship, expressed last year when he said: "We want a republic rid of lies and the tyranny of the confessional"? Is it not the idea, even more radical, though hidden under philosophic form, which M. Viviani unveiled in the famous discourse of November, 1906, in which he celebrated the accomplishment of the great work of irreligion, saying: "We have emancipated human consciences from the trammels of belief. We have extinguished in the heavens the lights which shall never be rekindled"? A large number of French Protestants, among them many pastors of the Reformed Church, issued a public protest, in which they reproved in eloquent terms this speech of M. Viviani, and their action is scarcely surprising, since the movement is an attack not only on the Christian principle, but on the idea of all religion.

The separation of Church and State, as the doctrine has been imposed upon France, is the practical carrying out of this destruction of belief. No country in the world has had such an experience; nowhere, whatever the rules adopted for relations between Church and State, has such a rupture been attempted between the civil and the religious life. It is difficult to conceive such a state of affairs in a country as old as ours, one so thoroughly impregnated with Catholicity, where the faith of their fathers is mingled with the blood of the people, and in a country of which an illustrious writer could say that it was the handiwork of Bishops.

III.

An undertaking so directly opposed to the general principles of Christian civilization, and to the historic traditions of the country in which its accomplishment is projected, is condemned in advance. The cost to French Catholics, to France herself, will be cruel sufferings, but the project must encounter inevitable defeat.

Governments may tyrannize over their subjects and reduce them for a time to apparent submission, and amongst us this task is easier than elsewhere, because, by virtue of established customs, the government exercises a more direct influence on all the mechanism of public life, and universal suffrage does not in any manner assure to us the just representation of interests nor the sincere expression of the general will; but when the discord between the very essence of national life and governmental action becomes too pronounced, when tyranny bears too heavily upon the spirit and customs of a people, a violent reaction is, sooner or later, inevitable. It is my conviction that this experience of history will not be in this instance belied. The difficulties into which the country has been thrown by religious disorganization, the general uneasiness already engendered and which is daily increasing, the impossibility for the government to extricate itself from the dilemma to which the sectarians have brought it, will sooner or later compel the men in power to seek in an understanding with the Holy See the only solution of the situation brought about by their rashness. French Catholics will then receive, after the conflicts through which they have had to pass, the reward of their fidelity.

I have no doubt that many in the United States have been astonished by their long patience under repeated defeats. American Catholics, while energetically condemning the persecution of which they are the victims, are inclined to blame the political attitude of their French colleagues in religion, together with their social indifference and their general lack of energy. I think there is something of injustice in these criticisms. The French Catholics have been for the last thirty years in a most difficult situation. I have shown in the course of this article to what premeditated, perfidious, and bitter warfare they have been exposed. Without doubt the necessary divisions brought about by the revolutions of the past, together with the successive political and social changes which have taken place during the last one hundred years, have greatly weakened them; doubtless, also, the obligation under which they find themselves of constantly resisting the ministers and the Parliamentary majorities, who were conspiring against Christianity, has placed them in false positions of opposition to the government, a fact only too quickly utilized against them, but they have taken no part with the enemies of the government, which, instead of making an effort to calm their very natural disquietude, and to gain their confidence, waged an incessant war against them. Furthermore, when a large number of Catholics, obedient to the voice of Leo XIII, refrained from all opposition to the oppressive measures, they were not only violently repulsed by the republicans, but attacked with renewed rancor.

However, despite the exactions to which they have been subjected, and the civil war to which necessity condemned them, they have during thirty years, with inexhaustible generosity and tireless energy, increased not only their charitable and scholastic works, but also their social undertakings, in order to bring the people back into close touch with the Church, to safeguard them against the infidelity which is spreading among them, to render them fervent by their practising of works of charity; and all this required intense effort, of which I must speak with discretion, owing to the part which I myself took in it. This effort did not, it is true, accomplish all that could be desired. The task was too gigantic to be accomplished in the midst of the democratic agitation which disturbed our ancient social order, and of the great social and economic revolutions by which the old order had been completely transformed. I do not pretend to assert that the Catholics approached its accomplishment as nearly as was desired by them, since reality always falls far short of aspiration; but it is impossible to ignore either the results which they have obtained or the obstacles which they have had to surmount. Some of these are such as belong to every country and to all time, as egotism, indifference, evil passions, others peculiar to the situation which I trust I have made clear to my readers; because the people were Catholics the public officials have impeded their actions in every possible way, utilizing to this end the inexhaustible resources of the public revenue.

It seems to me that all these considerations should be weighed by those who wish to gain an exact idea of our situation, and who sympathize with us in our present ordeal. But I am unwilling to dwell on this phase of the subject, which would call for too lengthy developments. Besides, no one is capable of deciding with equity in his own case. Whatever the decision, we are not and never shall be discouraged, even though to-day the world looks upon us as vanquished. There is, in French Catholicity, a sap and vigor which are incessantly renewed with the warmth of that blood which has flowed in our veins for fifteen centuries. If it be true that, owing to the machinations of the anti-Christian propaganda, faith has diminished among a portion of the people, it is because here, as elsewhere, among the riches and pleasures of the world the thirst for pleasure stifles the enjoyment of spiritual things, and it is none the less certain that for half a century the Catholic faith has been making constant progress among all classes of society, among old and young, among nobles and peasants. The increasing number of works of zeal and of the people employed in them, the devotedness of those who labor in their behalf, the frequent conferences and assemblies where the faith is confessed, the magnificent demonstrations of piety, the solemn pilgrimages, the multiplicity of popular organizations animated by a Catholic spirit, all proclaim the vigor which Catholicity still possesses on French soil. For several years the intellectual reaction towards Catholicity has been growing steadily. Bitter as have been the persecutions which we have undergone, they have served only to strengthen and increase this movement. The common peril must dissipate divisions of all kinds, and strengthen the union of clergy and faithful, while the sight of our sufferings must arouse universal sympathy and abolish misunderstanding and prejudice. The admirable unity of the Church of France, the heroic disinterestedness of its clergy, must force its enemies to respect the greatness of its sacrifice.

The vanquished who are admired and respected are already on the road to victory. With this word of confidence and hope, I will conclude this painful recital, happy, if in writing these pages, I have won for our just cause the sympathy of my readers.

A. DE MUN.

LOVE.

(*Attributed to St. Francis Xavier, and recited daily by St. Ignatius of Loyola before his crucifix.*)

'Tis not the heaven which Thou hast promised me,
Dear God, that makes me love Thee as I do;
It is not hell—and yet I fear it too—
That makes me dread the thought of vexing Thee:
'Tis thine own Self, Lord, tortured on that Tree,
Nailed to that Cross; 'tis all the woe I view,
The many shames Thy wounded body knew,
The thirst and throes of Thy death-agony.

Thy love so wins me that—Christ hear my vow—
Were there no heaven, I'd hold Thee no less dear;
Were there no hell, yet Thee, Lord, I should fear:
I need no bribe—I'd love Thee anyhow;
Much as I hope, were I quite hopeless here,
I still should love Thee as I love Thee now.

From the Spanish by

TIMOTHY WILFRED COAKLEY.

RIPLEY CASTLE AND ITS MARTYRED SON.

In the valley of the Nidd, that most picturesque of Yorkshire rivers, which flows between its lofty cliffs of limestone by St. Robert of Knaresborough's Hermitage, and that gloomy castle where the murderers of St. Thomas of Canterbury "dreed their weird" for twelve long months after their sacrilegious crime, there rises a wooded hill, upon which stands a tiny village, clustering round its fourteenth century Church and the castle of its owners.

Ripley is situated about four miles from Knaresborough and a little less from the well-known Spa of Harrogate, in the midst of a country full of Catholic memories. As you mount the hill from Nidd bridge you come first to the village, and a charming village it is. The mediæval Ripley has indeed disappeared, for the old village was pulled down and a new one built on a different site by one of its owners.

Though the archæologist has reason to regret the result of this act of benevolent despotism, it must be confessed that the model village it created is a very pretty one. Nor do I imagine that the people of Ripley have any complaints to make. For Ripley belongs to its lords, the Inglebys, as it has done for the past five hundred years, and the old feudal relations that have existed all these centuries are very strong and close.

The beautiful little church is full of Ingleby monuments, the "estoile argent" of the family is seen everywhere, and the village seems to exist but for the splendid castle in which the Inglebys have dwelt since the days of Edward III.

Let us first enter the Church, as is but right. It stands just opposite the castle gate-house, a typical English parish church, of the Decorated or Edwardine period of Gothic architecture, embowered in a God's acre full of magnificent trees. On the north side of this church yard is a very curious ancient cross, of unknown antiquity. It is mutilated indeed, like most of these ancient Catholic memorials in Protestant England, but what is left of it is unusually interesting. The circular base is very high and large, and in it there are indented eight deep hollows, apparently meant for those who might wish to kneel in prayer around the symbol of salvation.

Other curious relics of great antiquity, such as stone-coffins, and sculptured tomb-slabs, lie by the walls of the church, memorials, it would seem, of an earlier building, which once stood lower down upon the river bank.

The interior of the church gains most of its interest from the Ingleby chapel and monuments. The members of this family, though staunchly Catholics throughout the fiercest days of the persecution, were laid to rest within the walls of the desecrated sanctuary which in life they never entered. The reason of this, of course, was that in the penal days Catholics could not be buried anywhere else, for Popish chapels and cemeteries were alike proscribed by law.

And thus the silver star of the family gleams out from the monuments not merely of the Inglebys of Catholic days, such as that of Sir Thomas and Catharine, his wife, of the time of King Edward III, but from many a slab to men who lived and suffered, in the darkest days, " for God, our Lady and the Catholic Faith."

It is indeed sad for the pilgrim to find that the ancient faith is no longer the heritage of those who now bear this ancient name. For that name can never be anything but dear to those who love the memories of the past, and who also reflect that the family has been made forever illustrious by giving one of its sons to the white-robed army of martyrs who witnessed to that faith with their blood. And it is with the invocation of the Venerable Francis Ingleby in our hearts and on our lips that we stand to gaze at the fair picture presented by his ancient home.

Looking from the north, we see on our left the castle, belted round by its park, mirrored in the waters of the stream, which here widens out into a lake. A little to the right, stands the gatehouse, a fine specimen of its class still untouched by the vandal hand of the restorer, just as it was when the future martyr passed in and out of it.

The gate-house opens on to a private road which divides it from the churchyard, and which, skirting the old wall of the park, runs down the hill towards the water. Beyond the gate-house we see the church tower rising from its bower of trees, and still further to the right, a large old-fashioned house, the vicarage. The whole picture is a charming one, such as indeed can hardly be seen elsewhere than in England. It is the old mediæval picture, the village, the castle, and the church, where our Catholic forefathers worshipped God, side by side, peasant and knight together; and it embodies to the understanding eye a long story of chivalrous deeds and simple pastoral life, carrying us back to the good old days when England was merry because she was Catholic.

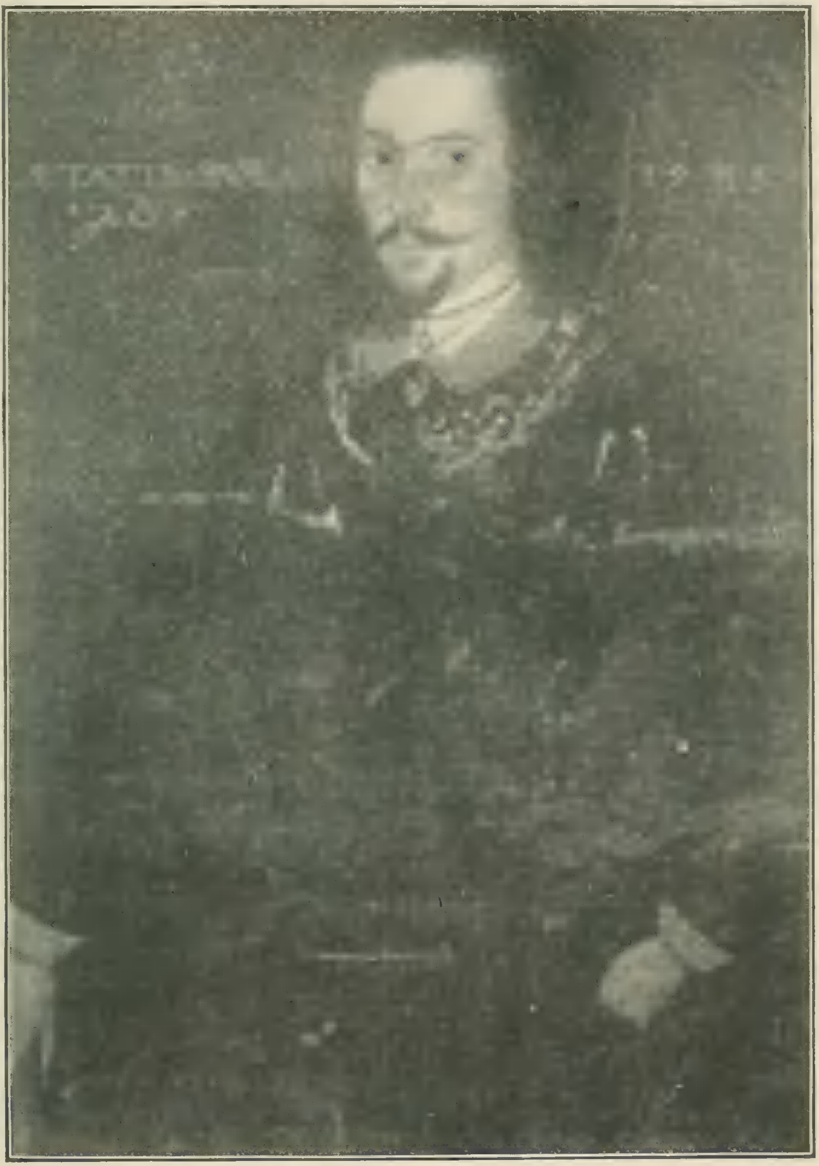
But to the pilgrim, Ripley Castle has a far higher, deeper interest; to him it is a shrine. And hither one afternoon on a bright August day, a pilgrim made his way to glean what he could of the life of the martyr of Ripley from the stones of his ancient home. He was hospitably and kindly received by those who now bear the ancient name, and the first thing that he was shown was the martyr's portrait, hanging over the fireplace in the castle library. This portrait was discovered not many years ago in some lumber-room of the castle, whither no doubt it had been relegated when the Inglebys lost the faith for which their ancestors had died. But now it has been brought to light again, and hung in its place of honor. It is a small painting on panel, and has never before been reproduced. We owe it to the kindness of Sir Henry Ingilby, the present Baronet, that we are able to show it to our readers, for it has been photographed expressly for this purpose. Curiously enough, the picture, as it is now hung, has a pendant, and that is the portrait of the Queen who sent Francis Ingleby to his death!

The pilgrim found that little was known of the martyr's life at Ripley Castle, and it was even supposed that he had committed the crime for which he nominally suffered, that of high treason. He therefore compiled the account of his life and martyrdom that follows here, first, for the martyr's family, that they might honor him as he deserves. But now he ventures to lay it before a wider circle, that God may be glorified yet more in his saints.

But before we close this introduction, we may add a few details as to the castle and the family history.

The illustrations give a good idea of the former. The fine old gate-house dates from the middle of the fifteenth century. Over the archway are sculptured the arms of Ingleby impaled with those of Strangeways. This fixes the date, for John Ingleby who married Margaret, a daughter of that knightly house, was born in 1434 and died in 1457.

The present castle is of later date and has been sadly modernized. The massive tower at the angle of the building, which is shown so prominently in one of the illustrations, is the least altered part. It dates from 1555. It was in fact built by Sir William Ingleby, our martyr's father, at this time, as we learn from an inscription carved on the frieze of the panelling of the " Knights Chamber " which is



THE VENERABLE FRANCIS INGLEBY, PRIEST, MARTYR.
SUFFERED AT YORK, TYBURN, JUNE 3, 1586.

the principal feature of the interior of the tower, and is approached by a staircase in the turret. This inscription runs: " This house was built by Sir William Inglbi Kt. in the yr. of our Lord MDLV, Philip and Mary reigning at that time."

This upper chamber is a fine room, as the photograph shows, and the only one in the castle which has maintained its ancient appearance. Here are preserved some very precious manuscripts, which were saved by the Ingleby of the day from the wreck of Fountains Abbey. This famous Cistercian House of " Our Lady of the Fountains " is situated only some five miles away, as the crow flies.

RIPLEY CASTLE.

Thus the Inglebys had good opportunities of saving these grand old illuminated books, opportunities which they, fervent Catholics as they were, were not slow to use. The pilgrim spent a very happy hour among these treasures, which were kindly laid out for his inspection by his host.

The park and gardens of the castle are exceedingly pretty and well laid out. During the summer months the gardens are kindly thrown open to the public, and visitors to Harrogate are not slow to avail themselves of the privilege. The castle, however, is not shown.

The family was one of the most faithful of Yorkshire and was allied with many of the chief knightly families of that Catholic shire. Thus the Inglebys of Ripley were closely related to their near neighbors the Mallorys of Studley Royal, the Nortons of Norton Conyers, the Markenfields of Markenfield, the Brimhams of Knaresborough, the Yorkes of Goulthwayt, the Plumptons of Plumpton, all famous for their devotion to the ancient faith in the midst of persecution. If they have now lost that faith, it is some compensation that their neighbors, the Radcliffes of Rudding, have happily regained it, while the present Catholic Marquis of Ripon, the lord of Studley Royal, is a direct descendant of the Mallory who defended the faith in the days of the sixth Edward. The hamlet of Bishop Thornton, close to Ripley, is still a stronghold of the old religion, which has never died out there. The Trappes of Nidd Hall, and the Slingsbys of Scrivan, close to Knaresborough, were also staunchly Catholic, so that here, if anywhere in England, the pilgrim finds the very air laden with historic memories of his faith.

THE KNEELING OR WEEPING CROSS IN CHURCHYARD, RIPLEY.

Our martyr's great-grandfather, John Ingleby of Ripley, died in 1502. His wife was Elinor, daughter of Sir Marmaduke Constable of Everingham, another grand old family of Yorkshire Catholics. Their son, William Ingilby, married Cecily, daughter and heiress of

Sir George Talboys of Kyme, and their son, our martyr's father, Sir William Ingleby, married Anne, daughter of Sir William Mallory of Studley Royal. Sir William Ingleby died in 1578 or 1579, leaving a large family of five sons and eight daughters. To show that our martyr came of good Catholic stock on either side we may quote a story, told in the Chronicle of St. Monica's, Louvain, of his maternal grandfather:

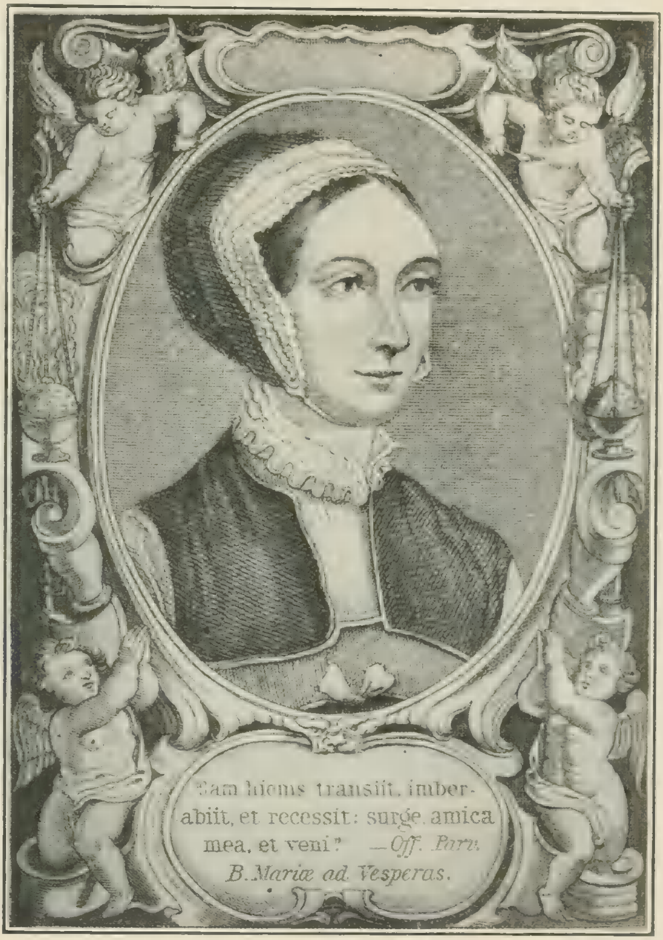
"This Sir William Mallory was so zealous and constant a Catholic that when heresy first came into England, and Catholic service commanded to be put down on such a day, he came to the Church, and stood there at the door with his sword drawn to defend, that none should come in to abolish religion, saying that he would defend it with his life, and continued for some days keeping out the officers as long as he possibly could do it." This must have been in the time of Edward VI, when the ancient services were abolished, and the First Book of Common Prayer substituted for them in the year 1549. The church the good knight so stoutly defended was no doubt the old chapel at Aldfield near Studley Royal. This chapel has been replaced by a splendid modern church, built by Lady Ripon, which forms a prominent feature of the landscape, at the end of a long avenue, in the park of Studley Royal.

The spirit of Sir William Mallory lived long in his descendants. In the same Chronicle a very similar story is stold of Sir William Babthorpe, the great-grandson of his daughter Ann, Lady Ingleby.

"He came at length into great trouble for his zeal in defence of religion, by reason that having two priests found in his house, he would have agreed with the pursuivants for money to let them go, but when he saw that by no fair means they would do it, he determined by force to rescue them out of their hands. Therefore, being a tall, strong man, he made no more ado, but drew out his sword, and made the priests to depart away, keeping the pursuivants the while in such fear with his naked sword that none of them durst resist him. But afterwards they complained to the Justice, and it was esteemed a great contempt so to resist these vile officers, wherefore he was fined to pay such a sum of money as brought him to great poverty, besides imprisonment almost a whole year."

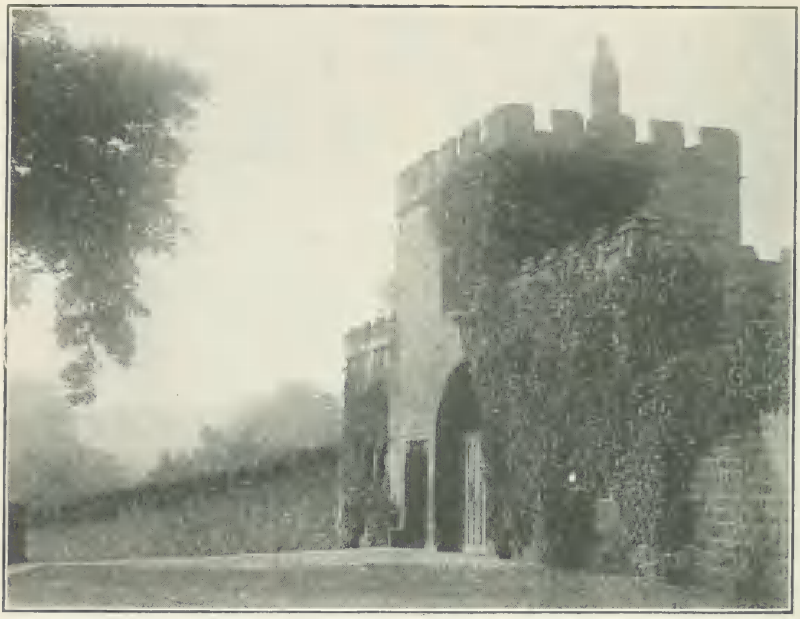
But to return to Sir William Ingleby and his children.

The eldest son, also Sir William, died without issue, although he married twice, his two wives being both heiresses, the first, Anne Thwaites of Marston, who died in 1617; the second Catharine Smythe of Smethley or Brantingham. The second son, David, married Anne, daughter of Charles Neville, Earl of Westmoreland, the leader (with Blessed Thomas Percy, Earl of Northumberland) of the second Pilgrimage of Grace, the famous Northern Rising of 1569. The Earl became an exile for the faith while Percy gained the crown of martyrdom at York. David Ingleby had three daughters, Mary, Frances, and Ursula. The third son was Francis, our martyr, who, as it is quaintly put in Betham's Baronetage," "died young." The fourth was Sampson who married Jane, the daughter of Mr. Lambert of Killinghall, and whose son William (born in 1603) was heir to his


"Jam hiems transiit, imber-
abiit, et recessit: surge, amica
mea, et veni." —Off. Parv.
B. Mariæ ad Vesperas.

VENERABLE MARGARET CLITHEROW.

uncle, Sir William II. Sampson Ingleby became steward of the Yorkshire estates of Henry, ninth Earl of Northumberland in succession to Thomas Percy, the Gunpowder Plot conspirator. He is said to have been a very trusty man, and his portrait still hangs on the wall of Ripley Castle. He died July 18, 1604, and his widow was presented as a rescusant by the minister and churchwardens of Spofforth parish in the same year. Sampson Ingleby left besides his son, five daughters, Anne, Catharine, Mary, Jane and Elizabeth, the last named became a Benedictine nun at the English Monastery at Ghent, the community which is now flourishing at Oulton in Staffordshire. Her portrait may still be seen at Ripley Castle. All these daughters of Samuel Ingleby were good Catholics, but I fear that their brother Sir William (who was created a Baronet in 1642 and died in 1657-8) must have given up his faith and conformed to the new religion.



THE GATEWAY, RIPLEY CASTLE.

But to return to the martyr's own family.

His next brother was John, the fifth son of Sir William, who married Catharine, daughter of Sir William Babthorpe of Babthorpe and Osgodby, and relict of George Vavasour of Spaldington, Esquire.

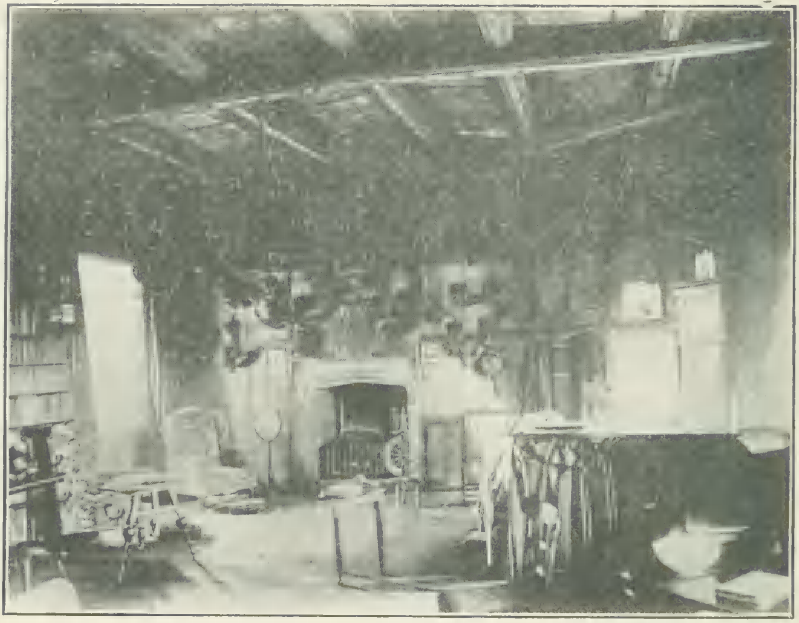
The Vavasours and Babthorpes are among the most famous of Yorkshire families, and were always staunch recusants. Jane, our martyr's eldest sister, married George Wintour, second son of Robert Wintour of Coldwell and Huddington, County Worcester. This is noteworthy, for it throws light on a tragic episode of English history.

Jane Ingleby, by this marriage, became the mother of two sons, Robert and Thomas Wintour, well known for their share in the gunpowder plot. A Protestant writer, who has lately written the sad history of these Wintours of Huddington, most truly remarks: "Great was their crime, monstrous in its conception, and mad in its development. But equally criminal was the Government, which denied to its subjects liberty of conscience and freedom of religious worship," and he reminds us that the story of the sufferings and martyrdom of Francis Ingleby, their uncle, was doubtless learned by the Wintour brothers at their mother's knee, making a deep and lasting impression upon their young minds. Jane Ingleby, happily, did not live to see the tragic fate of her sons, and that of John

THE TOWER, RIPLEY CASTLE,
IN WHICH THE KNIGHT'S CHAMBER IS SITUATED.

Grant, the husband of her daughter Dorothy, who was also one of the conspirators.

The next sisters of the martyr were Dorothy, Susanna and Isabel, the last named married Thomas Markenfield of Markenfield Hall, son and heir of Thomas Markenfield, one of the principal supporters of Charles, Earl of Westmoreland, in the Crusade of 1569. The grand old Gothic Hall of the Markenfields still stands, encircled by its moat, a splendid specimen of the domestic architecture of the reign of Edward II. It is two miles west of Ripon and close to Fountains Abbey. The Hall was built about 1310 and added to in the 15th and 16th centuries. Francis Ingleby must often have visited it, he prayed doubtless in its exquisite Gothic Chapel; though he was but a boy of twelve, when after the failure of the Rising, the Markenfields had to fly for their lives, and their ancestral estates were forfeited to the crown.



THE KNIGHT'S CHAMBER, RIPLEY CASTLE.

Francis had four other sisters, Elizabeth, wife of Peter Yorke of Goulthwaite, eldest son of Sir John Yorke; Katharine, wife of William Arthington of Arthington (who was presented for recusancy by the parish of Dacre Pasture in 1604), Frances, and Grace, wife of William Byrnand of Knaresborough, who became mother of one noble daughter, Grace, Lady Babthorpe, of whom we shall hear more.

The Yorkes, the Byrnands and the Arthingtons were all among the noblest families of the West Riding of Yorkshire. They were all staunch to the old faith.

It only remains to give the ancient arms of the Ingleby family, before we proceed to recount what is known of the life of its most illustrious scion. They are thus given by Glover (Yorkshire Visitations, 1612). Arms: Quarterly, 1. Sable, an estoile argent, Ingleby of Ripley. 2. Gules, a lion rampant argent, within a border engrailed or, Mowbray de Colton. 3. Argent, a fesse crenellé between three falcons' heads erased sable, beaked or Chawmont de Colton, and 4. Argent, a chevron between three lions' heads erased gules, Rocliff de Rocliff.

Crest: A boar's head, couped erect argent, armed or.

For those who are uninitiated in the fascinating mysteries of heraldry, a word of explanation may be useful.

The Ingleby arms are those first named; they show a six-pointed silver star upon a black field. By marriage with heiresses they have become entitled to quarter these arms with those of the other three families mentioned, *i.e.* to divide their shield into four divisions, their own arms taking the place of honor in the top left hand (dexter) corner. So that the whole shield shows in the first quarter the silver star of the Inglebys; in the second, the silver lion of the Mowbrays, rampant on a red field, within a border of gold; in the third, the three black falcons' heads, with golden beaks of the Chawmonts, separated by a horizontal battlemented bar, which makes a black line across the silver shield, and lastly the three red lions' heads of the Rocliffs, separated by a red chevron (which is a figure in the shape of the letter V inverted), so that one of the lions' heads is in the lower part of the field below the chevron, and the other two in the corners above it.

The crest, which surmounted the knightly helmet of the Lord of Ripley, was a silver boar's head, upright, with golden tusks.

We have said that it appears that Sir William, the first baronet, son of Sampson Ingleby, was the first of his family to conform. I am not sure of this, but from this date the Inglebys made no more Catholic alliances. Their kinsmen, the Inglebys of Lawkland Hall, retained the faith until the beginning of the nineteenth century. They are now extinct. The legitimate succession of the Inglebys of

Ripley also failed in 1772 at the death of the fourth baronet. Curiously enough there have been two new creations of the baronetcy, in 1781, and again in 1866. The family now spell their name Ingilby.

So much by way of introduction to the life of the martyr of Ripley Castle.

OF THE LIFE AND MARTYRDOM
OF THE VENERABLE SERVANT OF GOD
FRANCIS INGLEBY, PRIEST,
WHO SUFFERED AT YORK, THE 3D OF JUNE,
IN THE YEAR OF OUR LORD 1586.

Mr. Francis Ingleby was the third son of Sir William Ingleby, of Ripley, County York, Knight, treasurer of Berwick, and Dame Anne, his wife, daughter of Sir William Mallory of Studley, Knight. He was born in 1557, the last year of Queen Mary the Catholic, only two years after his father had rebuilt his ancient home. Thus his birth almost synchronized with the change of religion, which was to bring such grievous suffering to his family, and gain for him the martyr's crown.

He at first studied law in London. Father William Warford, S.J., writes: "I saw him in 1582, when he had made a good start in his profession, and heard him commenting with great discretion, but very fluently, on the frauds practised by the Earl of Leicester in perverting the laws of the country."

But he resolved that he could serve God better as a priest, and he therefore left his profession, and went over seas to the English seminary established at Rheims, where he studied theology and prepared himself for the perilous duties of a missionary priest in England. He arrived at the English College, August 18th, 1582.

He received his subdiaconate at Laon, May 15th, the diaconate at Rheims, from the hands of the Cardinal de Guise, September 24th, and on December 24th, 1583, he was ordained priest in the grand old cathedral that surmounts the hill at Laon. He said his first Mass on Christmas Day. On April 5th, 1584, he left Rheims on his return to England. His short missionary career was spent in the north, principally if not entirely in his own county. Though the persecution of Catholics was then at its height, yet in the worst of times his labors are said to have borne great fruit.

Among his chief friends and supporters was the saintly Margaret Clitherowe, who, at the risk of her life, sheltered him in her own

THE GUILDHALL, YORK,
WHERE THE MARTYR WAS TRIED.

house in the shambles at York, and provided him with all that was necessary for fulfilling his sacred office.

In 1585 the cruel and sanguinary law was passed by which it was made high treason for any Englishman, made priest by the authority of Rome since the first year of Elizabeth, to return into the kingdom or remain there; and felony for any person to harbor or relieve any such priest. By these statutes it was only necessary to prove that a man was a Catholic priest, in order to condemn him to the most cruel and shameful death, and many were the victims who were sacrificed under these unjust laws. When these laws came into force, a priest (perhaps Mr. Ingleby himself) who had frequently said Holy Mass in Mrs. Clitherowe's house, came to warn her of the risk she was running in relieving priests. But she, being filled with the desire for martyrdom, was greatly rejoiced at the news, and said, "By God's grace all priests shall be more welcome to me than ever they were, and I will do what I can to set forward God's Catholic service."

On March 10th, 1586, in the beginning of Lent, the sheriffs of York came to search her house. They whipped a little boy until he showed them the priest's chamber, and the hiding place where she concealed the church vestments, Catholic books and other treasures. These they carried off, but they could not find Mr. Ingleby.

Margaret Clitherowe was committed to prison, and on the feast of the Annunciation, March 25th, 1586 (which was also Good Friday), she suffered a most cruel and barbarous martyrdom, being pressed to death in the Tollbooth, on Ousebridge, at York, for having harbored Mr. Francis Ingleby and another priest, Mr. John Mush.

They stripped her and laid her on the ground, tying her hands (outstretched in the form of a cross) to two stakes. They then put upon her a door, and on that heaped stones to the weight of five or six hundredweight. She was a quarter of an hour in dying, and in the very pangs of death she cried: "Jesu, Jesu, help me. Blessed Jesu, I suffer this for Thy sake," and so in terrible agony she yielded up her blessed soul to God. One of her hands is kept as a relic at St. Mary's Convent, York, to this day.

Francis Ingleby, for whom this heroic woman had gladly given her life, did not, however, escape long, if indeed he had not already been taken before her martyrdom on March 25th. The manner of his apprehension is related by two contemporary writers.

"On a certain day he left York on foot in the dress of a poor man, without a cloak, and was courteously accompanied beyond the gates by a certain Catholic of that city named Mr. Lassie (Lacy). The gentleman, though intending to return at once, stayed for a few moments' conversation with the priest on an open spot, called Bishopsfields, which, unknown to the priest, was overlooked by the window of the Archbishop's palace of Bishopsthorpe. It happened that two chaplains of the Archbishop, idly talking there, espied them and noticed that the Catholic, as he was taking leave, frequently uncovered to Ingleby, and showed him while saying good-bye, greater marks of respect than were fitting towards a common person meanly dressed."

The other account says that Mr. Lacy knelt down on parting and craved the holy priest's blessing. In any case the two clergymen were struck by the marks of respect paid to the unknown, and suspected that he was a priest. They ran, therefore, and made inquiries, and finding that he was indeed a priest, they apprehended him and had him brought before the Council of the North, then sitting at the Old Palace, York, under the presidence of the Earl of Huntingdon, for the suppression of the Catholic religion.

The Council said to the martyr that "they marveled that he, being a gentleman of so great calling, would abase himself to be a priest. He answered that he made more account of his priesthood than of all other titles whatsoever."

He was therefore committed a prisoner to the Castle, where he had a pair of fetters laid upon his legs at the prison door. The Catholic prisoners, who were confined there in large numbers for their religion, craved his blessing. With a smiling countenance he said: "I fear me I shall be overproud of my new boots," meaning his fetters. At the time of his imprisonment a minister as usual came to him to dispute about religion.

After Whitsuntide next following (1586) at the gaol delivery, Sir Thomas Fairfax, vice-president, Henry Cheeke, Esquire, Ralph Huddlestone, Esquire, and the rest of the Council, arraigned Mr. Ingleby and condemned him as a traitor because he was a priest of Rheims. With him they used much guileful dealing that they might entangle him with an oath to disclose in what Catholic men's houses he had been harbored, but they could not deceive him. When he was about to speak anything, they stopped him with railings and blasphemies, overthwarting him in every word, and interrupting him by one frivolous question after another, so that before he had answered two words to one matter, they came upon him with another, inasmuch that many noted how they could not suffer him to make a perfect end of any one sentence, and this they did to make him contemptible in the eyes of the people. When he refused to take the oath of supremacy, which acknowledged the Queen to be the supreme governor of the Church, he said: "I will give unto the Queen subjection in so far forth that she has protection." And when he was condemned to death he spoke these words: "*Credo videre bona Domini in terra viventium*" ("I believe that I shall see the good things of the Lord in the land of the living.")

Mr. Henry Cheeke, a member of the Council, openly derided and scoffed at the martyr because, when standing at the bar, he made the sign of the cross. It was noted at the time that within a few hours this man fell down stairs and broke his neck. Huddlestone had also a sudden and terrible death, falling down dead while waiting in the ante-chamber of the Archbishop, for leave to put some poor Catholics to the torture.

When the martyr was led from the place of judgment (no doubt the ancient Guildhall) back again into the Castle, the Catholic prisoners, looking forth of their windows, craved his blessing. Privilly he gave it them, saying: "O sweet judgment!" After his condemnation he showed such tokens of inward joy that the keeper (named Mr. Meverell) said that he took no small pleasure to observe his sweet and joyous conversation, and though he was a very earnest Puritan, he could not abstain from tears. He suffered on June 3d, 1586, at the Tyburn at Knavesmire, which was situated about a mile and a half beyond Micklegate Bar, on the London road, near the present race-course. The place is still well known to the York Catholics, and an annual pilgrimage is made to it on Whitsun Tuesday in honor of the martyrs. Hither Margaret Clitherowe had been used to come in pilgrimage at midnight, walking barefoot from her house in the Shambles, and praying to the priests who had suffered there that she, too, might gain the martyrs' crown.

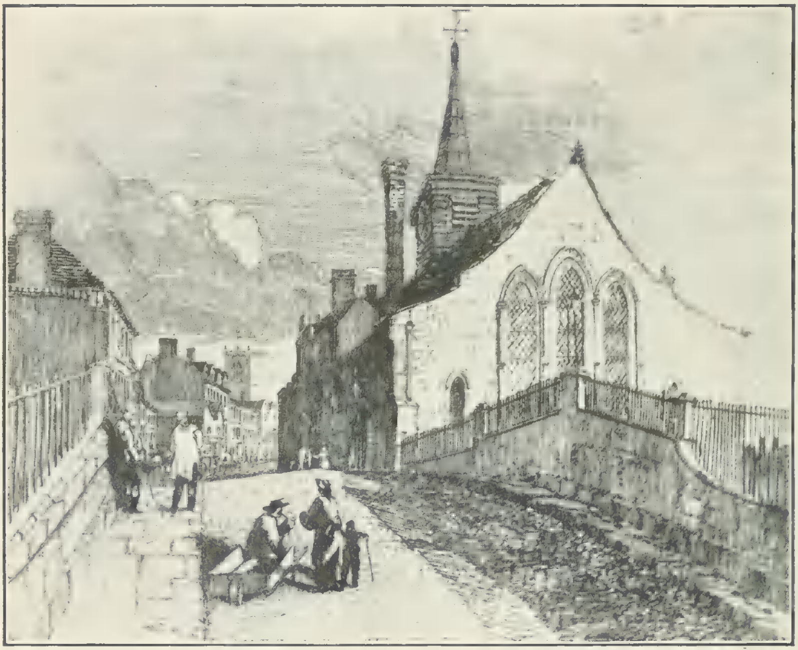
The sentence ran that he was to be drawn to the place of execution, where he was to be hanged, and then the halter was to be cut immediately, and while still fully alive, the sufferer was to be disembowelled and dismembered, and his heart torn out before his eyes. The body was then to be quartered, after being parboiled in a cauldron, and set up on the various gates of the city. All this was carried out in the case of the holy martyr, Francis Ingleby.

But the persecutors could not touch his blessed soul, which was

BISHOPTHORPE.

received into the joy of its Lord, and obtained the unfading crown of those who persevere to the end, and who give the supreme pledge of love by surrendering even life itself for conscience sake.

"Great was the loss to York," writes his friend, Father Warford, "for he was most highly esteemed by all Catholics on account of his great zeal for souls, and especially for his remarkable prudence. He bore himself most constantly and bravely, and left all Catholics sore afflicted at his loss. They have preserved the memory of many of his sayings and doings, which are indeed worthy of note, though I cannot now recall them in detail.



OLD OUSEBRIDGE, YORK,
ACROSS WHICH THE MARTYR WAS DRAWN TO TYBURN.

"He was a short man, but well made, and seemed thirty-five years of age or thereabouts. He was of light complexion, wore a chestnut beard and had a slight cast in his eyes. In mind he was quick and piercing, ready and facile in speech, of aspect grave and austere, and earnest and assiduous in action."

It may be noted that his eldest brother William's wife, then Mrs. Ingleby, was a most devout and fervent Catholic, who suffered much for her religion. On March 25th, 1592, she was with Lady Babthorpe, Lady Constable, Mrs. Methan, Mrs. Lawson, and Mrs. Hungate, committed by the Lord President to Sheriff Hutton Castle, where they were locked up, each separately, and not allowed a maid to wait on them, or to see their husbands or friends. They also had to pay large sums for their board. Here they were kept for nearly two years, the president sending every now and then ministers to dispute with them. They could have gained their release at any time, if they had been willing to go to the Protestant service. The keeper told them that he was bound in four hundred pounds that they should not speak with each other. But Lady Babthorpe told him that he was very simple to bind himself in such manner, "for," said she, "a man hath enough to do to keep one woman, and would you undertake to keep and rule six women?"

As a matter of fact, they contrived sometimes to meet and even get a priest into the prison to give them the Holy Sacraments.

This was chiefly owing to the courage and resource of young Lady Babthorpe, our martyr's niece. She had "a hundred tricks and devices to cozen the keepers," and actually contrived to remove a whole window, so that the priest might enter. "For, taking a chisel and a hammer, and getting some to play at shuttlecock, that they might not hear her at such times as she cut the freestone of the window on the inside, where bars of the grate went in, so long time till she could take in the whole window, and let in the priest, and when he was gone, put up the gate again, and nothing was seen on the outside."

When the Lord President, "a most rank heretic," examined her as to when she had gone to the Protestant Church," she answered him: "Never." He then demanded how many Masses she had heard. She said: "So many that she could not reckon them." At this he began to stamp!

Her companions were of the like courage, more courageous indeed than their husbands, some of whom had yielded to the times so far as to go to church, though, I think, they all died good Catholics.

These brave ladies were connected with each other by blood or marriage. Lady Constable was Margaret, daughter of Sir William Dormer, sister of the first Lord Dormer, and of the saintly Jane Dormer, Duchess of Feria, who had been Queen Mary's favorite lady-in-waiting. She was thus a grand-niece of the Carthusian martyr, Blessed Sebastian Newdigate. She was the wife of Sir Henry, Constable of Holderness in Yorkshire, and her only son was created Viscount Dunbar in 1620. She is described by Strype as "an obstinate recusant not to be reformed by any persuasion nor yet by coercion."

Her saintly daughter, Dorothy, married Roger Lawson of Heaton, the son of her fellow prisoner, Mrs. Lawson. This Mrs. Lawson was the wife of Ralph Lawson (afterwards Sir Ralph), of Brough, near Catterick, in Yorkshire, a family still Catholic. She had nine children, one of whom was born while she lay a prisoner in Sheriff Hutton Castle. This nearly cost her her life.

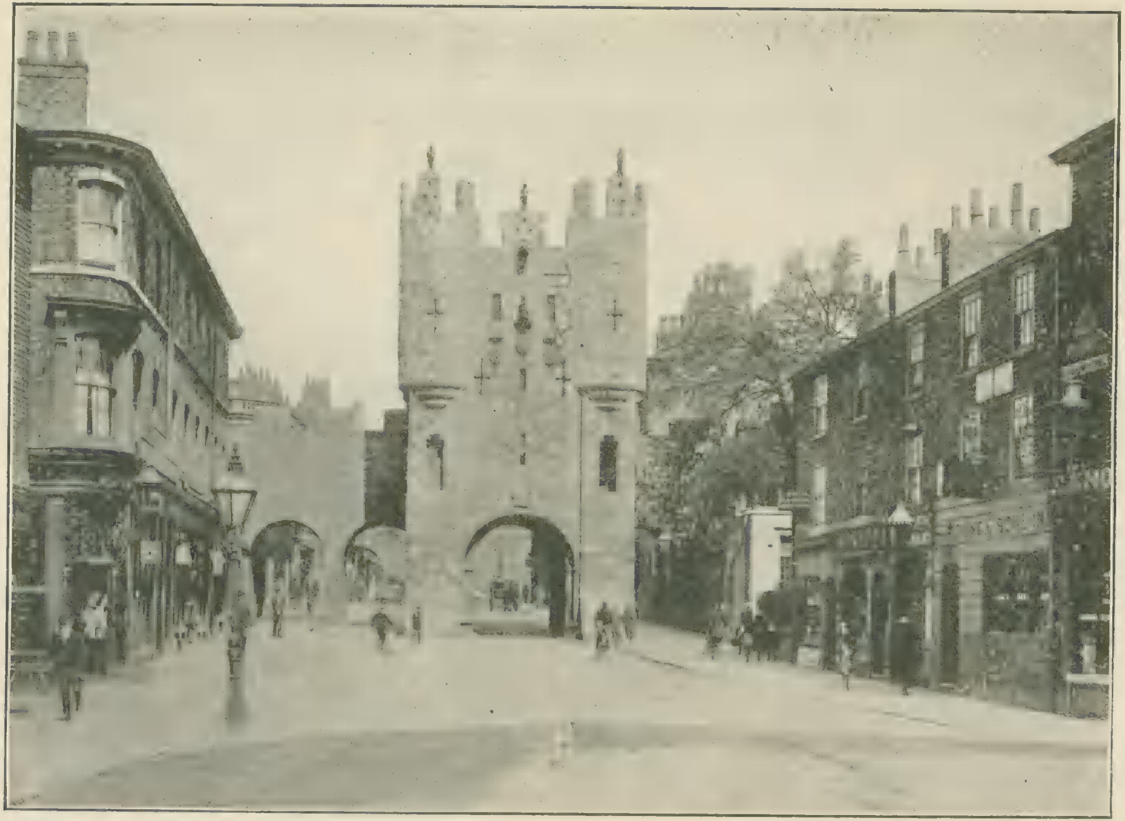
Mrs. Ingleby was probably Anne, daughter of Thomas Thwaites of Marston Esquire, the first wife of William Ingleby. Grace, Lady Babthorpe, was her niece by marriage, being the daughter of Grace Ingleby, our martyr's sister. Lady Babthorpe had been left an orphan at an early age and had been brought up at Ripley Castle by her grandmother, Lady Ingleby. Thus she must have been on intimate terms with her saintly uncle, whose spirit she had certainly imbibed. Her wonderful life-story is told in the fascinating Chronicle of St. Monica's, Louvain, where she died a professed nun in 1635, aged about 64.

Mrs. Hungate was Margaret, wife of William Hungate of Bornby, Esquire; both she and her husband were presented for recusancy in 1604. The Methams of Metham were also among the staunchest of Yorkshire Catholics, and Father Thomas Metham, S.J., died in prison for the Faith.

Sheriff Hutton Castle, where they were confined, is still a most imposing ruin. It lies about two miles north of Flaxton Station, on the line between Malton and Scarborough. It was a royal castle, and had served as a prison for even more illustrious captives, the Princess Elizabeth of York, afterwards Queen of Henry VII, and Edward Plantagenet, Earl of Warwick, the only brother of Blessed Margaret Pole, the martyred Countess of Salisbury. It was built about 1410 by Ralph Neville, first Earl of Westmoreland, on so great a scale that Leland says, he saw "no house in the north so like a princely lodging."

It had, however, fallen into much decay at the time of which we are writing, and was by no means a princely lodging for these Catholic ladies. But here they were kept, and if the Lord President had had his way, here they would have remained for the rest of their lives.

At last, however, after two years, their husbands got them released,



MICKLEGATE BAR, YORK,

THROUGH WHICH THE MARTYR WAS DRAWN AND ON WHICH HIS HEADWAS SET UP.

through bribing some of the ladies at court to intercede with the Queen for them.

I have gleaned one or two more allusions to Venerable Francis Ingleby. At his martyrdom, one Humphrey Mountain, who would have taken some of his blood as a relic, was arrested and carried off to prison at the castle.

When Sir Francis Ingleby, priest, was to come over Ousebridge on a hurdle to execution, Robert Bickerdike, going over the way to the Tollbooth (which stood on the bridge), a minister's wife in the street, on his way, said to her sister, who was with her: "Let us go into the Tollbooth and we shall see the traitorly thief come over on the hurdle." "No, no thief," quoth he, "as true as thou art." He said no more words than these, but they were the cause of his death, for he was denounced as a Catholic and he suffered martyrdom in his turn. Robert Bickerdyke was born at Low Hall, near Scotton, in the parish of Farnham, near Knaresborough, so that he was a neighbor of the Inglebys, and must have known our martyr well. He may very probably have been reconciled to the Church by Francis Ingleby. He could have saved his life by consenting to go to church, but he preferred to die. And so he bravely suffered at the York Tyburn, October 8th, 1586, only four months after the priest whose fair fame he had defended at the cost of his life.

There are still Catholic Bickerdykes in the West Riding, who claim relationship with this brave, chivalrous, young martyr.

One most precious relic of Venerable Francis Ingleby still remains to us, and of this I am fortunately able to give an illustration.

The martyr's right hand, now preserved among the many relics of the English martyrs at the Franciscan convent, Taunton, was no doubt brought to that community by his three nieces, Elizabeth, the daughter of Sampson Ingleby, and Marie and Grace, daughters of John Ingleby and Katherine Babthorpe. These three nieces of our martyr made their profession in the community, then settled at Brussels, on the 17th of September, in the year 1624. The confessor of the convent was at that time the glorious martyr, Venerable Francis Bell, O.F.M., and he has himself written the record of their profession in the community archives, which are still preserved. The Rev. Father Andrew à Soto, Commissary General of the order this side of the Alps, presided at the ceremony. Elizabeth Ingleby, who took the name of Sister Elizabeth Joseph, had been born at Spofforth Lodge by Knaresborough. She was in her twenty-third year at her profession. She died, the 9th of September, 1662, and the Annals quaintly say, " She was a parson of a most exemplar and labourious life, and prudent and discreet." She was buried at Bruges, whither the community migrated the year of her death. Her two cousins had predeceased her, and had died during the sojourn of the community at Nieuport.

Grace, called in religion Sister Francis Clare, died December 6th, 1639, in the forty-second year of her age. She had been Mistress of Novices for ten years, when " by an edifying, confident and most pious death, she left us to enjoy her more desired Spouse and Saviour, Christ Jesus. . . . whose blessed departure comforted her sorrowful friend and so unworthy confessor, who, as he assisted her passage and buried her ashes, so is he confident of her intercession."

Marie, called in religion Sister Marie a Sta. Cruce, died May 25th, 1658. These two sisters were born, Marie at Harewell and Grace " at the same place, within a mile, at Dacres Hall in Yorkshire."

Their peaceful lives and deaths in holy religion form a striking contrast to the cruel martyrdom of their saintly uncle, whose hand they cherished as their greatest treasure, and gave to their community as the most precious portion of their dowry.

Dom Bede Camm, O.S.B.

CHARLES STANTON DEVAS.

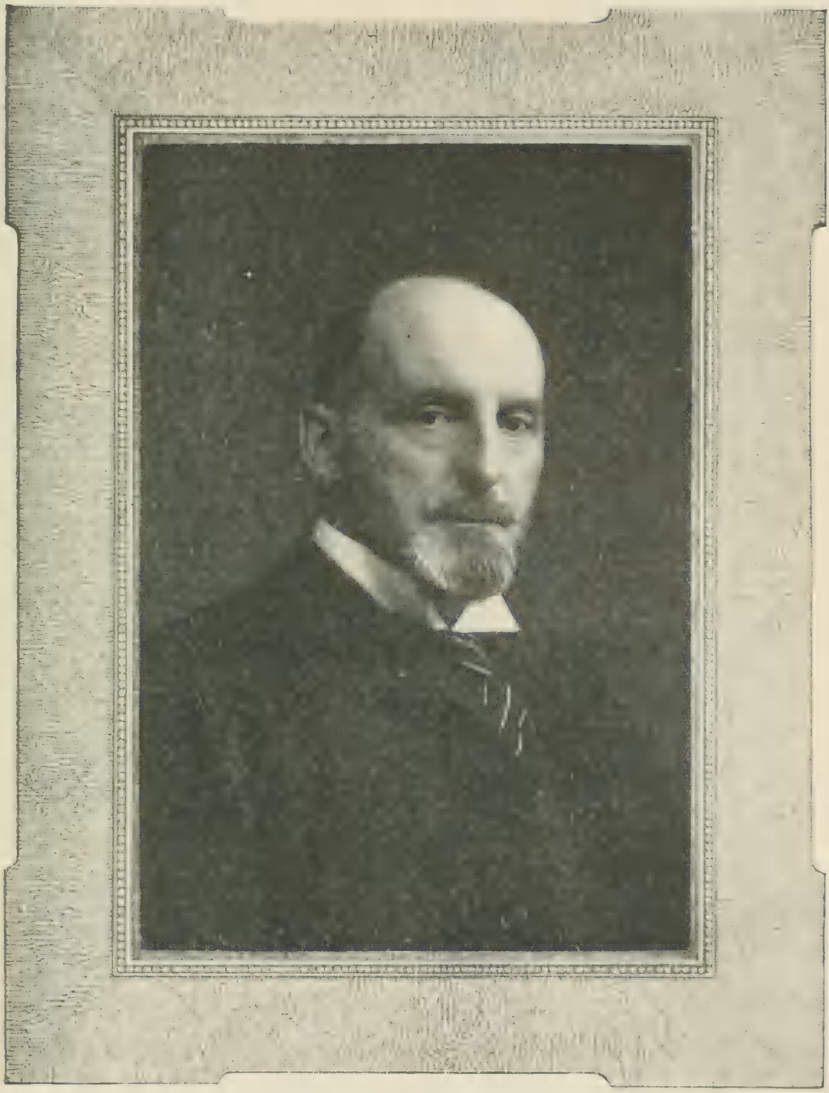
THE death of C. S. Devas is a sad loss to English speaking Catholics. His life was devoted to the support and exposition of Catholic principles in economic science, and he has died at a time when the conflict between the rival creeds of socialism and Christianity has reached a critical stage. His last contribution to the *Dublin Review*—a month before his end—was an article entitled, " Is Socialism Right After All? "—and the careful account there given of the logical strength of socialism and the essential weakness of all opposing theories except Christianity created no little stir among his fellow Catholics in England, who are but slowly awakening to the complexities of the problem. We find the same clear perception of the true value of Catholicity in the book entitled, " The Key to the World's Progress," published in the spring of 1906. Devas had hoped that what he had compressed into the compass of 300 pages would be developed and fully expounded by subsequent writers, and that each chapter should form the basis of a treatise complete in itself. Of all that part which touched directly his own special subject—political economy—no one could have been a better exponent than Devas himself, but he was called to his reward in the midst of his labors, and the work which he would have done so well must be left to other hands. But though his death was premature and there was much remaining for him to do, yet in other respects the end came in the fulness of time. For he had been tried with heavy sorrow and had attained, through suffering, to a rare sanctity of life—hidden from the world, but abundantly plain to those among whom he lived.

Charles Stanton Devas was born on August 26th, 1848. His father was the chief partner of an old established firm in the city of London, and his mother—a woman of unusual gifts—was the daughter of Mr. Charles Stanton of Stroud. Charles was the younger of two brothers, and after the usual period at a private school near Rugby, he proceeded in due course to Eton, to the house of Mr. Oscar Browning. It is no reproach to Mr. Browning that Devas was never very happy at Eton, and that he used to complain in after life of the teaching which he there received. For not only was his shy and retiring disposition naturally ill-suited to the rough conditions of a public school, but his mind was early troubled with religious difficulties. At the age of 17 he called on the Windsor parish priest—Canon Applegarth—and asked to be received into the Catholic Church. To the questions put to him he could only answer that he felt convinced that the Roman Catholic was the true and only Church. Nevertheless, the Canon, though unable to doubt his sincerity, felt bound in prudence to refuse his request, and could only console him by adding that if he came again in a year's time in the same frame of mind he would not be refused. At the end of that period Devas presented himself again, and was received into the Church during the last summer holidays before going up to Oxford. His mother was deeply distressed, and though she was too wise actively to oppose the practice of his new found faith, she could never reconcile herself to the change. A Liberal of the old school and one of those many good people to whom writers like Matthew Arnold and George Eliot so effectually appealed, her son's choice ran counter to her most cherished ideas. But though this gulf of intellectual opinion was the source of bitter sorrow to them both, it never produced any estrangement between them or weakened their mutual love. They had too much in common, in spite of their difficulties, to afford to stand apart. She died in 1894—her son praying by her bedside; but neither his prayers nor his example could remove the barrier of doubt which kept her separate to the end from the Catholic Church.

After leaving Eton, Devas proceeded to Balliol College, Oxford. His life there, as was the case with many others for whom Oxford has other charms than those which are duly chronicled in the sporting press, was quiet, uneventful and happy. Not the least of Devas' services to English Catholics was the support which he gave, many years afterwards, to the movement which finally succeeded in obtaining eccleciastical permission for Catholics to proceed to the universities. He had to contend against considerable opposition in his assertion of the value of an Oxford education and its freedom—due securities being taken—from danger to faith or morals. For, though in his own time he had little sympathy with Jowett and Jowett's theology, and later, when one of his sons was at Oxford, found much to blame in the open denial of Christianity by Oxford tutors, he realized from his own experience that the university was more than its professors, and that attacks on Christianity must be met in the quarter from which they come. He himself had profited much from his four years spent at Balliol, and he was anxious that Catholics should not cut themselves off from similar advantages.

After proceeding to his degree with a first class in the school of Law and History, he began reading in chambers with a view to a call to the bar. But this project was soon abandoned for the work of economic research, which was both better suited to the bent of his own mind, and offered a wider field for his services in the cause of Catholic truth. He had discovered at Oxford that the orthodox political economy was neither historical nor Christian, and he felt called to attempt a reconstruction of economic science upon the basis of Catholic ethics. About this time a Catholic university had been established at Kensington, and Devas was appointed to the post of lecturer in History and Economics. But the scheme very soon came to nothing, and must be numbered now amongst other adventurous and premature undertakings of an enthusiastic generation, which mark that epoch in the history of Catholicity in England.

The release from the duties of lectures gave more time for study, and the next few years were devoted to the preparation of the "Groundwork of Economics," published in 1883. Public opinion moves slowly, even among the representatives of the special sciences, and it was not to be expected that a large book by a young man, who was not even a university professor, should shake the foundations of the established creed. The value of the book—apart from its intrinsic merits as an economic treatise—which fully justified its translation into German—must be measured by the influence which it had on the small body of intellectual Catholics, by whose exertions the welfare of the Church was to be maintained. The principles which Devas supported in his attack on orthodox economy have since been appropriated, more or less, by all the modern schools, but it must be laid to his credit, not only that he perceived before others that no calculation of economic forces can be made without some ethical reference, but that he was the first to proclaim that the stability of society depends on the maintenance of the Catholic standard of morality and religion. His insistence upon this latter point was looked upon with suspicion by those who, however they might favor the inclusion of the human element in political economy, claimed for their science the same freedom from religious presuppositions that is accorded to the natural sciences. But this dependence of political economy, both as an art and as a science, upon Catholic



CHARLES STANTON DEVAS.

principles (for these principles are based on a true appreciation of man's nature) was to Devas an essential doctrine, and though he might have exercised a greater influence over non-Catholics by the adoption of a less rigid attitude, he could only have done so at the cost of losing the whole advantage which, as a Catholic he possessed. This was made plain in the last ten years of his life when the subject of socialism occupied his special attention. The greater part of the anti-socialist writings of professional economists, is devoted to the exposition of the economic difficulties of the socialistic conception of society; but this is no sufficient answer to a cry for justice based on a materialistic theory of the world. As long as the professors themselves cling to the doctrine, that political economy like geology must be free from religious presuppositions, they are precluded from going beyond this materialistic view, and from attacking socialism on its most vulnerable side, viz.: on the side of ethics. But Devas was not so precluded, and it is a matter, under Providence, of supreme regret that after years of comparative obscurity outside of Catholic circles, he should have been called away at a moment when his labors were most effective, and his justification assured in the eyes of non-Catholic economists.

In 1874, before the publication of the "Groundwork of Economics," Devas had married Eliza Mary Katherine, the daughter of the late Francis Ridout Ward, a prominent convert among those who were the first to follow Newman into the Church. His married life was the source both of joy and of sorrow. After fifteen years of intense and uninterrupted happiness his wife died, leaving to his care their nine children, of whom the eldest was not fourteen. She had been his true support in every way, and it is hard to conceive the suffering which he endured during the long months of her last illness. In January, 1889, her case was pronounced hopeless; the end came on June 6th. Every effort made to stay the progress of the disease proved futile, and during all that period her husband could only watch the inevitable decline, unable to afford any help and knowing that his own grief was not the least of the sufferings borne with the greatest fortitude and patience by his dying wife. His children were not old enough to realize the certainty of the issue, and their hopeful letters extending right up to the very date of her death must have been melancholy reading.

When at last the tragedy was over, Devas moved away from the neighborhood of London to Clevedon in Somersetshire. His wife had been all in all to him, and he preferred the solitude of new surroundings to the old associations that lacked now the one person to whom their whole charm had been due. During the long hours of her sickness, he and she had drawn their best consolation from the thought of Christ Crucified, and so in his desolation and loneliness Devas turned more than ever to God. His piety was obvious to all who met him, but the depths of his devotion and his nearness to Our Divine Saviour (though apparent to some extent from the papers discovered after his death) will only be fully known on the Day of Judgment. Yet in his external piety there was nothing austere or ungracious. He was not less a man of the world because he was also a man of God. One who knew him well could write with truth to his eldest son: " It seems to me that I never met any man in whom godliness made for perfect manliness in the way in which it did in your father." Daily Mass, daily meditation and weekly Communion (becoming more frequent in the last years of his life) were the outward signs of his love. In addition, there remains, for the example of others, his spiritual diary, as well as notes on sermons and on advice received from his Confessors, revealing throughout, the purity and simplicity of his soul and his perfect faith and confidence in God.

These characteristics of his Catholic devotion are revealed in a poetical version of the story of Sintram, published anonymously under the signature of a " Graduate of Balliol " shortly after his wife's death. The poem was written rather for his own personal satisfaction than with any anticipation of wide success; but though, as he would have been the first to admit, there is a certain unevenness of style and lack of finish which weaken the effect as a whole, yet there are many passages of great sweetness, which with the deep religious feeling running through, cannot but appeal to Catholic readers.

But the suffering which made perfect his faith, and found utterance in poetic expression, served also to strengthen his purpose to pursue without intermission the serious work of his life. Besides the " Groundwork of Economics," he had already published in 1886 " Studies in Family Life," which was also translated into German. Devas was also a regular contributor to Catholic magazines, such as the *Dublin Review* and the *Month,* and had come to be regarded by Catholics as the leading authority on economic subjects. In 1889 he was appointed to be examiner in political economy at the Royal University of Dublin, and as a result of this appointment was soon engaged upon his Manual of Political Economy for the Stonyhurst

Philosophical Series. The first edition was published in 1892, and in October, 1906, just before his death, he completed the necessary alterations for a third edition (seventh to tenth thousand).

Upon this book Devas' reputation as an economist chiefly rests, for, while the " Groundwork " is out of print and known only to special students,—the Manual has become the textbook of the subject throughout the schools and seminaries of the English speaking world. It has even found its way into non-Catholic establishments, but the Catholic religion is written too large on its pages for those who are jealous of their freedom from theological postulates. The bias of the author is plain and avowed. He had learned in his youth that there is no halting place between the fulness of the Catholic faith and the uneasy turnings of agnosticism; social organization cannot hang in the air; it must have a base and a foundation, and Devas saw that there can be no other base but the Rock of Christ, which is the Church. In the Manual this is assumed, for it is written primarily for those who do not hesitate to grant the assumption, and the result is its justification. But in the " Key to the World's Progress," published in 1906 (of which mention has been already made), Devas returns to this, the central feature of the Church's mission, and analyzes historically the essential dependence of civilization upon Catholicity. The doctrine is alien to Protestant ears and offensive to agnosticism, so that its cold reception by the English press is hardly a matter for surprise. But its value to Catholics cannot easily be overestimated, and those who wish to see living faith in the divine mission of the Church fully and eloquently expressed cannot do better than turn to its pages.

" The Key to the World's Progress " was Devas' last important work in the cause of the Church. It contains the epitome of all that he had learnt in her service, and is so far autobiographical that the difficulties and antinomies which he there resolves, faithfully represent the course of his own mind. He did not hold to his religion at second hand, but having discovered the ground and substance of truth, he applied his learning to illuminate the darker places of our hope. He died quite suddenly, of heart failure, in the early morning of November 6th, 1906, on a visit to his invalid brother. He was spared the pain and trouble of a long sickness, and if he was deprived of the privilege of the Last Sacraments, his life was so spent in the service and presence of God that he cannot be said to have been unprepared.

It is hard to speak of the inner life of any man, but no account of

Charles Stanton Devas would be complete which did not contain an explicit reference to the distinguishing characteristics of his faith. Something of it can be gathered from his writings, especially from the " Key to the World's Progress," but there was much more than could find expression in a printed book. He felt he could never be grateful enough for the grace of his conversion; in the light of that immense favor he trusted God with childlike and implicit faith, having recourse to Him in all his difficulties and referring all things to His Will. He had learnt from Newman the certitude of religious assent, and to his strong soul the hesitating, qualified utterances of latter day theologians seemed food for the sick rather than fit nourishment for healthy-minded people. His loyalty to the Church was complete, for his wide historical reading only served to strengthen his trust in her mission, and to render him impatient of the hasty criticism of narrow-minded writers. Of his own criticism he writes in a letter: " I have tried to combine the characters of the robbers and the good Samaritan, wounding and pouring oil simultaneously." He owed everything to the Catholic Church and therefore could not bear to have her fair name impugned, least of all by those who called themselves Catholics. The charity which manifested itself in more than ordinary generosity to the poor, both by personal service and by almsgiving, gave a color to all his work, and as he could not hate the critic for his blindness, so, in speaking of the Church and the faults of her children, he could never forget his own debt of love.

Next to his conversion, the death of his wife would seem to have been the chief spiritual crisis of his life, but we cannot attempt to express all the consequences of that great trial. His body lies now at the foot of her grave. For seventeen years he lived alone, facing all the difficulties of his work and of his family, without the help he most required. He was not one of those who easily make friends out of all the world. He found one friend, and when she died there was no one to take her place. But his trust in God prevailed, and though the wound would never heal, he schooled himself to be the most cheerful and happy of men. His childlike delight in all that is good in this world, from Italian scenery to a boys' cricket match in a London park, was exhilarating to behold. His optimism was assured, and towards the end, when his children were settled in life—four of them in religious orders—and his whole duty to his wife had been chivalrously performed, he seemed to have passed into the quiet waters of spiritual content. His death was unexpected, but not out of due time.

CHAUMONOT.

MONOGRAPHS OF NEW YORK PRIESTS—II.

LIKE his companion Dablon, Chaumonot had a very variable patronymic. He was Chaumonot, or Chaumonet, or Chaumont, or Calmonotti, as Carayon misprints it, or Calvonotti, as it also appears in its Italian form, though he was not an Italian, Charlevoix to the contrary notwithstanding. But, no matter how he spelled his name, he was one of the conspicuous figures in the early ecclesiastical history of New York. Rochemonteix, yielding somewhat to his propensity for vigorous dissection of character, even when of his own religious family, for which a Canadian author takes him to task, tells us that " Chaumonot was of a very singular spiritual physiognomy. Simple even to credulity, timid even to fear, of an intelligence that lacked culture, impressionable, and with nothing in his character that could confer distinction, he became, under the influence of divine grace and the austere practice of exalted virtue, *one of the most beautiful figures of the Church of Canada.*" It ought to be noted that the concluding words of this description are from the Abbé Gosselin and are only quoted by Rochemonteix.

Doubtless the harshness of this portrait was not intentional, but resulted from the antithesis employed, which aims at effect rather than correctness. There may also have been an unconscious exaggeration of the supernatural at the expense of the natural, though it is hard to reconcile " the austere practice of exalted virtue " with writing an autobiography which is described as " an *exposé naïf* of a life in which the marvelous blends too easily with the supernatural, and is of another age and another world." On the whole Abbé Gosselin's estimate of this holy man and mighty missionary will suffice.

Joseph Marie Chaumonot was born near Chatillon-sur-Seine. He was the son of a poor Burgundian vine dresser, and when still a child was sent to live with an uncle, an old-fashioned curé, who had an idea that he might develop an ecclesiastical vocation. The old man was apparently too exacting; for the lad took a notion to run away to study music with the Oratorians of Beaume. He helped himself to five sous of his uncle's money to defray the expenses of the expedition, and, without breathing a word to any one, disappeared. Of course, very soon his five sous disappeared also, and then, not daring to return, he became a vagabond, begging something to eat from door to door, sleeping in barns, or under the light of the moon, or helped from time to time by some charitable convent where he stopped to ask for food. In that fashion he traveled across Savoy and Lombardy, visited Ancona and Loretto, and at last arrived at Terni in Umbria, barefooted, with his clothes in tatters and his person in a condition which is not generally described in print. He finds employment at last as a servant in the house of some one fairly well-off and settles down to regular life, but happening one day on a book called the "Lives of Some Holy Hermits," he begins to dream of becoming a Capuchin, a Recollect, a Carmelite, or a Hermit. His roving propensity, however, asserts itself again, and a second time he takes to the road and begs his way through Italy to Rome. Chance brought him to the Jesuit College there, and some kindly and intelligent influence was exerted in his behalf, with the result that by the time he is 21—that is on May 18, 1632—we find him a very holy novice of the Society of Jesus. His long stay in Italy accounts for his being sometimes taken for an Italian. He went through his philosophy and theology, which Rochemonteix depreciatingly describes as only a *léger bagage;* but it was heavy enough to explain the difficulties of the Hurons, whom he was going to convert. Father Poncet left Rome along with him. It was he who had influenced Chaumonot. They came by way of France and crossed the ocean with the Venerable Marie de l'Incarnation, and had the chance of witnessing the enthusiasm of the colonists when that holy woman and her companions came off the ship at Quebec. That was August 1, 1639. At the beginning of the next month, Chaumonot presented himself to Brébeuf on the shores of Lake Huron.

Daniel, who was afterwards martyred, was one of his first companions in this new work, which he probably found was not at all in keeping with his early dreams, for he wrote to the Superior of the Professed House at Rome, Father Napi: "Never could I imagine such hardheartedness as there is in a savage. You cannot convert him unless you pay him for it. But he is by no means stupid. On the contrary, *he is more intelligent than our average peasant.* The difficulty is with the sixth commandment. Purity is non-existent, even among the women. The chief and sorcerers are the most licentious, and permanency of marriage is out of the question. Every time I go to their cabins I feel as if I were going to be hanged."

He went, nevertheless, and discovered that he had an unusual facility for picking up their language. He could speak it inside of a month, and he has left some valuable works on the Huron dialects. His Huron Grammar has been translated by Wilkie and published in the Quebec Lit. and Hist. Soc., Trans. vii, 1831. In fact the Indians, who plumed themselves on their oratorical powers and their art of coining words, admitted that Chaumonot surpassed them all.

After a few months Brébeuf took him as companion in an expedition to the Neuter Indians, who lived north of Lake Erie, where the Niagara River formed the only barrier between them and their terrible foes, the Iroquois. Had Chaumonot been "timid even to fear," he could never have kept pace with Brébeuf, especially in this instance. For, though the Hurons were bad enough, the wild orgies of the Neuters, their fiendish manner of executing captives, of which Chaumonot has left us some harrowing descriptions, and the grossness of their immorality made them worse than any Indians he had yet seen.

The missionaries started out in November, and after five days' journey through forests covered with snow, arrived at Kadoucho, which they called All Saints. It was not as pleasant as tramping under the sunny skies of Italy, but Chaumonot never flinched, even when he found that the Hurons had sent messengers to the Neuters counseling murder. Everywhere they were threatened with being eaten alive, but they could not be frightened. They would sometimes force themselves among the scowling savages and dare them to carry out their threat. Possibly it was amazement at the audacity of these two lonely white men that made the Indians hesitate, and content themselves with flinging them out of their wigwams to perish in the snow.

There were about 12,000 of those wretches scattered around in forty settlements. After visiting eighteen of their villages, from most of which they were expelled, or to which they were not admitted, the work was given up as hopeless, and after having devoted five terrible months to the task the two weary apostles wended their way back to St. Mary's, though the thaw had set in, making the journey doubly perilous. Chaumonot had suffered everything as well as Brébeuf and displayed the same courage. At one time, while the Indians were howling around him and threatening to drink his blood, one savage stood in front of him with his arrow drawn to head, about to kill him. Though only a novice in missionary life, Chaumonot calmly looked the murderer in the eye, and the astonished warrior turned and went away.

It is several times related, by the Venerable Marie de l'Incarnation, that, during these missionary expeditions, Chaumonot in a vision saw Father Daniel, who had just been killed, and, recognizing the martyr, exclaimed: "Ah! dear Father, why did God permit your body to be so horribly treated after your death, not even permitting us to gather up your ashes?" The martyr replied: "He has regarded my reproach and has recompensed as only He can the labors of His servant. I have led with me to heaven a great number of the souls of Purgatory." Daniel, it is said, appeared another time at a council of the Fathers and exhorted them to labor for the glory of God.

Chaumonot shared in all the hardships and dangers of that Huron mission until it was destroyed. He was there when Brébeuf and Lallemant and Chabanel and Garnier won their crowns of martyrdom. He was at St. Mary's when the panic-stricken Hurons rushed in upon them in thousands. He was one of those who rowed away over the lake as the beloved mission-post was given over to the flames. He was side by side with Ragueneau when pestilence and famine were destroying the poor remnants of the tribe that had escaped the tomahawks of the Iroquois, and when all was given up he came down with the four hundred refugees over the thousand miles of river and forest to ask help and life for them at Quebec; and during the winter he went around from house to house to beg for bread for his famishing people. It was he who was chosen by his superiors to found the Huron settlement on the Isle d'Orleans, and so great was his influence with his flock and so wise his government that opposite Quebec there sprung up a settlement of native Christians whose piety recalled all that had ever been said of the famous Paraguay Reductions.

In 1653 the Iroquois showed signs of wishing to bury the hatchet, and a delegation came to Quebec to ask for the establishment of a mission at Onondaga. Of course, there was danger in accepting the offer; for the Iroquois were a treacherous set, and it was feared that the murders perpetrated on Lake Huron would be repeated in Onondaga. It was thought worth the risk, however, and the one upon whom all eyes turned for this perilous undertaking was Chaumonot. It was a fine tribute to his heroism and zeal. For the moment, however, it was impossible to leave his heartbroken Hurons on the Isle d'Orleans, and Le Moyne took his place.

After Le Moyne had returned and reported favorably on the dispositions of the Onondages, it was decided to send two priests to establish a mission. Chaumonot and Dablon were selected, and on October 7, 1655, they started up the St. Lawrence for Lake Ontario, in spite of the news that had just been brought them by an escaped captive, that the object of the Indians was murder. There were two reasons, however, why they felt compelled to go on. One was that if they refused, the Onondagas and Mohawks would unite in a common effort against the French; the second was, say the *Relations,* that " the Fathers of our Society, who thus far have never paled at the sight of their own blood, or feared the fires and the fury of the Iroquois, thought they would surely baptize some people before they themselves were slain."

Dablon kept the diary of the trip. He describes the Lachine rapids, and tells how the St. Lawrence forms lakes as it goes along on its course. " On the 10th we erected an altar and what might be called a living chapel, since it was formed of foliage. Wine we made from the native grapes, which we found in abundance on the wild vines." They saw Mohawks tracking them, and on the 13th provisions gave out, and " the hunters and fishers went to seek their living and ours in the woods and streams. On the 14th we ate a dead cow which had been drowned. The flesh smelled badly, but appetite is an excellent cook, and, although he flavored this dish with neither pepper nor salt nor cloves, yet made us relish it highly." Eight bears are killed on the 15th, and on the 17th thirty. " One of the ceremonies of the feast that followed this great slaughter was the drinking of bear's fat, after the meal, as one drinks hippocras in France. Then they all rubbed themselves from head to foot with the oil."

" On the 24th we reached Lake Ontario. Such a scene of awe-inspiring beauty I have never beheld; nothing but islands and huge masses of rocks, as large as cities, all covered with cedars and firs. Towards evening we crossed over from the North to the South side." This was at the head of the Thousands Islands. They had kept on the upper side out of respect for the Mohawks.

They entered the Otithatangue (Salmon River) on the 29th, and the kettle of welcome was offered them there. They noted how the streams were filled with fish, and they carefully described the species.

It was there that Father Chaumonot met a score of captive Hurons, who ran to him with the wildest delight, some embracing him, others bringing him presents, others again inviting him to a feast.

We find on the present map of New York, near that place, a Chaumont Bay, and also a town of the same name. Was it called after the missionary, or is it the name of the Stout Chevalier de Chaumont, who later on accompanied de Tracy on his raid in the Mohawk country? However, that gallant soldier never ventured so far west. Perhaps it is the memory of the old missionary hero that still lingers.

Reaching Onondaga, the entrance was made between files of Indians, who saluted him with great show of rejoicing. The streets were all swept, and on the roofs of the cabins were swarms of children to see the great man. Chaumonot addressed the assembly in an impressive speech, and all wondered at his eloquence, as he strutted up and down in Indian fashion, though Dablon thinks it was rather Italian than Indian. While speaking he bestowed presents lavishly for all sorts of sorrows and woes. A splendid wampum belt which he gave on that occasion is still among the treasures of the Iroquois League at Onondaga.

On Sunday, November 24, he began his catechetical instructions, and in the little bark chapel which they had constructed offered the Holy Sacrifice. This place, which is so sacred for Catholics, has been identified by General Clark in Hayley's " Early Chapters," p. 23, as being about twelve miles from the lake, and two miles south of the present village of Manlius. The name given to the church was St. John the Baptist.

The Onondagas, however, had stipulated for a French colony in their territory. The proposition was, of course, regarded with suspicion, and was feared to be only a device to separate as many available men as possible from the already weakened garrison of Quebec, and then to murder them. In fact, they were from the beginning pretty well convinced that the Indians really contemplated this massacre, but were checked only by fear of the French at Quebec.

Nevertheless, the attempt had to be made, and Father Dablon was sent to petition for the colony. He succeeded, and on May 16, 1656, a flotilla of boats containing fifty Frenchmen, accompanied by Onondagas, Senecas and Hurons, under the leadership of Dupuis, started from Quebec. At the head of the fleet was a white banner, on which was embroidered the name of Jesus. It was not until July 11, and after much suffering, that they reached Lake Onondaga, over which they sailed with as much display as they could make to impress the savages. Cannons and musketry roared their salute as the barks approached the shore; the banner fluttered in the breeze, and songs and cheers resounded over the waters. It was a wonderful sight in the midst of the wilderness. Banquets and speeches followed, and then the French proceeded to erect their blockhouse at Ganentaa, making it the headquarters of the settlers and missionaries. The site is what is known now as East Liverpool.

It was here they found the celebrated salt spring quite close to another of fresh water, both issuing from the same hill, which Le Moyne had indicated. The position of the colony was found to be delightful, as it was almost the center of the four Iroquois nations, and access to it was easy by canoe from other lakes and rivers. It was filled with fish, eels especially were plentiful, and "as for game, it is always abundant in the winter, and in the spring turtle doves from all the country round flock thither in such great numbers that they are easily caught in nets." In the missionary's letter there is a curious study of rattlesnakes, whose numbers around the salt spring, which they seem to have preferred to the fresh one, must have added an element of discomfort to this Garden of Eden.

"The Jesuits' Well" is still an object of interest, though there is no notice taken of the fact that the Governor of Canada, De Lauzon, had very generously made a grant to the Jesuits of ten square leagues running eastward from the lake. There is a MSS. copy of the concession still to be found in the archives of St. Mary's College, Montreal. It was an open-handed gift of what did not belong to his Excellency, but it was easily eclipsed by the grants which the Dutch and English were accustomed to bestow. Thus the jolly old minister, Dominie Dellius, Peter Schuyler and three others got all the land from Fonda to Utica, on condition of one beaver skin for five years. Captain Evans accepted magnanimously all the land on the west side of the Hudson, for forty miles in length and twenty in depth, in all about 650,000 acres, for a quit rent of twenty shillings, and one fat buck yearly. The Van Rensselaers took twenty-four miles square, and Livingston a tract of 16 by 24 miles. The Jesuits, however, in enumerating their holdings, never included the New York grant, which Thwaites thinks was in keeping with their usual prudence.

It was a beautiful country, even in those days. "Our residence," says the *Relation,* is situated between the 42d and 43d degrees on the shores of the little Lake Gannentaa, which would be one of the most commodious and most agreeable dwelling places in the world, without excepting even the levée of the River Loire, if its inhabitants were as polished and as tractable.

"It has advantages that are wanting in the rest of Canada, for, besides grapes and plums and many other fruits which it has in common with the fine provinces of Europe, it has a number of others which excel ours in beauty, fragrance and taste. The forest consists almost entirely of chestnut and walnut trees. There are two kinds of nuts; one as sweet and agreeable to the taste as the other is bitter, but with all their bitterness an excellent oil is extracted from them by passing them through the ashes, through the mill, through the fire and through water in the same way as the savages extract oil from sunflowers.

The nuts here mentioned are, according to Thwaites, hickory, the "shell bark" variety or the "pig nut," which is sweet, and the bitternut or swamp hickory. Charlevoix describes the way the Indians extracted oil from the latter. The oil of the sunflower was used not for food, but for the hair.

"Stoneless cherries (cranberries) are found there, and fruits which are the color and size of an apricot with blossoms, like those of the white lily and with a taste like citron (the May-apple). There are apples as large as a goose egg (the pawpaw). The seed has been brought from the country of the Cats (Eries) and looks like beans; the fruit is delicate and has a very sweet smell; the trunk is of the thickness and height of our dwarf trees; it thrives in swampy spots and in good soil. But the most common and most wonderful plant in these countries is what we call the universal plant, because its leaves, when pounded, heal in a short time wounds of all kinds. These leaves, which are as broad as one's hand, have the shape of a lily as depicted in heraldry, and the roots have the smell of laurel. The most vivid scarlet, the brightest green, the most beautiful yellow and orange of Europe pale before the various colors that our savages procure from these roots."

"The universal plant," says Thwaites, "has not yet been identified, so far as known; though it would seem to be the common sassafras, which has always been prized for its medicinal virtues, and was used by the natives of Florida before the Spanish conquest. Upon its discovery by white men it speedily became a valued drug in Europe and an important article of commerce and is still employed in domestic medicine in the United States. The sassafras is described and figured by Charlevoix in *Plantes Amer.*, pp. 9, 10.

"I say nothing," continues the *Relation,* "of trees as tall as oaks, whose leaves are as large and open as those of cabbage, or of many other plants peculiar to the country, because as yet we are ignorant of their properties. The springs are as numerous as they are wonderful, and are nearly all mineral. Our little lake, which is only six or seven leagues in circumference, is almost entirely surrounded by salt springs. The water is used for salting and seasoning meat, and for making very good salt. It often forms into fine crystals with which nature delights to surround these springs. The salt that forms at a spring about two days from our residence towards Cayuga is much stronger than that from the springs of Ganentaa; for when the water, which looks as white as milk and the smell of which is perceptible from a great distance, is boiled, it leaves a kind of salt almost as corrosive as caustic. The rocks about that spring are covered with a foam as thick as cream. The spring in the direction of the Senecas is no less wonderful, for its water, being of the same nature as the surrounding soil, has only to be washed in order to obtain perfectly pure sulphur. It ignites when shaken violently and yields sulphur when boiled. As you appreach the country of the Cats you find heavy and thick water which ignites like brandy and boils up in bubbles of flame when fire is applied to it. It is, moreover, so oily that all our savages used it to anoint and grease their heads and bodies."

The first of these springs has never been identified. "The burning spring near the Senecas" is in the town of Bristol. "The spring towards the country of the Cats" was probably the noted oil spring in the town of Cuba, Allegany County.

It seems almost a pity that Chaumonot did not receive his grant of land from the Governor of New York instead of the Governor of Canada. It would have been more in keeping with the supposed wisdom of the Fathers, especially as the missionary thought that "the temperature of the atmosphere, which resembles that of France, added to the advantages supplied by waters and the earth, greatly facilitated the conversion of the savage. We have reason to hope, therefore, that their capricious and peculiar disposition will be the only obstacle to their blessedness."

Father Le Mercier, the Superior of Canada, who came with the fifty colonists, did not remain long. He was back again in Quebec on the first of June, 1657. He succeeded, however, in establishing a chapel in the town of Onondaga itself, besides the one already built twelve miles away. Meantime Chaumonot and his new associates started out on their expeditions, not only among the Onondagas, but also the Oneidas and Cayugas. Many of the sites of their chapels have been identified by painstaking topographers, and are indicated in the writings and maps of General Clark and the Rev. Mr. Beauchamp, who were ardent admirers of these old missionaries. It was while this work was going on that a tragedy occurred near Quebec which brought to Chaumonot's arms some of the unhappy Hurons whom he had left behind him in Canada.

In May, 1656, 300 Mohawks appeared near Three Rivers and exchanged presents with the French. They said they were returning to their own country. They assured Le Moyne that such was their intention, but instead of doing so they stole down to Quebec and, landing at Isle d'Orleans, concealed themselves in the forests and waited till the unsuspecting Hurons were at Mass. A general slaughter was then begun and kept up until the Hurons surrendered, consenting to divide their tribe; one portion going to Onondaga, a second to the Mohawks, a third remaining on the island. All this was done in full view of Quebec. Those who were dragged to Onondaga had at least the happiness of seeing their old friend Chaumonot. He had been forced to leave them, and now Providence had brought them to him in his own exile. It is astonishing to hear that " our Hurons are doing well. It seems to me that they manifest much more faith and piety than usual, especially *those who belong to the Sodality,* who number eighty, *probati omnes testimonio fidei et pietatis.* They observed the time of Advent with especial fervor, each one endeavoring to make more solid progress in virtue. Many who considered Mass too short to satisfy their devotion heard two every day. Some came to pay homage to the Blessed Sacrament in the morning before the hour of prayer. Others came at noon regularly, and neither cold nor bad weather could hinder their fervor." This is an extraordinary scene from those far off days in the wilds of Onondagas. But it must be remembered that the Christians here described were not Iroquois, but Huron prisoners.

Nevertheless, not only did the Huron captives console the missionaries, but high hopes were cherished of converting the Iroquois.

"It is difficult," says the *Relation* of 1656-57, "to find an instance in which God has shown himself more absolute master of hearts than in our reconciliation with the Iroquois. We receive as much kindness and as many tokens of good will as we feared to experience baleful results from their cruelty. We dwell and eat in security with those whose shadow and whose very name filled us with dread a short time ago. It is not temporal interest which cements the friendship, for it has not as yet brought them any temporal advantage. Never is there greater joy or greater pleasure in their cabins and in their villages than when they can have us there. They follow us to our dwelling and behave as if God made them find delight in talking to us. The murderers of the preachers of the Gospel, those ravenous wolves who had vented their fury on the fold of Jesus Christ with greater rage and more atrocious torture than any Nero or Diocletian now embrace our holy religion with more fervor than those whom they exterminated, and assume the yoke of which they were some years ago the oppressors. They repeople the Church which their cruelty had depopulated; they build in their own country more chapels than they had destroyed in that of their neighbors. More Iroquois have become Christians in two months than there were Iroquois converted in several years."

All this was in the early days when Chaumonot first went among them. It may have been only a ruse to insure the coming of the colony, for we find the same missionaries writing afterwards: "Every day we feel as if we were on the point of being massacred. If God wishes it, may His name be blessed!" Indications began to multiply that the extermination of all the whites, priests and laymen alike, was not only thought of, but was being deliberately planned. Month after month they waited, hoping against hope, until finally, when there was no possibility of doubt, arrangements were secretly made to escape, and on the night of March 20th all stole away in their boats across the lake, and after incredible hardships reached Montreal. Chaumonot never saw New York again, although the mission in Onondaga was reinaugurated a few years later.

He returned to Quebec, and for the next thirty-five years was entrusted with the care of the Huron colony. His old affection for Loretto, which he visited when a ragged boy in Italy, asserted itself in Canada, and after his Indians left the Isle d'Orleans he established them in Lorette, on the present Ste. Foye road, which runs out of Quebec along the line of what was afterwards to be famous as the Plains of Abraham. From there he could look down upon the spot where there is now a splendid monument to Jacques Cartier, erected to commemorate the landing place of the great navigator. There also was the first Jesuit Residence in Canada, Notre Dames des Anges. But that Lorette was too far from the river, and so the restless Indians were gathered together in what is now Beauport, where Chaumonot built an exact copy of the Holy House in Italy, even to the kind of stones employed. That, however, was abandoned, and in the beginning of the eighteenth century a third migration was made to what is now Jeune Lorette on the St. Charles. It is in reality a portion of an ordinary Canadian village, from which it is separated by the dark waters of the St. Charles, plunging furiously into an abyss a short distance below the bridge which you cross to reach the white section of the village.

Some one has told Rochemonteix that the houses are rude structures with a fire in the centre and a hole in the roof to let out the smoke, as in old savage times. Such was certainly not the condition visible to the naked eye in 1904. The dwellings are not as neat nor the streets as well kept as in the Canadian part of Lorette, but for the most part the houses have the ordinary aspect of the abode of the comfortable habitant. Raquettes and beaded mocassins and toy canoes are sold there, but the main body of the Indians work like the rest of mortals. In fact, there is said to be only one pure blooded Huron in the Reservation. They are all Catholics and all speak French, and in the census of 1861 numbered only 261. Douglas, in his "Old Quebec," finds that "to this day the Lorette Indians reflect credit on their teachers. The work of the Jesuit Fathers still bears its fruit, and whoever knows the Lorette Indian and has hunted with him can excuse the vein of exaggeration in which the Jesuits record the many virtues of their converts."

The same affection prompted him to found the Congregation of the Holy Family, which is still a potent factor in Canadian religious life. It gave great trouble in Frontenac's days by the refusal of its austere members to attend the state balls, which were considered too worldly an amusement—a resolution which Frontenac resented. The old missionary had established the congregation even among the Onondagas, so that it has the distinction of being New York's first sodality.

In spite of their hardships and exposure, or perhaps on that account, these old pioneers generally lived to a great age if they escaped the tomahawk. "*Le pauvre Hechon,*" as Chaumonot called himself, gave up his work in 1682, and after lingering for a year went to heaven February 21, 1693. He had been a missionary since 1639, that is for more than half a century.

T J. CAMPBELL, S.J.

ON THE PIAZZA DI SPAGNA, ROME.

Sunlight and starlight find them still the same,
Though crowd the strange years by; each carven name
Grows dimmer on the marble balustrade
That winds unto the Pincian with its shade
Of cypress and of ilex, file on file,
Beyond the cross-crowned needle from the Nile.
Ne'er come the winds and rains as strangers here
Where Keats' great soul went forth; the lanterns peer
By twilights opaline as those he knew;
The low-voiced fountain sobs its midnights through.
New popes, new kings, hail here with old array
The saints and triumphs that are theirs to-day;
New flowers are bartered for within the sun;
New dreamers come to sigh o'er days undone.
Rome, Rome—they took the garlands of your tombs
To drape their ploughshares, to inspire their looms;
They lit their furnace at your altar fires;
And scoured the seas and sped their glistening tires
Through worlds you knew not; still unsatisfied
They come—Gaul, Teuton, Anglian—in their pride
To wrest the fuller message from your glooms,
A word of life—their ear against your tombs.

THOMAS WALSH.

SIR EDWARD ELGAR.

Music lovers on this side of the Atlantic, particularly those who have been following with interest the career of the English composer, Sir Edward Elgar, are grateful for the recent opportunities of judging at first hand, and under unusually favorable conditions, the two latest sustained products of his genius. For he is now universally conceded to have a share of the divine fire, though as to its intensity, critics disagree. Sir Edward has chosen the difficult field of the oratorio, and is already challenging favorable comparison with his great predecessors. The fact that he has aroused such tremendous interest among musical critics speaks for itself.

The difficulties incident to the writing of an oratorio are inherent in the oratorio itself. Opera and oratorio, though of twin birth, have followed steadily diverging lines, until the opera has now come to rely greatly on scenic effects, whereas these have been entirely eliminated from the oratorio, and the writer of oratorios is compelled to develop to the utmost the orchestral and harmonic resources of his art. Again, the opera delineates human life, its emotions and passions, while the oratorio sets forth the things of the spirit and religious exaltation. From the first modern oratorios under St. Philip at the Oratory of Rome (whence the name), the tendency outside of Italy has been to lay more and more stress on the irreligious side.

It is precisely in these two points that Sir Edward Elgar is peculiarly fitted to deal with the oratorio. He is a Catholic, and his Catholic spirituality is stamped unmistakably on each part of his work, compelling the notice of every critic. His early experience has given him such a mastery over orchestration that he is wonderfully unhampered in conveying dramatic impressions. His training was desultory but effective. Like his father he was a violinist and organist of the Catholic church in his native town, Broadheath in Worcestershire. He played the basoon in a wind instrument quintette, for which he wrote and arranged music, and he conducted bands and orchestras in which he had unusual combinations of instruments to deal with. To this varied experience is due in great measure his practical command of all orchestral devices.

The promise in his early work received scant recognition, and his first success was achieved at the Staffordshire Festival of 1896. Requested to produce something more sustained, Mr. Elgar followed up what must have been a cherished idea in selecting for his text Newman's "Dream of Gerontius." The finished oratorio at first seemed to fall short of the high expectations placed in it, but the burst of enthusiasm with which it was received in Germany, at the Niederrheinische Fest, settled the place of this oratorio in the world of music. The story is well adapted to Elgar's gifts, being the flight of a soul to the other world—the death-bed scene, the release, the brief, lonely journey, and lastly the judgment and the sentence to Purgatory. Opportunities were afforded the composer for rich waves of harmonic color, and for vivid dramatic exposition, none of which were lost. The chant of the priests, *Profiscere anima Christiana*, the song of the soul awakening, the weird, dissonant cries of the demons eager for this soul, the glorious hymns of the angelicals, the awe-stricken thrill of melody at the first sight of God, and the final calm when the soul sinks to Purgatory, resigned to suffer the cleansing fires, all are dramatically conceived and expressed. Mr. Elgar at once proclaimed himself master of counterpoint, as well as of ultra modern harmony. His solos, continuous melodies, instead of the recitatives of his predecessors, are woven with the choruses most skillfully. Here he also shows a decided characteristic, in leading broadly along major lines to a minor final chord. Used sparingly, it is most effective.

Sir Edward's latest undertaking is a trilogy of oratorios intended to present the foundation and establishment of the Church, God's kingdom on earth, surely an inviting theme for one of his ardent faith and genius for composition. There were many difficulties to cope with: first the lack of a text. That deficiency he undertook to supply by a careful selection of Scriptural passages, and here he gave the first point of attack to critics. The superficial thread of connection between textually disjointed passages must necessarily be slight. Would it be sufficiently obvious to an audience? The next difficulty was the adaption for dramatic presentation of characters and scenes in themselves not dramatic. Both of these Sir Edward has surmounted with more or less success in the two parts of the trilogy now complete. The first brought the fewest difficulties. In accordance with its name, "The Apostles" presents Christ's public life, His choice of His Apostles, His commission to them to carry His kingdom to the ends of the earth, the Crucifixion, the Resurrection, and the Ascension. Christ, Mary, Mary Magdalene, Peter, and Judas are the soloists, the actors in the great drama. Sir Edward's dramatic instinct is everywhere in evidence, especially, for example, in the delineation of the storm at sea. Christ is praying in the mountains, the disciples in the frail boat, and Mary Magdalene crying to God for mercy, and struggling against the memory of her former revelries, which are brought out by the orchestration. The music grows more tempestuous, typifying both the storm at sea and that in the soul of the women. Suddenly the voice of the Master is heard bringing instant calm to both: "Be of good cheer, it is I." The conception of Judas is unique, and has aroused much attention. He is not the time-worn personification of avarice, working solely for his own personal aggrandizement, but a fanatic, who tries to compel Jesus to proclaim Himself the Messiah, and promote the temporal glory of his tribe. When all is over, he finds himself baffled, he hears the priests in the Temple singing the song of vengeance, which to him is pregnant with suggestion of his crime. After the divine character, Peter is the most virile figure in "The Apostles," being brought out more surely, as the oratorio proceeds. His motive, like the Christ symbol, consists of three chords, and is clearly distinguishable. Christ's denial by Peter, with the swift upward triplet movement of the servant's raillery as a background, Christ's loneliness, the Crucifixion, Christ's reappearance among His disciples, and His promise to send the Comforter, and lastly His Ascension, are depicted with an abundance of melodic color and dramatic force, and also, in the light of the Kingdom, with a certain prophetic suggestion. In the choice of materials for the second part of the trilogy, intended to present the confirmation of the Apostles, and the infant Church, Sir Edward found a far wider field and fuller scope for personal expression, with the almost certain chance of failing to produce anything like universal conviction. In the prelude to "The Kingdom," for so it is called, the leading themes of "The Apostles" are gathered together for fresh development. The motives symbolizing the Apostles as preachers of the Gospel, the Apostles themselves (so Wagnerian in color), Peter, the servant's raillery, Christ's loneliness, and the solemn chorus music "And the Lord turned and looked on Peter," bring gradually into strong relief the personality of Peter, who is thus announced as the central figure in this drama. A modulation then introduces the underlying motive that runs as a thread of connection through the whole work, fusing apparently disjointed passages—the New Faith motive. That of

Penitence rapidly succeeds, followed sharply in its turn by two contrasting motives, Contrition and the Real Presence, the latter based on the medieval anthem " O sacrum convivium." The prelude ends with the New Faith motive alternating with the prayer motive, " one of the purest, serenest thoughts " that has been uttered by the composer.

The first scene is in the upper room, where are gathered Peter, the disciples, and the holy women. After the casting of lots comes one of the masterpieces of the work—the sonorous chorus, " O ye priests," a stirring appeal to priests of all times: " Seemeth it but a small thing that God hath separated you to bring you near to himself? " The phrase " ye priests " is constantly reiterated, and the passage ends in a hushed exhortation, " This commandment is for you." After an idyllic interlude, the duet of the two Marys at the Beautiful Gate, we reach the central scene, Pentecost, and the mystic chorus, one of the most subtly and mysteriously beautiful passages the author has yet written. With full scope for his dramatic genius, he has used the most vivid tone painting to express the quivering, rushing tongues of flame, and the sacred mystery of the whole scene, compelling admiration, if for no more than the marvelous construction of the ten-part chorus. Peter, now fully confirmed in his great mission makes an impassioned declamation to the people, and the scene ends in a passage formed on the Leit motif—" In the name of Jesus Christ." The next scene leads up to the arrest of the Apostles, turning off to a long beautiful soliloquy of Mary " communing with her own heart, and meditating in the night watches," a solo built up on the night motive, and the hymn of weeping, into which are woven snatches of old Hebrew hymns. The last scene brings the disciples and holy women once more into the upper room for the " Breaking of the Bread," which, of course, gives wide scope for the motives of the Real Presence, and the prayer, so prominent in the prelude. The oratorio ends with the broad, unconventionally constructed choral passage of the Lord's Prayer, terminating, as it began, with the informing motive of the New Faith.

The genius of Sir Edward Elgar is fairly embodied in the three oratorios mentioned. The concensus of criticism credits him with a wonderful mastery of orchestral harmony, learned, strange to say, by experience, without technical training, and also with the musical delineation of external things. It is the wisdom and possibility of employing these for the expression of spiritual truths that are questioned. The new oratorio writer has broken with the traditions of his art, and on him lies the burden of defence. Much in his work recalls Bach, not only in the method, but the spirit of religious exaltation. His more sublime passages are not dissimilar to some of Haendel's, though absolutely free from the atmosphere of the theatre. Unlike both, he does not force one theme to do duty a second time to delineate antipodal emotions. Nor is there any trace of plagiarism in his work. He adapts boldly medieval church music, where he sees fit. He impresses into service the motive principle established by Wagner for the staged drama, using his text to create conditions to which he then fits the music. And here, again, is a point of difference of opinion. Some praise in his motives a haunting melody; others characterize them as utterly unmelodic. One critic, H. E. Krehbiel, says: "He is a master in the application of Wagner's device, but he is wholly deficient in Wagner's ability to stamp the physiognomy of a character upon a phrase, or to make a series of tones body forth an agency." Each of the oratorios is admitted to be technically an advance on the one preceding, but, taken as a whole, "The Dream of Gerontius" is generally regarded as the best. Analyze as they will, the critics find in all three something elusive which they miss in the works of his predecessors. The two chief faults imputed to the completed parts of the trilogy are didacticism and lack of textual coherence. They are characterized commonly as mosaics of scriptural passages. To those in thorough sympathy with the Faith motive, the former may furnish the best explanation of the latter. Leaving aside the question of the place of the didactic in music, Sir Edward's evident aim is to bring out into strong relief the Catholic, the Sacramental theory of the Church. For example, only one of Sir Edward's Faith can rightly appreciate the deep significance and fusing power of the Peter motive "Upon this rock I will build My church," and the motive of the Real Presence, likewise the position of Mary in the development of both oratorios. This fact has been recognized by some of the secular reviewers, and explains away many an apparent hiatus in the text. It is the Catholic spiritual and doctrinal element that eludes analysis. The best way of approaching at least the latest and subtlest of the Elgar oratories is spiritual sympathy, which makes of it truly "a season of refreshing from the presence of the Lord."

FLORENCE MARIE RUDGE.

EDITORIAL.

THE CATHOLIC ENCYCLOPEDIA.

The first volume of the Catholic Encyclopædia has met with a welcome, which is nothing short of enthusiastic. The great dailies have given it extensive and conspicuous notices in their pages, and have had nothing for it but commendation and praise. Many of the Catholic weeklies have already made exhaustive studies of its contents, and have hailed it as one of the greatest works that have yet been attempted for the teaching and defence of the Faith. The variety of the topics discussed in it, is a universal subject of surprise. Where we expected to see only questions of theology, scripture, eccleciastical history and the like, we meet with subjects like Anatomy, Antipodes, Anarchy, Amende Honorable, Æstheticism, Animals, Annals Apaches, Arbitration, Arches, Archives, Arizona, Alaska, Albany, Ark, Asia, Africa, etc., all of which, while being connected in one way or another with church use, or history, or discipline and furnishing us with most valuable information, supply us at the same time with an immense amount of collateral and secular erudition. The assurance is given also that we are not getting our knowledge at second hand. All the articles are signed, and consequently mere copying from other encyclopædias is out of the question. The names of the contributors also dispose of any fear on that point. We find, for instance, such men as Goyau, Thurston, Kirsch, Lopez, Devas, Leclercq, Buonaiuti, Amado, Bandelier, Kent, Nammack, Jenner, Fischer, William Barry, Sydney Smith, Canon Moyes, Aveling, Driscoll, Coppieters, Wilhelm, Pollen, Vuibert, and what is most unusual in a book of this kind, we have articles by Archbishop Healy of Tuam; Archbishop Messmer of Milwaukee; Archbishop Riordan of San Francisco; Bishop Casartelli of Salford; Bishop Le Roy of Alinda, who is Superior of the Congregation of the Holy Ghost. There are several Prefects Apostolic like Crimont of Alaska; there is the Vice-Postulator at Rome, Dal Gal; there is the Representative of the Bureau of American Republics, at Washington; there are distinguished men who occupy the principal chairs in the great universities of Europe and America; there are archivists, librarians of the British Museum, editors of great magazines, like the *Revue des Deux Mondes,* Members of Scientific Societies, Heads of Colleges and Historical and Scientific Academies, judges, lawyers, architects and physicians, men from all parts of the world, even from remotest India, all of whom have won distinction in their various professions.

Of course our own country is represented, and it is most gratifying to see how this work has revealed the amount of learning which is available, not only in the great seminaries of the country, nearly all of which are represented in the Encyclopædia, but also how many laymen there are in the learned professions, who can be counted on as efficient collaborators in this Catholic enterprise.

It is gratifying to note that all controversial acrimony has been sedulously excluded from the articles; and on the other hand no fear has been manifested in stating plainly what the facts are about some of the dark phases of Church history. That there is no blinking of the truth will be evidenced by the single article on Alexander VI by Dr. Loughlin. It is noteworthy also that the biographies of great founders of Religious Orders, like that of St. Alphonsus Ligouri, for instance, have been entrusted to some distinguished member of the Order, in this instance to Castle, so that the information is sure to be full, comprehensive and reliable. The history of the various dioceses is given by some distinguished priest, fully acquainted with his subject. Thus the story of Albany is told by Mgr. John Walsh; that of Altoona by Dr. Sheedy; the far away diocese of Allahabad in India, by Manoel D'Sa., Missionary Apostolic of Bombay, while Dr. Oussani gives us a survey of the geography, ethnography, and the political and religious history of Asia, with which he is identified.

The number of titles in this first volume is about 1,500, not to mention sub-titles in the longer articles, which are virtually titles for distinct articles, and the letter A is not yet exhausted. The list of contributors runs up to 220; the illustrations are not very numerous, but are examples of excellent workmanship and good taste. On the whole, the learned editors of the Encyclopædia have won the gratitude of English speaking Catholics all over the world for inaugurating a work which, a glance is sufficient to show, has entailed such prodigious labor. The profound scholarship and the unerring judgment, which have guided their labors so far, furnish a guarantee of their successful completion.

A REHABILITATED NEWSPAPER.

A few years ago, when the troubles in France were beginning, a newspaper called *La Croix* was blamed by almost every one for causing them. It was *La Croix* here, and *La Croix* there. It was credited with a most pernicious activity; it was rancorous; it was reckless; it was rabid; it was inflammatory; it was fanatical; it was blind in its hatred; it was unjust in its denunciations, etc. The Protestant press held it up as an example of the real character of Catholic journalism, and moderate Catholics deplored what they regarded as its excesses, and openly prayed that it might be gagged. It was edited by the Assumptionist Fathers; and their cloistered zeal was held to be naturally intemperate and unintelligent. They came to grief in the general disaster, like other communities, and the paper was shorn of much of its power. Its circulation declined, and the excitement about it decreased. But evidently it still wields a mighty influence. It is alleged to be a thorn in the side of the infidel Government, which now proposes to relieve itself of the pain it affects to feel, by coolly seizing the paper and all it possesses. It can do so, if it wishes, without excuse; but it condescends to give an excuse; namely, that the paper is still the property of the Assumptionists; and as all religious corporations have been suppressed, and their earthly belongings confiscated, therefore all the property of *La Croix* escheats to the State. It does not matter that a M. Feron-Vrau appears, documents in hand, and shows that he paid $280,000 for the paper out of his own pocket. In spite of that the ghost of the Assumptionists rises above the editor's sanctum; the memory of its triumphs still rankles; and M. Feron-Vrau is voted as only a dummy; and so in virtue of the law of suppression the famous paper is to be swept out of existence and M. Feron-Vrau robbed of his two hundred and eighty thousand. Such is the amiable method of procedure in the courts of France.

Catholics are now beginning to see that *La Croix* was not such a wild and furious paper after all. The eyes of the Catholic censors of *La Croix* have been opened by what has happened. In their fools' paradise they dwelt securely and resented even an insinuation that such dreadful things as the French Government has since perpetrated were among the possibilities. Even the Abbé Lemire, in the first stages of the battle, cried out in the Chambres that "it was only a fight between monks." The Abbé and the rest of us know better now, and comprehend that what Viviani said was true, though it was then thought to be only rhetoric, viz., that "it was a fight against all religion and against God."

Very angry denunciations have been heard since the real purpose of the French Government has dawned on the Catholic world. Even moderate, timid, apologetic Catholics, have flamed with anger. But the extent of this wrath only makes it clearer that if the same amount of energy had been expended when the first advances were made against the Church, monster meetings and minatory protests would have been unnecessary. It is too late, but it is a vindication of the wisdom of the much abused editors of *La Croix*. They were on the ground, and saw better than the rest of the world what the first tentative movements of Waldeck-Rousseau, Combes, and the others, portended. They shouted aloud; and were condemned as alarmists who were provoking reprisals. If they were inclined to resentment they might now easily reproach their critics for their childlike simplicity in putting their trust in princes like Clémenceau and his fellows, who care very little whether Catholics talk loud or in whispers. For whatever *La Croix* may have been in the past it is vouched for now, on most respectable authority, as "being under its present management marked, along with a good deal of enterprise, by a spirit of reverence and moderation in keeping with its Catholic character; and yet it is suppressed." "Reverence and moderation" count less with the present rulers of France than anger and indignation did with their predecessors. Both are immaterial if there is question of anything Catholic. Only it would have been easier to frighten them off by angry protestations before than after the event. Unfortunately when *La Croix* cried out to warn people of the danger, it was a cry in the wilderness. No one else took it up. On the contrary the ultra-timid entreated it to hold its peace, though there was no peace; the war was already begun.

SENSATIONAL NEWSPAPERS AND SUGGESTION.

THERE is one thing that all the recent writers on the influence of suggestion of human beings are agreed in. It is, that the frequent reading of morbid details of crime is sure to bring about a lessening of the natural repulsion that exists in all normal minds to these various forms of evil. The weaker the character of the individual the more is he likely to be influenced by frequently repeated suggestions of this kind. After a time his inclinations may become so much affected that he loses something of his responsibility, and if he continues to read he certainly lessens to a great extent his power of resistance to temptation to the performance of acts against morality. Specialists in nervous and mental diseases find traces of waves of more or less morbid acts that pass over the community as a consequence of the detailed reports of criminal trials as they are published by the sensational newspaper press. This indeed constitutes so serious a condition for their patients that they are a unit in declaring than a limit must be placed to the present so-called liberty of the press, which has degenerated into the most vicious license, and some barrier set up for the protection of those who are already, for various pathological reasons, less able than others to resist vicious inclinations.

It is well known that immediately after a suicide of a peculiar kind, the details of which have been given wide publicity by the newspapers one, or more, usually indeed a number of suicides of the same kind are reported from various parts of the country. It is idle to say that such suicides would probably have occurred anyhow. There is no basis for any such statement, and the element of imitation in the succeeding suicides is too close for anyone to think that it has not been a prominent factor in the subsequent crime. The reading of the report seems to have been sufficient to set fire to the train of evil consequences, which might otherwise have remained quite as before, though of course in readiness to be set off by some accidental circumstance. Even more serious than such imitative suicide are the imitative murders recorded every year, especially in the cases in which murder and suicide are combined. It is true, however, that even some of the deliberate murders seem to have an element of imitation in them, and that the reading of the previous crime appears to have been a determining factor in the murder's work.

If, in these crimes, which are so abhorrent in themselves and have none of the morbid attractiveness about them that sexual matters usually involve, especially for the more morbid in the community, suggestion plays so important a rôle, it is easy to see how much more necessity there is for restraining our sensational newspapers in the report of proceedings which concern crimes to which human nature has a sad tendency. The people of the United States have been treated to an almost endless series of details with regard to one unfortunate crime during the past few months. Every citizen in his right senses, realizes how much of harm has been done by these reports. Anyone who has seen boys and girls still in their teens gloating over the hideous details, as they are published, cannot but feel supreme sorrow that any such evil should be possible. There is not a single good reason that can be advanced for it. Such liberty of the press has nothing to do with the protection of the rights of the criminal or of the accused, and its only purpose is to satisfy a prurient curiosity. Even though they are the reports of a trial before the courts, they have no right to such publicity.

It is probable that there are laws already in existence by which the publication of such criminal details could be prevented. Usually for such abuses there are laws, but they fail to be properly enforced. If we have them not we need them. While we are doing so much for public education let us not forget that the newspapers are a greater factor in education than are even our public schools. If they cannot be properly regulated the hope for good citizens in the next generation is little enough. Unfortunately it is particularly the weaker ones among our population who are most attracted to such morbid news and are most seriously influenced by them. We must do something to protect the little ones among us—little ones who are so, not only bcause of their years, but because of the lack of that development of character which would make them real men and women.

STATISTICS SHOWING RELIGIOUS CONDITIONS IN PARIS.

Apropos of the solemnity of the civic obsequies of M. Berthelot, it will be useful to recall the following statistics. As far back as 1856, the Abbé Darboy published a very valuable document entitled the "Religious Statistics of the Diocese of Paris." In it he gives a glowing account of the *works of charity and of zeal* practised extensively by the Parisian Catholics. He calls particular attention to the *1,625,000* Holy Communions in the churches (exclusive of convents, hospitals, etc.) in *1854*, when the population was 1,150,000 (from which 400,000 children were to be deducted, as being too young to receive Holy Communion). "Very few dying Catholics refused the Sacraments openly," he said. The religious condition was far better than commonly reported.

In 1891, *Taine's* account was not so optimistic. From official and yearly statistics, he tried to estimate Catholic forces. In the *Revue des Deux Mondes*, and in his "*Origines de la France Contem-*

poraine," he maintained that a widespreading indifference prevailed in religious matters, which will prove more detrimental to the nation than to the Church herself. He instances some data, such as:

Of 100 funerals, 20 had civic services, but no church ceremony; of 100 marriages, 20 had civic services, but no church blessing; of 100 infants, 20 were *not* baptized. "The clergy are fervent, but fervor is wanting where most necessary—*i. e.,* among the laity."

The publicity attending *Taine's* utterances, and their influence—caused l'Abbé de Broglie, in his *"Le Present et l'Avenir du Catholicisme en France,"* to question the numerical accuracy of *Taine's* statistics and the deductions drawn by him. However, we must not expect statistics to furnish a perfect argument, although much information can be drawn from them.

Knowing the value of statistics, one of the young priests of Paris, M. Raffin, Vicar of St. Louis d'Antin, has undertaken a work which is deserving of great praise. He has begun by publishing all the reliable statistics which he could collect of the Diocese of Paris. His work opens with the *number* of *civil* and *religious* funerals in Paris from 1883-1903, omitting Protestant and Jewish obsequies. In the following table, M. Raffin shows the percentage of funerals attended with religious services—as compared with funerals accompanied with mere civil or State ceremonies.

Civil (*i.e.,* absence of religious services.)	Catholic (*i.e.,* with Cath. burial service.)
1882 — 21 out of 100	1882 — 75 out of 100
1883 — 23 " "	1883 — 73 " "
1884 — 23 " "	1884 — 73 " "
1885 — 22 " "	1885 — 74 " "
1886 — 21 " "	1886 — 75 " "
1887 — 21 " "	1887 — 75 " "
1888 — 21 " "	1888 — 75 " "
1889 — 20 " "	1889 — 76 " "
1890 — 20 " "	1890 — 77 " "
1891 — 20 " "	1891 — 77 " "
1892 — 20 " "	1892 — 76 " "
1893 — 20 " "	1893 — 77 " "
1894 — 19 " "	1894 — 77 " "
1895 — 19 " "	1895 — 77 " "
1896 — 19 " "	1896 — 78 " "

1897 — 18	" "	...........1897 — 78	" "
1898 — 19	" "	...........1898 — 78	" "
1899 — 18	" "	...........1899 — 78	" "
1900 — 18	" "	...........1900 — 78	" "
1901 — 19	" "	...........1901 — 78	" "
1902 — 19	" "	...........1902 — 77	" "
1903 — 20	" "	...........1903 — 77	" "

In these twenty-two years of religious strife, there were two periods of singularly trying times for the Catholic Church: In 1879, when Jules Ferry proposed his law against the Congregations, and in 1901, when Waldeck-Rousseau began to apply his Associations Law. Gambetta's death, in December, 1882, and Victor Hugo's death, in 1885, were occasions of great public manifestations hostile to religion. The highest number of funerals with civic ceremonies was reached in 1884, when, of 53,078 funerals, only 40,725 were accompanied by religious services. Considering this question, as regards the 70 parishes of Paris, the compiler states that civic interments are rather the exception in the West district; as we approach the Centre of the city these civic burials increase in number; in the East district the number is large. From 6 per cent. they increase to 35 per cent., as we move from West to East.

Viewing the question as one among rich and poor, it seems that the percentage of civic funerals is much greater among the poor. The deaths in Paris are about 53,000 *per annum*. In the twenty-two years (1882-1903) the civil interments reached the number of 225,395; an average of 10,000 a year. Yet in 1891, out of a total death-list of 53,449, 20,903 died in public hospitals and prisons, where many were attended by priests, but buried by the State. Since 1890, however, the number of civic burials among the poor showed diminution—whereas, among the rich the number has increased, especially among those who depend on the Government for position or maintenance. Among the poorer classes, the number of civic funerals has strikingly decreased in the past fifteen years. Yet much has to be done and is being done to ameliorate their poverty, and the zeal of the clergy among them is having valuable results.

THE CHRONICLE.

HOME NEWS.

Charleston Cathedral.—On Sunday, April 14, the new Cathedral of St. John the Baptist, built on the site of Bishop England's old Cathedral of St. Finbar, in Charleston, S. C., was consecrated. His Eminence, Cardinal Gibbons, and His Excellency the Apostolic Delegate took part in the ceremonies. The consecration sermon was preached by Archbishop Keane, of Dubuque; Bishop Donahue, of Wheeling, delivered the sermon at Vespers.

The Hierarchy.—The Right Rev. Henry Pinckney Northrop celebrated the silver jubilee of his consecration as Bishop of Charleston, on April 14, the day on which his new cathedral was consecrated.

On the feast of St. Joseph, March 19, the Right Rev. George Albert Guertin, D.D., was consecrated Bishop of Manchester, New Hampshire, by the Most Rev. Diomede Falconio. The consecration sermon was preached by the Right Rev. Louis S. Walsh, Bishop of Portland. The venerable Archbishop Williams, of Boston, and the Archbishops of Montreal and Quebec were present at the consecration of Bishop Guertin.

The Archbishops' meeting was held on April 10 at the Catholic University, Washington. The meeting of the university trustees was held on the following day. At the meeting of the Archbishops a letter was read from Cardinal Richard thanking the prelates and people of America for their continued expressions of sympathy. Archbishop Farley presented a petition from Bishop McQuaid, of Rochester, asking permission to establish a Catholic Hall at Cornell University. The Archbishops decided that this is not the time to establish such institutions, as they are using their utmost endeavors to bring greater prosperity to the Catholic University by affiliation with Catholic Colleges and high schools and by other university extension work. The Archbishops denied that the Holy See had requested a contribution of one million dollars to the Peter's Pence Fund; on account of the falling off in French contributions, American Catholics were requested to be more generous in their offerings to the fund. A committee was appointed to co-operate with the Census Bureau to obtain a more accurate enumeration of Catholics. A Colored Mission bureau was established, with Father Burke, of New York, at its head. Father Burke has had a wide and successful experience as head of various works for colored people in the Archdiocese of New York. At the close of the meeting the Archbishops were the guests at dinner of His Excellency the Apostolic Delegate, in the new residence which the Bishops of the country have provided for him in Washington.

The Carnegie Institute.—The rededication and the formal installation of this establishment, founded for the benefit of Pittsburg, assumed an international importance through the number of distinguished guests invited from all parts of the United States and from various countries of Europe. The celebration lasted three days. On the closing day, April 13, academic degrees were conferred upon some of the distinguished guests. Sir Edward Elgar received the degree of Doctor of Music.

The Peace Congress.—The Oratorio Society, assisted by a full orchestra, provided the musical setting for the speeches made by prominent clergymen at the opening of the Peace Congress in Carnegie Hall, New York, April 14. Delegates from Russia, England, Germany, the United States and France took part in the deliberations of the Congress during the week ending April 20. Mr. Andrew Carnegie was, in large measure, the promoter of the Congress, and some of the foreign delegates were his personal guests. President Roosevelt sent a letter to the Congress, in which he stated that he was for peace with righteousness. Mr. Carnegie, commenting on this, declared that righteousness could never be separated from peace. Claims were made in the speeches that the German Emperor was the great upholder of peace. This honor was also claimed for King Edward, but it was noted that the official title had been bestowed on our strenuous President, when the Nobel Prize was given him in 1906. The Washington *Post* pronounced Archbishop Farley's address, which was read by Rt. Rev. Mgr. Lavelle at the opening meeting, the best declaration for peace that was made at the Congress.

A Greek Catholic Bishop for America.—The Pope has just appointed the Reverend Stephen Soter Ortynski, a monk of the Order of Saint Basil the Great, in Galicia, as the Bishop of the Ruthenian Greek Catholics in the United States. This appointment is particularly pleasing to the Greek Catholics, for they have been desirous for many years of having a Bishop of their own rite, since Bishops of the Roman rite are unacquainted with, and are not permitted to celebrate, any services according to the Greek rite.

Father Stephen Ortynski was born in Ortynice, Galicia, Austria, on January 29, 1866. After his preliminary education in the lower schools he finished his course in the Gymnasium (high school) at Drohobycz, Galicia, and on February 3, 1884, he entered the monastery of the Holy Trinity at Drohobycz,—the Order of Saint Basil the Great, the only monastic rule observed in the Greek or Eastern Church,—and on September 29, 1885, he took the simple vows of a monk and received the name "Soter."

In the monastery he finished his philosophy and the other required studies. His extraordinary talents attracted the notice of his superiors, and on account of the fine showing he made he was sent to the University of Cracow to complete his higher studies in theology, and there he received the degree of Doctor of Theology. He took his final vows and became a professed monk on January 1, 1889, and was ordained deacon while still engaged in his university studies.

On July 18, 1891, he was ordained priest by the Metropolitan Sylvester, of Lemberg (who later became Cardinal Sylvester Sembratovich), at the Cathedral of Saint George in Lemberg, Galicia. After finishing his studies Father Soter was made professor of philosophy in one of the Basilian monasteries, where he served for many years, and at the same time he took up the various duties of preaching, missionary work and the like, and in all of which he displayed great zeal and devotion.

On November 1, 1901, he was made Hegumen (prior) of the monastery of Saint Paul the Apostle, at Michalowka, near Dwinaczka, in Galicia, which post he has since occupied until his nomination at Rome in the month of March last to be the first Bishop for the Greek Catholics in the United States.

The newly appointed Bishop is said to be devoted to missionary work and to the bringing of his people to the practice of their Catholic faith and the observance of the Greek rite of their forefathers. He has a fervent and convincing eloquence and is known throughout Galicia as a distinguished preacher and missionary. He is a genial man of sympathetic nature, has a faculty for allaying strife and discord, and a habit of attracting friends, and, it is thought, will infuse new life and vigor to the Greek Catholic Church of the United States.

CANADA.

The Dominion, during the past month, has occupied a great deal of space in the press of England and the United States. The success of the Cobalt mines, the discovery of new mines in the Ontario district and the large influx of emigrants from the United States, have engaged the attention of the daily press. Greater attention, however, has been attracted to the commanding position of Sir Wilfrid Laurier in the Colonial Conference of the British empire. Sir Wilfrid made a reply to the address of welcome delivered by the Prime Minister, rode in the Lord Mayor's procession with Gen. Botha, and was as heartily welcomed as was the hero of the Boer War. Sir Wilfrid was the guest of honor, sat at the Lord Mayor's right hand, and answered the toast offered to the Colonial Premiers. One of the benefits gained by the Dominion is a preferential postage rate on newspapers and magazines; the rate has been reduced from eight, to two cents a pound. The same kind of matter, under a new agreement made with the United States authorities, goes into Canada at one cent for each four ounces, prepaid by stamps. Canadian railroads are at present preparing to lay four thousand miles of track. The Canadian Pacific is to receive a subsidy of $17,300 for each trip made, carrying mail from Liverpool to Hong Kong. Doctor Eliot is severely criticized for his speech in Montreal. He condemned the system of separate schools existing in Canada. The sealing fleet reports that the season's catch will be about 30,000, a much better result than was at first hoped for. Five hundred Canadian teachers spent the Easter holidays in Washington and were welcomed by President Roosevelt as visitors from "the mighty Dominion."

ENGLAND.

The Death Tax.—Instead of a deficiency, the Chancellor of the Exchequer, Mr. Asquith, declares that the Government has a surplus of nearly $25,000,000. The surplus would have been larger but for a notable decline in the revenue from strong drink, and also because the telephone reduces the number of letters hitherto sent by post. The increase is explained by the enormous income from what is called "the death tax." Last year it netted $95,000,000. The present duty levies 10 per cent. on the estates left by very wealthy men. In the case of the Duke of Rutland the assessment was so heavy that the heir had to close up the principal residence of the family. But, instead of reducing, Mr. Asquith proposes to increase the tax, and hereafter estates from $3,750,000 to $5,000,000 will be taxed at the old rate, but on estates of $10,000,000 14 per cent. will be levied on the second $5,000,000; on those of $15,000,000 and over, 10 per cent. will be exacted on the first $5,000,000 and 15 per cent. on every other $5,000,000.

This looks like a sop to the Cerberus of Socialism, but there is discontent that the indirect tax on the mass of the population, who have no revenue, is not diminished, and also that the promised old age pension has not even been mentioned in the budget, which Keir Hardie, writing from his sick bed, describes as "brutal."

IRELAND.

The Political Ferment.—By a vote of 208 to 60, the Land Act was passed to a second reading, empowering the Commissioners to acquire estates, sell them to tenants, and provide the purchase money; so that they can buy out compulsorily such landlords as Lord Clanricarde and others who refuse to sell. On the other hand, the anti-Home Rule agitation in Ulster is unusually frenzied. The Orangemen, who claim to be "one-third of the country and to represent its wealth, culture and industrial energy, protest that the Premier wants to put them under the rule of the peasants, who are poor, ignorant and unprogressive," and they add so as to turn "the peasants" against their religion, it is "through no fault of their own. They are led by men who have publicly avowed their intention of taking vengeance upon the loyal and law-abiding minority whenever the opportunity offers." The Dublin Stock Exchange is out with "a declaration that Home Rule would be disastrous to the trade and commerce of the country, chiefly affecting the poor."

Added to all this is the question of reforming the House of Lords. The radical scheme is said to have been ruled out of the sphere of practical politics, and the scheme of Lord Newton in dealing with the problem seems to be most in favor. It suggests that the 500 peers, many of whom never attend, be represented by one-tenth of their number, who would really sit and look after business. The details are to be settled by a committee, which means that the whole matter is shelved.

The Schools.—Lord Dunraven, in a recent book on "The Outlook in Ireland," describes the whole educational system of Ireland as an anomalous botch. No semblance of real co-ordination exists. In no other part of the British Empire is the machinery for education so ill adjusted to the needs of the community and so barren of results. The description holds good for every grade; primary, secondary, technical and university education. Though some improvement has been made of late in primary education, its inadequacy and inefficiency can scarcely be exaggerated. The only explanation of it is that "Ireland is a poverty-sticken Catholic country governed by a Protestant bureaucracy." The unfairness with which she is treated is seen by the figures. Last year England received for educational purposes 91.2 pence per head, Scotland got 100.1, while Ireland had to be content with 76.2 pence per head. Her school buildings are unsanitary, ill-ventilated and cold. The Board of National Education has estimated that it would require £500,000 to put them in order, but the Chief Secretary says £1,000,000. Again, while the average salaries in England for men head teachers is £160 15*s* and for women £109 13*s*, in Ireland it is £102 for men and £82 for women; for assistant teachers in England it is £114 for men, £122 in Scotland, and in Ireland it is £73; for women in England it is £83, in Scotland £75, but in Ireland £58. Moreover, Irish teachers, while starved professionaly, are debarred from serving on local administrative bodies and from taking a prominent part in elections; a restriction not imposed in England or Scotland. Irishmen certainly have an educational grievance.

BELGIUM.

A Government Crisis.—The Catholics have so long held power in Belgium, and we have been so accustomed to quote it as an example of the prosperity which a sturdy Catholicity can confer on a nation, that it comes as a shock and surprise to hear that the Catholic Party is in imminent danger of going to pieces on account of internal dissensions. On the Catholic side of the house a new section has developed, which calls itself *La Jeune Droite*. Singularly enough, these young men are led by a former Catholic Prime Minister, Beernaert, who has attained the mature age of seventy-seven. With him are Helleputte, Renkin, de Wiart and Verhaegen, all of them men of mark. It is true that the faction is not numerically great, but sufficiently so to cause the overthrow of the party which has only a majority of twelve.

They claim that it is they who have inaugurated and brought to a successful issue all the great social reforms which have made the Catholic Party famous. But even if that were so, it would not excuse their present attitude. If there were any hope of their getting control, their action might be understood; but no such hope exists. Suppose they overthrow the present Ministry, the King will certainly not ask one of them to form its successor; first, because they are not a controlling body among the deputies, and secondly, the fall of the ministry would result in an agitation over the Congo. As they are opposed to the action of the government, and as the King is personally and officially involved, he will certainly not appeal to them for help. What will be the consequence? They may overturn a Ministry, or two, and then, in despair, the Chambers would have to be dissolved, a new election ordered and a combination of their enemies will easily defeat the Catholics, who after all their triumphs, find themselves at present with a very feeble majority.

Secondary Education.—With very few exceptions all the children of Belgium receive primary instruction, but towards the age of thirteen or fourteen, most of those who belong to the families of mechanics or laborers become apprentices, or begin to help their parents. Secondary or intermediate education is consequently given to a smaller number. We do not consider as entering into the scheme of secondary education the industrial, commercial or professional schools, or those in which domestic economy is taught. They are not subsidized by the Minister of Instruction, but depend upon the Minister of Labor, who inspects them before paying their quotas. Hence, there are a great many schools which only teach sewing, cutting, cooking, laundering, in a word, everything that will be useful or necessary for young girls who are to be housekeepers. When they are twelve or fourteen years of age, they follow these practical courses two or four days a week. For the boys there are trade schools and schools for manual labor and bookkeeping. Weaving, agriculture, drawing and sculpture are matters of choice. Among all these schools, the most famous is that of St. Luke's, which the Brothers of the Christian Schools have organized in several cities, the most flourishing of which is at Ghent. All these schools for boys and girls are due to private enterprise, but are subsidized and encouraged by the Minister of Labor. The schools of St. Luke count 2,000 children, who are our future draughtsmen, sculptors, painters, etc. What the parents appreciate very much are the housekeeping schools for girls, in which there are 10,000 children. And it is said, though it is scarcely credible, even in Belgium, where living is not very dear, that girls learn to prepare meals in such an economic fashion, that they can provide a repast for six persons at one franc and a half.

With regard to secondary education for boys, there is perfect freedom. In these schools, the Society of Jesus and the episcopate exercise a preponderating influence. The Government, which is sometimes liberal and sometimes Catholic, have a certain number of these schools called *Athénées*. From 1870, when the Catholics came into power, which they have held ever since, with the exception of six years, namely, 1878 to 1884, the priest has a right to enter in order to give religious instruction, but as the professors are sometimes lacking in the real spirit of Christianity, only people who are liberal in politics or indifferent, send their children to these official schools, which are, all told, about twenty in number. The Catholics have one hundred colleges, absolutely independent of the state, and from them come the students of the seminaries, the future secular priests and novices of the great religious orders and students of the Catholic University of Louvain. The twenty colleges of the Government are frequented by 5,700 students, 1,920 of which follow the classical courses or the Latin humanities, whereas, the fifteen colleges of the Jesuits alone count 3,052 students who follow these studies, namely, the courses which the old classical methods made famous by the *Ratio studiorum* and the *Ratio discendi* of Jouvency. Latin and Greek occupy the principal places in these colleges, as they are indispensable for the higher studies, but in our times, on account of the practical nature of public life, it was found necessary to add more mathematics, geography, history and the living languages, namely, French, Flemish and German, and also English. The programmes are somewhat long and perhaps overloaded, and, in consequence, somewhat hurtful to the physical development of the students, but this inconvenience can be remedied by the method adopted. There are about 20,000 young men who are following the classical courses in the free colleges. These studies are required for admission to medicine, law and theology, but the universities admit candidates on a simple certificate, which guarantees that they have made, with profit, six years of the classical courses. Side by side with the study of Latin and Greek, there are in most of the colleges what are called modern humanities, which throw aside the ancient languages and substitute for them the languages spoken in our country, Flemish, French and German, to which English is added. They have also elementary and scientific courses, which prepare the young men for commercial and industrial careers, and which permit such students to enter the university in the school of mines, civil engineering and agriculture. Among the fifteen Jesuit colleges, only ten have admitted these modern studies. Altogether they number only 1,762 students. Nevertheless, in our commercial metropolis of Antwerp, the Society of Jesus has established a commercial institute exclusively devoted to this kind of study. It is called the Institute of St. Ignatius. It has 773 students, and prepares them for commercial and consular careers. It is very flourishing and is frequented by a considerable number of strangers. In the establishment there are forty boarders, each one occupying a private room.

Thus, the seventy-seven years of our national independence prove that energy and zeal and competition produce excellent results. Nevertheless, we ask ourselves sometimes if it is altogether fair for the Government to erect official establishments, which have to be paid for by the taxpayers, the greater part of whom prefer their own schools, and who have to pay twice, once for their own children in our colleges and the second time for the children of the Government schools, which cost four million of francs a year.

GERMANY.

The Political Situation. (See MESSENGER, April, p. 438, segg.)—Seldom has the internal political situation in Germany been so confused, so uncertain and, therefore, so unsatisfactory as at present. The "Block" cannot be welded together. Suspicions and mutual recriminations are the order of the day. Some serious political writers, not at all friendly to the Centre, but who view the situation with detached minds, express the opinion that Prince Bülow, who, of course, is responsible for the existing confusion, must either make peace with the Centre Party or resign the chancellorship. The leading conservative paper, the *Kreuz-*

zeitung, which gives only a grudging adherence to the "Block," is convinced that the Liberals are concentrating their efforts on the inauguration of a new Kulturkampf and warns them against this futile folly. It expresses its deep regret that Chancellor von Bülow permitted General Keim, the secretary-general of the navy league, to arouse the Protestant voters by an appeal to the *furor protestanticus* (Protestant fury) in the recent elections. "The man," says this paper, "who cast this firebrand into the contest, committed a national crime." When the Reichstag adjourned for the Easter holidays, a radical paper, the Berlin *Tageblatt,* wrote the following reflections on the new "Block" House: "What has been accomplished so far, and what will be the further result, that is the question; it is not a cheerful one, but it calls for a clear answer. Up to the present a test of the strength of the new 'match' has been avoided. But in the long run such a test must come. The Liberals want to know where they stand. They have granted the government sufficient time of grace [close time] and during this season have not shot the smallest hare. But now the honeymoon is at an end. They must insist, unless they are willing entirely to lose the confidence of their voters, that the government begin in good earnest to meet the demands of the Liberals. Prince Bülow knows very well what Liberalism expects, for he himself has openly said that 'he is thinking' of a number of liberal reforms. Let him now translate his pretty words into acts. It is all the more necessary to clear up the situation; since Prussia is still steering the old reactionary course. This amphibious policy can no longer be carried on. Prince Bülow is responsible for the political course, not only in the empire, but also in Prussia. He cannot, even by means of go-betweens, carry on business in the empire with the Liberals, and in Prussia with the Centre Party." We must explain to our readers the last sentence just quoted from the Liberal paper: The Liberals did make a test of the strength of the "Block," not, however, in the Reichstag, but in the Prussian legislature. They openly express their hatred of the Prussian Minister of Public Instruction and are clamoring for his downfall. For this purpose they made a fierce attack on him in the Prussian House of Representatives, demanding that parish priests and parsons should be removed from the office of local inspectors of schools; in other words, that the schools should, in a round-about way, be secularized. The Conservatives and the Centre stood by the Minister, and when it came to a vote the Liberals found themselves badly defeated. In the meantime Bülow fights shy of his new Reichstag. Since its opening on February 19 he appeared in the Reichstag twice, in the Prussian legislature not at all. The Centre Party criticizes him without gloves, the Liberals are calling impatiently for the inauguration of the new Liberal era, the Conservatives are full of suspicion and uneasiness. Such is the situation.

The Situation in Braunschweig. (See MESSENGER, March, p. 327, segg.) —As was expected, the pressure brought to bear upon the Bundesrath by Prussia was so strong that that body unanimously declared that under existing circumstances no member of the house of Guelph can be permitted to rule over the Duchy of Braunschweig. This decision necessitates the choice of a new regent. Well-informed papers state that the choice of the legislature will fall upon Duke Johann Albrecht of Mecklenburg.

Echoes of Father Wasmann's Berlin Lectures. (See MESSENGER, April, p. 440.)—The ex-Jesuit and apostate Count Hoensbroech has challenged Father Wasmann and the whole Society of Jesus to a public disputation, in which he undertakes to demonstrate the spuriousness of Ultramontane science. He has invited Prof. Häckel to preside. If the challenge is refused, it will be a confession on their part that Catholic science is not genuine. Well, of course, the Jesuits ignored the childish challenge of this vain man who is eaten up with the itch of notoriety, and old Häckel declined the chairmanship. A gentleman, apparently an agnostic, who was present at the public debate, a so-called debate, which took place at the end of Father Wasmann's lectures, has written a letter to Father Wasmann, which we translate from the *Germania:*

"Very Honored Father Wasmann: A thoroughly convinced opponent of your Christian Philosophy, yet as one of many, of very many, I wish to say to you two things. First, the conduct of Count Hoensbroech has filled us with indignation. He abused the opportunity of a great meeting to make an attack on your Order, which was absolutely impertinent and out of place, thereby acting after the principle that the end justifies the means. The count has either remained or has become a 'Jesuit' in the bad sense of the word. You are not that sort of a Jesuit. Secondly, while I regret that your Philosophy is the Christian Philosophy, it was at any rate considerably stronger than that of any of your opponents. You are a learned and a courageous man and a ready debater. Return cheerfully to your beloved ants, with the consciousness of having rendered good service to the cause of science." Father Wasmann has prepared for publication the stenographic report of the discussion, in which will be given in full the objections of his ten opponents and his complete solutions which he was unable to give in the short half-hour allotted to him.

The Catholic Volksverein.—The Catholic people's league counted on January first 542,139 members. In the course of this year, says the *Germania*, the number of 600,000 can and must be passed. With the growth in numbers the inner life of the organization has kept pace. To the apologetic popular library has been added a social popular library and a cheap popular library for general information is being prepared. The distribution of fly-leaves of a social and apologetic character, during January, was unparalleled. In three weeks it amounted to seven millions. The first social course for artisans was held in February and was largely frequented. A "Liberal" periodical has this to say of the Volksverein: "The marvelous social organization of the German Catholics, created by and resting upon the Volksverein for Catholic Germany, has taken hold of the masses of the people with incredible power and has trained them into an army ready for battle. Its work of recruiting and training is splendid and untiring, and money is no consideration. The yearly reports of the Volksverein must arouse a feeling of shame and envy in every opponent of the Centre Party."

More Mining Disasters.—While the terrible mining disaster of January 27 was still fresh in all minds, two more accidents occurred in March in the same coal fields on the Saar River. On March 15, by an explosion caused by fire damp, 73 miners were killed in a coal mine near Forbach, in Lorraine, owned and operated by a private firm of capitalists. Nearly all the victims were Catholics. Bishop Benzler, of Metz, hastened to the scene of the disaster and presided at the funeral. On March 16, by the breaking of a rope, 22 miners were hurled down a shaft to instant death in a coal mine at Püttlingen. This mine is owned by the Prussian government.

Death of Prince Arenberg.—"The Centre Party has suffered a heavy and irreparable loss, for one of our best men has been taken from us," says the *Germania,* in reporting the death of Prince Franz Maria von Arenberg. This great nobleman had been a member of the Centre in the Prussian legislature for 25, in the Reichstag for 17 years. In the late elections, though he was very sick and could not appear in his district, he was re-elected by 17,000 votes out of 18,000 that were cast. He took his parliamentary duties very seriously and was a tireless worker in the committees. His specialty were the colonial affairs, in which he took the keenest interest and with which he was probably better acquainted than any other member of the Reichstag. For years he was the parliamentary reporter of the committee on the colonies, and it was largely due to his influence that the Centre Party became a supporter of the German colonial policy. He was also chairman of the Berlin section of the Colonial Society. Especially the Catholic missions in the colonies always found in him a warm and generous friend. All kinds of Catholic charities were helped by him by voice and pen and purse. The Catholic press, too, was encouraged and assisted by him. Kind-hearted and gentle, though he had political opponents, he had no enemies, but friends in all parties. His was an ancient noble family, famous already in the crusades. He was born, in 1849, in the Belgian province of Brabant, where his father still lives, made his studies in Bonn, and entered the Prussian magistrature, which he soon exchanged for the diplomatic career. He and Prince Bülow were fellow-students in Bonn, served in the same regiment during the Franco-German War and afterward in various diplomatic posts and remained life-long intimate friends. The Kulturkampf disgusted him with the diplomatic career, and Windthorst received him with open arms when he joined the Centre Party. On the occasion of his death letters and telegrams of condolence were sent by the Emperor, the Grand-duke of Baden, the King of Belgium, Prince Bülow, the Cardinal Archbishop of Cologne and many others. His body was carried from his brother's castle Pesch, in Westphalia, to Enghien, in Belgium, and laid to rest in the family vault. The Prince had remained unmarried. His eldest brother, Prince Philip, died last year, as member of the Cathedral Chapter of Vienna and a domestic prelate of His Holiness.

Death of Dr. Raich.—On March 27 there ended at Mainz a life rich in labors and merits. The dean of the Cathedral Chapter, Dr. Johann Michael Raich, died on that day in the seventy-sixth year of his life. He was a Bavarian by birth, and when he had just finished his theological studies at the Roman College, Bishop Ketteler chose him as his secretary and brought him to Mainz. In the house of the great Bishop, having before his eyes the ideal of the good shepherd, he drank in holy enthusiasm and a spirit of sacrifice for the cause of the Church. During all these long years he took part in the administration of the diocese as assistant and counsellor of successive Bishops. His literary and scientific labors were very fruitful. In 1869 he published a new edition of Liebermann's Theology, in 1871 a pamphlet against Döllinger, in 1873 a new edition of Maldonatus' commentaries on the gospels, in 1878 the sermons of Bishop Ketteler, in two volumes, also a volume of the bishop's letters, in 1880 the correspondence of Novalis, in the next year the epistolary correspondence of Dorothea von Schlegel, in 1884 a book on Shakespeare's position toward the Catholic Church, the same year a book against Freemasonry, in 1904 the pastoral letters of Bishop Ketteler and the History of the Church in Hessen. Besides all this he was the editor of the celebrated "Frankfurter Broschüren" and of the monthly periodical "Der Katholik."

Death of Dr. Bergmann.—Professor Ernst von Bergmann died on March 25 in the seventy-first year of his age. He was born in 1836 at Riga, in the Russian Baltic provinces, and studied medicine at the University of Dorpat. During the War of 1866 he acted as military surgeon in the Prussian army, also in the Franco-German War and again in the Russian army during the Russo-Turkish War, 1877-78. In the latter year he took up his permanent residence in Berlin. He was one of the giants in the realm of medical science, and his death is as great a loss as that of Virchow was five years ago. A bold and sure operator, he stood at the head of German surgery and was the founder of a school. The creation in Berlin of that wonderful network of stations for first aid to the injured is the result of his indefatigable activity, prudence and genius for organization. He was a man of scientific research and of surgical skill, an inspiring and stimulating teacher and guide of his countless disciples, a good citizen and a loyal friend.

FRANCE.

Berthelot's Burial.—Berthelot was said to be one of the greatest chemists of France. In fact, the official eulogists declared that he was "the greatest chemist of any age and any country"—a glory which the scientific men of other lands may deny and which even some French people begin to doubt as they point to the scientific museums of France and compare them with those of other countries. His fame was largely augmented by the fact that he was bitterly anti-Christian. When he died he was buried in the Pantheon with all the pomp the government could bestow. Briand was the orator of the occasion, and availed himself of the opportunity to say that "Berthelot had put an end to Christian education, which was a stage of civilization now left behind in the progressive evolution of humanity." Adding to the expressions of the new demi-god, he informed the world that "morality is cerebral and physiological, and is anterior to religions; it is in us, it develops and clarifies itself, and increases in the world in proportion as the level of human knowledge is elevated."

The ceremony took place in the Pantheon, the old church of St. Genevieve. His wife, who had died almost at the same time, was buried with him. The crowd in the street is said not to have been as great as for our national interments. In the centre of the desecrated church was an enormous catafalque, covered with flowers, and crowns, and palms, and laurels. Monumental torches flickered their green flames around the bodies. Around the arches of the edifice were the national colors, caught up with black and purple crepe, on which the letter B was everywhere in evidence. Fallières and the senate and deputies were near the coffins. On one side were members of the Institute and the judiciary; on the other, representatives of the diplomatic corps and the army. Places were reserved for the Academicians, while M. Briand, the orator, occupied the platform. The "Marseillaise" was sung by choirs from the Opera, with accompaniment of violins and violincellos, after which came the discourse, which ended with the bewildering metaphor: "On the mortal remains of Marcellin Berthelot we cast the veil of glory, which already transfigures him." It will help one's understanding of French conditions that this bitter hater of Christianity was at one time Minister of Public Instruction.

The Montagnini Papers.—Nothing compromising has been discovered in the captured papers. There was a phrase about the purchaseableness of Clemenceau, which that austere personage got very angry about; much small gossip; advice to support the Pope, but that was prior to the rupture of relations, etc. All of it was published by the *Figaro*, but how much can be accepted as genuine is not clear. On April 8 the *Petite République* published a note without date or signature, which makes Rouvier eager to have the Holy See take part in the Peace Conference at the Hague.

Joan of Arc.—Clémenceau does not hesitate to declare unequivocally the position of the Government with regard to religion. In Orleans the great festival of the Maid has always been of a religious character; in it the Mayor and all the other municipal functionaries, of course, participated. This year the order comes from Paris, forbidding any co-operation with the bishops and priests. Whereupon His Honor the Mayor hurried off to Clémenceau and with tears in his eyes pleaded to have the order rescinded.

Clémenceau's stony heart resisted the tears; and so the great procession, which began at the Cathedral, visited Joan's Gate and then returned to the Cathedral, is, in the first place, to have no Mayor or prefects with their gorgeous sashes, no military with music and banners and glittering bayonets, and it is to be hoped no clergymen; for the Premier has endorsed another programme. It is to be a stictly civic and military procession, as splendid as irreligious enthusiasm can make it. It will start from the City Hall and will stop at the Cathedral, but not to enter; only to allow the clergy, if they want to join the ranks as civilians, to follow in its wake. "Why," says Clémenceau, "should the clergy advertise themselves by means of Joan of Arc after having burned her at the stake?" It is a clever appeal to the mob.

Parishes.—The Archbishop of Paris has written a letter to his clergy, explaining the need of dividing the city into parishes. It will be a surprise to many that in the metropolis parishes are very few. Relatively there are seven or eight times as many in a place like Cambrai. "For some of the more *desolate* districts," such are the words of the Archbishop, "*thirty* new parishes will have to be provided. For that purpose a number of wealthy people have come to the rescue and given money to the extent of two million francs. Others are providing for the support of a priest."

ITALY—ROME.

St. Peter's Tomb.—Professor Marucchi gave a lecture in the crypt of St. Peter's and pointed out that the present basilica stands on the very spot, once occupied by Nero's villa, where it was extremely probable that St. Peter was interred in the tombs of one of Cæsar's servants, which would account for the fact that no cemetery grew up around, as was usual with the other martyrs. He proved it by tradition also, St. Gregory of Tours among others going there to visit the sarcophagus, which in the ninth century was walled in for fear of the Saracens. It was the nucleus around which Constantine had built the basilica.

The New Cardinals.—In the new honors Belgium is represented by the Archbishop of Malines, Desiré-Felicien-François Joseph Mercier. He was president of the Seminary of Leo XIII, and of the Institute of Philosophy of the University of Louvain, and is the author of "The Origins of Contemporaneous Psychology." His doctrine is scholastic, but in close touch with contemporary science. He was born November 25, 1853. The rest are all Italians, except the Archbishop of Burgos, Mgr. Aguirre y Garcia. The first is Mgr. Lorenzelli, who represented the Holy See at La Haye for three years and then at Munich. In 1890 he was titular Archbishop of Sardes, and in 1904 Bishop of Lucca. He was born at Badi, in 1853. He published several works. Mgr. Aristide Cavalhari is another to receive the red hat. He was appointed Patriarch of Venice by Pius X, March 13, 1904. He is a Venetian by birth and, though not yet sixty years of age, has the appearance of a septuagenarian. Then comes the Bishop of Palermo, Mgr. Licaldi, who gave his entire fortune for the foundation of the Lombard Seminary at Rome, of which he was rector, after having taught theology in the Seminary of Milan. His administration of the Roman establishment was marked by the most brilliant success. Although a Milanese, he was made Bishop of Palermo in Sicily, where there was considerable difficulty at the time, but which he quickly mastered. Mgr. Pietro Maffi is also a Lombard, and was born at Carteolonona (Pavia), October 12, 1858. He was professor of physical sciences at the Seminary of Pavia, where he established an observatory and founded a vigorous newspaper, known as *Il Ticino*. Leo XIII named him Bishop of Pisa. He was the last appointment of that Pontiff. His scientific attainments merited for him the position of presiding officer at the Scientific Congress of Como, on the occasion of the centenary of Alexander Volta. It was he who founded the *Scientific and Mathematical Review* and reorganized the Vatican Observatory. He is also the author of several social novels, the best known of which is "The Village Hawks." Finally there is Mgr. Rinaldini, the nuncio at Madrid. He was born February 5, 1844, at Montefalco, which St. Claire made famous. He began his diplomatic career at Lisbon as Secretary; then went to Brussels as Chargé d'Affaires; after that he was Internuncio at Holland and Luxemburg, Nuncio in Belgium, Assistant Secretary of State from 1893 to 1896, and finally Nuncio at Madrid, in 1899. These seven promotions make the number of Cardinals 62, of whom 37 are Italians. This is the third nomination of Cardinals by Pius X. Cardinal Martinelli has been made Chamberlain of the Papal household.

SOUTH AMERICA.

Argentina.—The Government is sending a warship to the Roman seaport to receive the new Internuncio, Mgr. Locatelli. The Irish pilgrimage to our Lady of Lujan, on St. Patrick's Day, was a great demonstration of the "Faith of the Irish." As a memorial of the pilgrimage, a bronze tablet, setting forth its story, has been placed in the great monumental church, which is in process of erection. The *Catholic Encyclopedia* informs us that the Shrine of our Lady of Lujan has been since 1630 "a centre of intense religious fervor. It is to be made part of the monumental basilica of Lujan, still in process of construction. When finished this will be one of the most imposing buildings of its kind in South America." The basilica is being built in the Gothic style of architecture.

Brazil.—On the feast of St. Joseph, March 19, His Eminence, Cardinal Gotti, Prefect of the Propaganda, consecrated two Brazilian Bishops, the Right Rev. Benito Souza Costa, Bishop of Manaos delle Amazoni, and the Right Rev. S. da Silva Continho, Bishop of Belem del Para. Both these sees are in northern Brazil. The new Bishops were students of the Collegio Pio Latino Americano in former days and asked for the favor of consecration in the chapel of their old college.

Senor Nabuco, Brazilian ambassador to the United States, spoke in Buffalo, N. Y., recently on the third Pan-American Conference, of which he was president.

The new Nuncio Apostolic, Mgr. Bavona, was received with great respect in Rio de Janeiro.

The new port of Rio Grande do Sul will have stone jetties and a quay-wall and will be provided with electric cranes. American companies are to undertake the building of this great work, as well as the new Rio Grande Railway. The contracts for the new railway, that is to join La Paz, Bolivia, with the Port of Para, Brazil, were signed in April.

Chile.—The American Minister calls attention to the vast outlay now being made by the Government for railroads. The new construction planned and repairs provided for demand an outlay of $30,000,000. Five million will be expended on rolling stock, double tracks and repairs. The Longitudinal Railroad, from the northern frontier through Chile, will cost twenty-five million dollars. The United States is the natural market for the supplies needed; if our dealers are active they can secure contracts. The republic is enjoying a period of great prosperity; almost everybody in Santiago has gone to the southern seashore for the hot season. Juan Walker Martinez, former Minister to the United States, was elected senator, receiving three-fifths of all the votes cast. The Socialist candidate was defeated. The refusal of the United States Senate to raise the rank of its representative to Chile to the grade of ambassador was received with some slight feeling of resentment.

Italian colonization and its success have been celebrated by an international feast, at the inauguration of the new city of *Capitan Pasted.* Italian sailors from the cruiser Dogali, and a regiment of Chilean artillery took part in the celebration. Father Francis de Paula Ginebra, S.J., Professor of Philosophy in St. Ignatius College, Santiago, died on January 27, 1907. The daily papers of the city of Santiago pay a brilliant tribute of praise to the learned and humble Spanish priest who, for 25 years trained the most distinguished men of the Republic of Chile. His pupils are the leaders in Literature, Law, Sociology, Politics, and the Natural Sciences. Father Ginebra was taken ill while giving the Thirty Days' Retreat to the Christian Brothers, and died in a few days, at the age of sixty-eight years. During the time his body rested in the church, his "old boys" kept vigil over it. The deep emotion with which they gave this last tribute proved their love and gratitude for their teacher and friend.

ASIA.

India.—Reduction of the Opium Area.—To show the British government's sympathy with China's Anti-Opium legislation, the opium area in India has already been reduced, and in consequence the revenue derived from the drug lessened. Mr. Baker, in his budget speech, claimed that, though it would be a matter of very grave anxiety, were the whole or a great part of the revenue be struck off at a blow, yet if the reduction is gradual and spread over a fair term of years, there need be no apprehension that the country would be crippled from the eventual extinction of a revenue, which has amounted to upward of three and a half million pounds a year.

Celebes.—According to an approved despatch from Celebes, the attack made recently by the Dutch troops on the rebels resulted in the death of 280 natives, and the capture of 72 men, 200 women and 68 guns. The losses on the side of the Dutch troops were inconsiderable.

Afghanistan.—Dissatisfaction exists among the more fanatical Afghans regarding the Ameer's visit to India. His friendship shown to British officers by dining with them, his adoption of European dress, and above all, his initiation into Freemasonary are some of the causes which have given rise to much discontent and violent protests.

Japan.—A New Mission in Japan.—At the request of Bishop Berlioz, of Hakodate, a new Mission on Hondo Island, has been entrusted by the Propaganda to the Missionary Society of Steyl, Holland. The first installation is to be made at Akita, one of the most important coast towns in the northwest of the island.

Industrial and Commercial Progress.—In his report to Congress, Mr. Raymond F. Crist, special agent of the Department of Commerce and Labor, points out the magnificent record Japan has already made and hopes to make in the future in the field of industry and commerce. The evident aim of the government is, according to Mr. Crist, to place Japanese manufactures on an independent footing. In proof thereof are the persistent efforts made during the reign of the present Emperor to develop the manufactures of almost every commodity throughout the empire. Goods that were among the leading imports in 1890 are no longer purchased abroad, but are manufactured in such quantities that the surplus is exported to other parts of the world and, in many instances, to the countries from which they were formerly imported. Model factories have been installed by the government in many industrial branches. Such are, for instance, plants for the manufacturing of cottons, silks and woolens, cement, ship-yards, various iron-working plants, glass, brick, match and paper factories.

In 1890 the value of exports of manufactured commodities was $19,382,000; in 1900 it had increased to $28,000,000; and in 1904 this amount had still further increased to $120,000 000. In 1902 Japan imported cotton fabrics to the amount of $1,301,016, while for the year 1904 they fell to $266,046, the difference being supplied by home production. On December 31, 1904, Japan owned 1,209 steamers of 789,494 tons, and 3,523 sailing vessels of 321,024 tons. Nine months later, her steamers had increased to 1,360 and her sailing vessels to 3,598, with an increased tonnage of 141,036. In 1896 Japan's foreign trade was $144,758,617, whilst in 1905 it had increased to $405,028,501. In the face of this marvelous industrial and commercial growth, no one can deny that Japan is making herself as keenly felt in the industrial and commercial field as she has made herself felt in military and naval fields.

Withdrawal of Troops from Manchuria.—According to the terms of the treaty of Portsmouth, both Russia and Japan must withdraw their troops from Manchuria before the end of April. Whilst there has already been some movement of the troops of both nations, shrewd observers of Oriental conditions seem inclined to believe that neither power intends to carry out the spirit of the treaty.

China.—According to Father de Madrey, S.J., a missionary in Kiangnan, the number of Christians in China has increased in 1906 by at least 70,000. From 1905 to 1906 there were about 1,750 priests distributed through 18 provinces of China, and ministering to about 880,000 Catholics. Of all the provinces, Tche-li and Kiang-su have the largest Catholic population. The latter had in 1905 a Catholic population of 128,111, with an increase of 4,510 in 1906; the former had 197,419 in 1905, with an increase of 23,247 in 1906. From these figures we may infer that the present Catholic population in China has exceeded one million—one million out of a total population of 407.253,029. The harvest, indeed, is great, but the laborers few.

Persia.—Germany's Plan for Securing Trade and Influence in Persia.—According to the Berlin correspondent of the London *Standard,* the German Orient Bank, formed of three leading financial institutions and with a huge capital at its command, is to establish a bank at Teheran. The principal object of this bank is to serve as a nucleus for German commercial enterprise of all kinds. Proposed combination with the newly established National Bank of Persia will be one of the steps by which the German Orient Bank hopes to gain an excellent footing as financier of the popular constitutional movement in Persia. Should this distinctly anti-British policy meet with failure, the German Orient Bank will then start a branch of its own at Teheran and gradually strive to obtain a concession of land at one of the most favorable ports on the Persian Gulf where to establish headquarters of trade with Germany.

The "White Fathers" in Africa.—Throughout the nine Missions and Vicariates Apostolic of Algeria, Sahara, Soudan, Nyassa, the Upper Congo, Tanganyika, Unyanyembe, South Nyanza and North Nyanza, the "White Fathers," 393 in number, assisted by 177 Sisters and 1,480 Catechists, ministered in 1906 to 122,630 Catholics and 210,251 Catechumens, scattered over 96 stations. The schools in the various stations number 945, with an attendance of 38,842 children. As for hospitals, dispensaries, orphanages and leper asylums, their number exceeds 200.

Egypt.—After passing more than fifty resolutions, which were communicated to the Government, the General Assembly has been dissolved by decree of the Khedive. Among the measures which were rejected by the General Assembly was that of applying the revenues derived from charitable foundations and from those created by former Sultans and Princes to the development of education in Egypt.

Morocco.—The French government has decided to occupy Oudjda, on the road to Fez, until full reparation has been obtained for the murder of Dr. Mauchamp at Marakesh. According to the Paris correspondent of the London *Times*, the Marakesh incident has produced a deep impression in France and has raised a formidable outcry in the press. Most of the French journals agree in attributing the increase of Francophobia in Morocco to the influence of Germany. Whether or not it be fair to consider the Marekesh incident as the outcome of German intrigue and not rather as the inevitable result in such a country as Morocco of the public dispute between France and Germany, one thing is certain that ever since the visit of the German emperor to Morocco, a year after the Anglo-French agreement was made, French authority in Morocco has declined. Whilst the French government has instructed its representatives, accredited to the Powers which were signatories of the Algeciras Act, to notify them of the decision of the Council of Ministers regarding the temporary occupation of Oudjda by French troops, it is stated on good authority that the government is determined upon settling matters directly with the Sultan of Morocco and upon not allowing any foreign influence whatever to intervene. Official despatches from Tangier say that the Sultan, in a proclamation read in the mosques, has advised the population to maintain calmness. He declared France was within her rights in occupying Oudjda, adding that the Moors themselves were blameable for the step taken, owing to their excesses and outrages. The Moorish government was prepared to make sacrifices, in order to restore good relations with France and terminate the occupation of Oudjda. The body of Dr. Mauchamp, of the French geodetic mission, who was murdered by natives at Morocco City on March 12, arrived at Marseilles April 4 from Tangier, to be buried at Châlon-sur-Saône, his birthplace.

Japan.—At a recent banquet in Tokio to commemorate the alliance with Great Britain, Viscount Hayashi, Minister for Foreign Affairs, and Mr. Lowther, councillor of the British Embassy, made notable speeches, in which they emphasized the solidity of the alliance and its pacific aims.

Mysore. An Extensive Field of Manganese.—According to the *Indian Daily News*, the recent discovery of an extensive field of manganese on the boundaries of Mysore and British territory may lead to a highly important smelting industry, if but men can be found to take the exploitation in hand.

AFRICA.

The Transvaal.—With the Het Volk holding 37 seats out of the 69 in the Legislative Assembly, under the new constitution, and the appointment of three former generals during the Boer War to the positions of Prime Minister, Colonial Secretary and Minister of Justice, may it not be claimed that the Transvaal has been given back to the Boers and that the colonial policy of Lord Milner has forever been driven out of South Africa? With but three reservations, it may be said that the constitution, drafted by Lord Loreburn, gives the Boers all the rights and privileges of an independent republic. The three restrictions have reference to the natives, to the Chinese and to the British, who have settled in the colony after the war. None of these reservations, however, is of such importance or urgency as in any way to detract from the marvelous political victory gained by the Boers in the Transvaal. General Botha, the Premier, will receive a salary of 4,000 pounds and the other members of the Ministry 3,000 pounds each. The new Parliament was opened March 21, and concluded its initial two days' session the night of March 23. The most striking feature of the session was the strong and dignified attitude assumed from the start by the Upper House. In the Lower House Mr. Smuts, the Colonial Secretary, was the principal exponent of the government's policy. Owing to his fluency in the English language and his mastery of parliamentary proceedings, Mr. Smuts has an enormous advantage over General Botha, the Premier. General Beyers was elected Speaker. Parliament has adjourned until June 14.

OCEANICA.

Queensland. Immigration Scheme.—By an arrangement entered into by the Orient Royal Mail Line with the Queensland Government, shipments of immigrants, at the rate of 200 persons fortnightly, are to be made from London about the beginning of May. The immigrants are to be divided into two classes. Those who have a capital of $250 are to be charged $25 each for their passage. The second class of immigrants, consisting of suitable agricultural laborers and their families, are to be given free passage. Queensland farmers desiring agricultural laborers must guarantee to give 12 months' work and to reimburse the government $25 for each laborer. To farmers offering the highest wages, priority of choice will be given; to such as will offer no satisfactory wages, the government will refuse all concessions.

New Zealand.—The Compulsory Arbitration Act.—One of the many solutions advocated by Economists toward the prevention of strikes and of its inherent evils has been either a voluntary or a compulsory arbitration law. The latter has been some twelve years in existence in New Zealand. According to the New Zealand Compulsory Arbitration Act, every employer and every laborer knows the wages and hours of work in the trade. The employer becomes liable to a fine of $1,000 and the laborer to one of $500 by failure to conform to such regulations. Since the passing of this act there has not been a single strike.

Three Oceanic Dependencies at the British Colonial Conference.—Australia, New Zealand and Cape Colony have declared their intention of advocating the formation of an imperial council for the British empire, an imperial system of defence and the adoption of the principle of preferential trade between the mother country and the colonies. The elections to the Victorian Legislative Assembly have resulted in the return of 50 Ministerialists and 15 members of the opposition. All the ministers, the leader of the opposition and the speaker have been reelected.

THE READER.

The God of Philosophy. By the Rev. Francis Aveling, D.D. Herder, St. Louis.

We of the faith, sure through God's word and sound reason that the interests of truth must prevail, have been perhaps too little concerned that the enemy has been for years busy sowing the cockle of false doctrine in the hearts of men. When we consider the activity of the anti-Christian propaganda, the immense output of a godless literature, there is cause for alarm, and the regret may well arise that many a soul has lost its birthright through poison for which no suitable antidote had been provided.

It ought, then, to be a cause of deep satisfaction to every Catholic to learn that Dr. Aveling and his able co-workers have set themselves to stem this pernicious stream pouring from the press with the true principles of Christian philosophy. The volume before us is one of a series with this noble object in view. It is in every sense a timely book, for the adversary is not content with directly attacking the revealed truth, but is using his best energies to undermine the natural principles which underlie it. If there is no God, if we may doubt of the soul's existence and freedom, if Christ's divinity is a myth, if we must admit that the laws of nature are so invariable as to make impossible God's miraculous intervention, then, indeed, is it futile to inquire if there be a faith, if there be any necessity of accepting a word that could never be spoken, or, if spoken, could never be discovered. As the author well remarks, we must either accept these preliminary truths from others or reason them out. It is, however, obviously impossible for all to accept them on authority; nay, the number of those who are supposedly reasoning them out is increasing day by day. The deepest problems in philosophy and theology are no longer hidden away in dusty tomes, but challenge us to thought even in the editorials of our daily papers. Yet it is not likely that the ordinary man will find therein a very convincing solution.

Especially to such as he, does the reverend author make his appeal, trusting that real common sense is not so divorced from philosophic thought as to make the appeal useless. The classical arguments for God's existence are given briefly, and their limitation clearly pointed out. Causality, contingency, design, conscience, are each the foundation of an argument which rounds out our knowledge of God, but most of all it is the skilful combination of these different proofs into a very striking unity which will impress the earnest and unprejudiced reader. The opening remarks on the tendency of modern thought are especially interesting. It is the conviction of Dr. Aveling that whatsoever be the result of present scientific endeavor, the philosophy of it will be some perfection of the old realism of common sense, that is, a return at least in broad outline, to the philosophy of Aristotle, a something to be devoutly wished for; and so it is not surprising that before entering upon his subject proper, the author gives us the basic scholastic theories of sensation, idea and causality in its different forms, in order to add further impetus to this wholesome tendency. May these new efforts for God's truth attain the success they so well deserve!

The Principles of Christianity. By the Rev. A. B. Sharpe, A.M. Herder, St. Louis.

A companion volume to "The God of Philosophy" and much resembling it in attractiveness of appearance as well as in treatment of the subject matter. After a brief dissertation on the existence of God, the work is concerned with the existence and nature of the soul, free will, the problem of evil, the idea of revelation and faith, thus giving a very complete, though surprisingly short résumé of all those truths which must be accepted before our faith can be rationally defended.

How opportune is the appearance of these Principles may be judged from an incident which happened but a few days ago. The editor of a prominent magazine discussed the so-called dilemma which Father Sharpe considers under the chapter entitled Evil. If God is omnipotent, why has He permitted evil to exist; if He is good, how can He endure its presence in the world He has made and governs? God, then, must be either not good or not omnipotent. The editor mentioned calmly acknowledges a contradiction between the goodness and omnipotence of God, and gives as the result of his thinking a very positive decision that God cannot be omnipotent. Very candidly he publishes in the following issue the various letters he received on the subject, and, though there were some vigorous protests against his pronouncement, there were enough in agreement to show how dangerous an influence such writing exerts and how perverted are the notions of many even on such fundamental facts as the divine attributes. Needless to say that Father Sharpe disagrees *in toto* with the aforesaid editor. The reader may convince himself that this as well as the other questions cited above, are handled in a manner which will commend itself as eminently reasonable to anyone who is not already the victim of his own conceits.

The Philippine Islands. By Blair and Robertson. Arthur Clark Co., Cleveland, O.

This monumental work has been extended to its forty-seventh volume, in which conditions previous to the war are narrated. We have reviewed the various issues as they appeared. They have fulfilled the promise made at the beginning, with the result of putting all students of history under the greatest obligations for the vast treasury of information placed at their disposal, all of which is supplied by writers who were themselves concerned in the events narrated.

History of Ireland from the Earliest Times to the Present Day. Vol. I. (Second edition.) Pp. 460. Vol. II, pp. xiv + 576. Benziger Bros., New York. Price, $3.00, each volume.

Father D'Alton, in these volumes, has made a notable contribution to Irish historical knowledge. The first volume begins with the Phoenicians and brings the story down to the year of our Lord 1547. And what a fascinating story it is the story of

"... the Briton and the Dane,
The captives of Armorica, the cavaliers of Spain,
Phoenician and Milesian, and the brave old Norman peers,
And the swordsmen of Brave Brian, and the chiefs of latter years."

Pagan, Christian and Saintly Ireland, the land of the warrior and the bard, of the monk and the apostle, the land of the saint and the sage, is here portrayed by the student, the scholar, the priest. Father D'Alton brings to his work a thorough knowledge of Gaelic, so that the ancient documents of Ireland are to him an open book. Then, too, he seems to have read and digested all the authorities in English. As Archbishop Healy says in his preface to the work, "His style is easy and limpid; in description, as well as in narration, he is vivid and frequently picturesque; he possesses the critical faculty in a high degree and holds the scales of historical justice with an even hand."

The volumes are an admirable specimen of book-making; the print is large, the paper firm, and the binding, in dark green cloth, excellent.

We agree with the *New Ireland Review* that "Father D'Alton is to be sincerely congratulated on having written what promises to be the standard History of Ireland for the present generation. The student of our country's history can, with perfect confidence, take up the volumes, now accessible, and can glean from them a clear estimate of dear old Ireland from the earliest times to the era of the Volunteers." We commend the work to the readers of The Messenger.

SCIENCE.

The Water Supply and Sewage Disposal in New York City.—Science, April 19, reports an address delivered before the New York Academy of Medicine, by Dr. George A. Soper, on this double subject, so intimately connected with the well-being of the inhabitants of the metropolis.

The water supply of New York is being enlarged so as to bring 500,000,000 gallons per day from the Catskill Mountains for distribution to all the boroughs, including Brooklyn and Staten Island (Richmond). The quality of the new water will be superior to that of the Croton; it will be softer to begin with, and will be passed through slow sand filter beds located near White Plains.

Nearly half of the ninety-mile line of the principal aqueduct has been marked out, and the site of the dam for the great 10,000-acre reservoir has been located. To accomplish this result 550 miles of surveys and 12 miles of subsurface borings have been made.

This new work, undertaken not for present needs, but in anticipation of a not far future, will cost the city at least $160,000,000.

The problem of disposing of the sewage of New York and neighboring municipalities has been the subject of official study for the past three years. There is certainly no question as to the efficacy of the method of sewage disposal pursued by New York. House sewage and street washings have been discharged without any attempt at purification into the conveniently near North and East rivers. Recently communities remote from shore have united to bring their combined sewage through miles of sewers to turn it into the supper bay near the statue of Liberty.

Of course the East River scours and the North River flows, but the tides go out and come in. Albany, Poughkeepsie, Newburgh and other cities and towns on the Hudson, and the north shore of Long Island help with New York City proper to pollute the upper and lower bay, with far more than 500,000,000 gallons of dangerous matter every day. It is unwise, according to Dr. Soper, to count blindly on the purifying action of sea water and the tides. How much of this pollution comes back to New Yorkers in fish and oysters or on a larger scale to the bathers on the near-by beaches? The sewage disposal problem requires more thought than the care for water supply.

The Smithsonian Report for 1905.—This annual volume, as our readers are aware, is made up of a financial report, the Secretary's report and a General Appendix. The appendix is always of interest to the average student in matters scientific, for it contains some of the best papers, not too technical, published during the year in journals of science.

In an article on "New Measurements of the Distance of the Sun," Mr. Hinks, from an elaborate reduction of 295 photographic observations of Eros, makes the distance to be 92,928,000 miles. His photographs have shown themselves accurate enough to detect a shift in the planet of five miles at a distance of 25,000,000 miles, "by far the smallest inequality in the motion of a planet ever brought to light by observation."

The Tantalum lamp, which has not proved a success on alternating circuits, is well discussed by Dr. von Bolton and Dr. Feuerlein.

"Progress in Radiography," quite popular in treatment, contains much that is old and something new. The usual exaggerated importance given by a special writers appears when the author says: "Parents anxious about their children's health should have them radiographed systematically when very young and at various stages of their growth." Fine illustrations to save for future biographies! The value of the X-ray for medical use is described with proper caution and restriction.

The mineralogist, professional and amateur, will enjoy "The Genesis of the Diamond," by G. F. Williams.

"Gold in Science and Industry," a presidential address before the chemical section of the British Association, by G. F. Beilby, F.R.S., is certainly worth reading. Incidentally mentioning Prof. Liversidge's estimate of the amount of gold in sea water, one grain to the ton, Dr. Beilyby says, "from a molecular point of view, we must realize that our ships literally float on a gilded ocean. From time to time adventurers arise who attempt to launch upon this gilded ocean unseaworthy ships freighted with the savings of the trusting investor." As it does not pay, even in the most economical process of gold extraction, the cyanide process, to work with solutions of a lower concentration than two or three grains to the ton, the author concludes that if the Transvaal gold mines are ever closed, "it will not be owing to the competition of the gold resources of the ocean."

"Siberia," "Tibet" and "The Development of Rhodesia" will please those who travel when they read.

Baron Suyematsu explains "The Ethics of Japan," as modified by Shintoism, the native religion of Japan, by Buddhism, a religion originated in India and introduced to Japan through China and Korea, and by Confucianism, the moral teaching of China.

"Plague in India," with maps and full statistics, and "The Fight Against Yellow Fever" give the friends and enemies of the germ and microbe much to ponder on.

"Luminosity in Plants," a rather novel and not widely known phenomenon is very scientifically treated by Dr. Molisch.

These, with other papers, fill 500 pages with instructive reading in the last volume presented to the public by the Smithsonian Institution.

New York and Panama.—From 1528 to the present time the projected Panama canal has been a source of worry to Central and North Americans, engineering worry and especially money worry. The millions to be put into "the big ditch" have given Congressmen and Senators material for long speeches, longer trips and much political play, while millions and millions are actually being put into the ground in many limited sections of the country quietly and without wordy squabbles.

In the *Engineering Magazine*, April, under the title, "New York and Panama, a Contrast in Engineering Achievement," Mr. E. J. Munby calls attention to the construction going on at present, in, under, and about New York City, going on steadily and triumphantly to completion, and success with civil engineers in charge and capable contractors doing the work, with not a hint of inefficiency and scandal about it all.

The sixteen separate tunnels and subway extensions, the three great and many smaller bridges, and the new water supply described in our preceding work, all call for an expenditure of $611,000,000; and the estimated cost of the Panama canal is $190,000,000. Mr. Munby is of the opinion, as an expert, that the engineering difficulties and the labor conditions are as troublesome under New York as they are on the Isthmus.

This twenty-page article, well written and profusely illustrated, will show New Yorkers what is going on under their feet, and will let those whose home is neither in Manhattan nor in The Bronx understand that the metropolis is progressing with a generosity of expenditure almost beyond belief.

The concluding sentences show the author's thesis. "The fact that all this extensive and important work is going on untainted by any breath of scandal in direction or execution, unheralded by any Presidential messages to Congress, little discussed by even the local press and almost unadvertised by its promoters, is striking by comparison with the amount of attention given to the national construction of an Isthmian Canal. The quiet and efficient completion of all these great improvements by public contract is an interesting commentary on the controversy aroused by the action of the Government with reference to Panama contractors."

Aluminium-cobalt Alloy.—Some months ago we noted a newly proposed conductor for the electric current; light iron pipes filled with metallic sodium. The relative values of the sodium, iron and copper conductors for equal current capacity were given as slightly in favor of the former; but such a line would be somewhat troublesome to construct and still more troublesome to keep in repair.

A new rival of King Copper has put in a claim and apparently with no doubtful title. An alloy of aluminium and cobalt is announced by its inventor, W. C. Davis (*Electrical World*, April 6), as being cheaper and better than copper for electrical purposes.

Tests made at the Stanley Works, Pittsfield, Mass., showed the resistance of the new alloy to be 19 per cent. less than that of copper; its specific gravity 14 per cent less, while its tensile strength is nearly 10 per cent. greater. It is a better conductor, lighter and cheaper than copper, selling for only 18 cents per pound.

The Distortion of Photographic Films.—The average Kodak fiend, we mean no offense, is not troubled by any film distortion save that which wrenches the gelatine carier of his "only" picture from its celluloid support. But the astronomer, who makes his photographic record, not for amusement or ridicule, but for measurement and for accurate measurement, must be reasonably sure that the "impressions" found on the *dried* plate after developing, fixing and washing, have not shifted from the position they occupied on the *dry* plate during exposure.

Mr. Schlesinger, in a paper presented to the Astronomical and Astrophysical Society of America, showed that the mean value of the distortion of the film was closely .0012 of a millimeter. When we recall to mind the value of the millimeter, about one-twenty-fifth of an inch, we may grant that "the distortions of the film are considerably less than inevitable errors like those of bisection, guide errors, etc."

New Gaps in the Scientific Ranks.—In the last few months many men of science have passed away. Boltzman, the eminent mathematical physicist, died by his own hand. Chemistry has lost Beilstein; Mendeléef, the Periodic law elaborator; Menschutkin, the Russian of marvellous skill; Moissan, whose fame began with the isolation of fluorine in 1886 and grew with every work he undertook; Roozeboom, the Dutch chemist, who started his professional career in a butter factory and worked his way to the front ranks of physical chemistry; and Berthelot, mourned by science and by France.

Berthelot, during his eighty years of life, published over a thousand papers and twenty books. His work ran through all branches of chemistry, his knowledge was great, his fame greater still; to him and to his wife whose death preceded his by only a few minutes, the French Parliament voted a public funeral.

Berthelot's religion, if we may call it so, the only thing in a certain sense that has gone with him, may be conjectured from *Nature's* report of M. Briand's funeral oration. "Berthelot's attitude towards the religious sentiment he accurately summarized in the terms of a formula borrowed from Renan—The real way of adoring God is to know and to love what exists." How different from the religious attitude of that other and greater science hero of France, the illustrious Pasteur!

Technical Terminology.—Mr. Downes-Shaw (*Nature,* March 21) describes in a short, three-column article, the gradual formation of the engineering vocabulary, a subject of decided interest to the science student who does not neglect the literary side of his work. This short sketch traces the history of many of our nowaday technical terms and fixes the origin of many words not yet found inside the covers of dictionaries and encyclopedias.

College of Belen,
Havana, Cuba, March 23, 1907.

The Editor, The Messenger, New York City.

Dear Sir:

We have read with surprise in the article "A Modern Medical Scientist" (January, 1907) that Major Reed, U. S. A., discovered the transmission of yellow fever through the mosquito. Dr. Walsh does not cite in The Messenger the name of the real discoverer, Dr. Finlay, former physician of this college and a practical Catholic. He was our physician in the year 1893 and made experiments with our Fathers who came from Spain, some of whom are still here. He defended the theory of the mosquito and applied it practically to our Fathers, and the Americans when they came here to make a study of yellow fever, consulted with him.

Most sincerely,

S. Sarasola, S.J.

COMMENDATORE GIACOMO BONI.

THE MESSENGER

VOL XLVII JUNE, 1907. No. 6

RECENT ROMAN EXPLORATIONS AND THEIR EXPLORERS.

A NEW method of exploration applied in the Roman Forum, during the last eight years, by Commendatore Giacomo Boni, Director of Excavations in that historic spot, has produced many remarkable results. The aim of Boni has been to force the ruins to reveal, as it were, their own story. At the same time the pursuit of that aim does not at all preclude him from giving all due weight to what History and Tradition have said concerning them. The outcome of his labors has startled the world, and excited its curiosity in an unwonted degree. Professors of Archæology, and students of History have had to reconsider their conclusions and theories in the new light derived from these discoveries. In his work Boni goes down beneath the surface; for, like Schiller's "Diver," he wishes to know what lies at the very bottom below, and also what is to be met with between the surface and the bottom. Prior to his day, the director of the excavations in the Forum was obliged, as we are told, to cease further operations when "a paving-stone, or a brick or marble floor was found, whether Imperial, or Byzantine, or mediæval, it did not matter." In such a case the explorer was made to stop "without trying to ascertain whether older or more important relics were concealed in the lower strata." (Lanciani, "New Tales of Old Rome.")

The practice which prevailed among the Romans of building again on the foundations of older constructions, because these were strongly and surely laid, instead of removing them and returning again to the bed-rock or original clay, has produced a series of layers of different constructions and of successive periods of time rising one above another. These rest on one another as the leaves of a great volume, each of which contributes its share to the story related in the book of which it forms a part. The skilful explorer recognizes by the materials and modes of building employed the date, in early constructions more or less approximative of each; and in later times, the stamped tiles inserted in certain parts of the building, and bearing Consular dates or other recognizable distinguishing marks, enable him to fix the date with accuracy. Hence Boni holds that a well-considered method is of the highest importance in all archæological explorations, and in the case of the Roman Forum, more than ordinarily necessary on account of the complex character of the excavations in a soil which represents twenty centuries of eventful life. It had seemed to him that the greatest book of human history, the story of the life of Rome, lay buried page upon page, as it was written, within the small half square-mile of the Forum, which was the most famous spot of the ancient world. Yet, as he has said, only some torn fragments of its closing chapters were hitherto decipherable, for the remainder lay buried beneath masses of earth and rubbish, and under mediæval pavements.

In order to appreciate to the full the change that has come over the methods of excavation, it will be well to glance at those in vogue three-quarters of a century ago. At that time there was a glorious uncertainty prevailing regarding the direction of the Forum: whether its axis ran east and west or north and south. Cardinal Wiseman, in his essay on "The Roman Forum," indicates the varying opinions held on this question of topography. In reviewing the theories then put forth, the learned Cardinal wrote: "The revolutions which used to take place in the old Forum are nothing compared to those that are now daily witnessed in it. In ancient times, the senators or tribunes might change sides; but certainly not the temples; one candidate might jostle another out of his place, but one large building could hardly be so unneighborly to its fellow of brick and mortar. . . . Yet all such wonder evolutions have we beheld among the buildings of the Roman Forum—not unaptly compared by the late Sir W. Gell, to a country dance, in which temples change sides, and columns lead down the middle."

That is a humorous picture of the condition of vagueness which prevailed among archæologists, who argued from books only and not from the results of excavation.

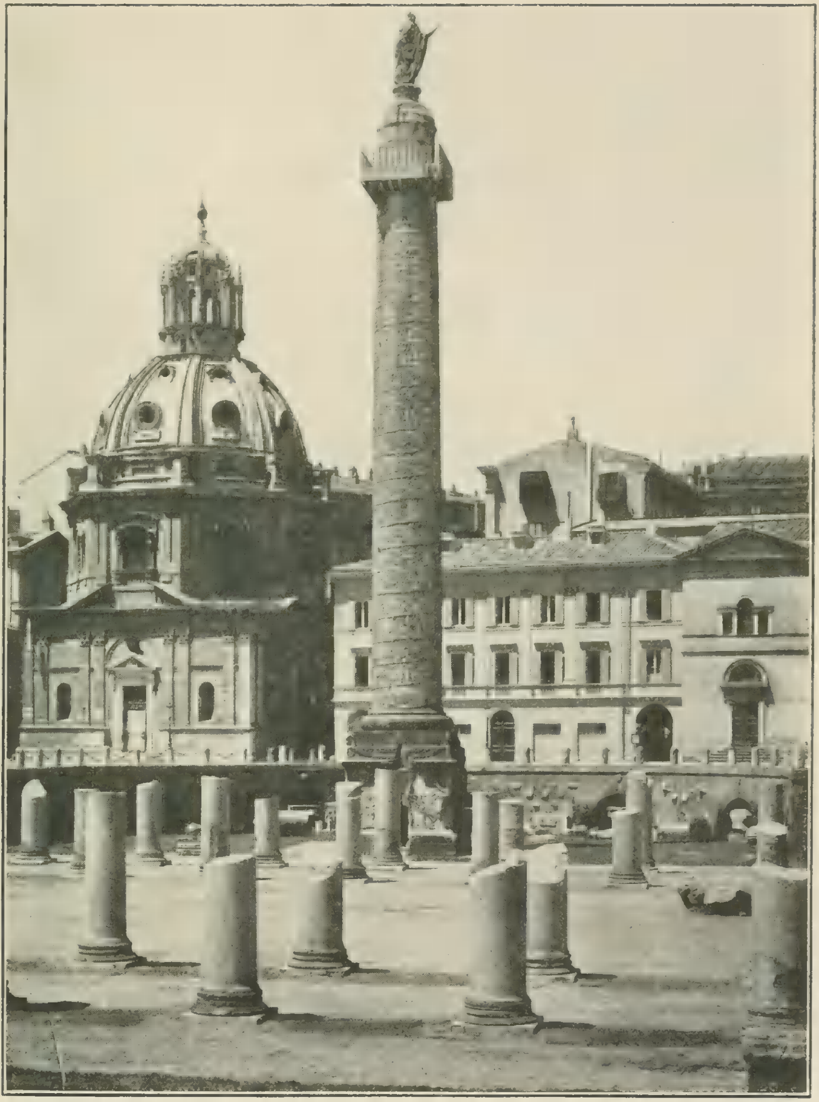
This changed later, and after a series of excavations which had produced several important results, the paved surface of the Forum was reached, and it seemed as if there was nothing further to seek. Thirteen years elapsed, during which only a few special researches were made. In 1898, the direction of excavations was entrusted to Boni; and as Huelsen, Secretary of the German Institute of Archæology at Rome, says, in his account of the Roman Forum, the results obtained in the explorations of these last years, far and away surpass, both in number and importance, those of preceding periods. The area of the Forum during these years has been doubled; and what is more important still, the explorations have not stopped at the level of the Imperial period, but being prosecuted deep down beneath the surface, have revealed archaic monuments of supreme historical value. On the other hand, not only were the remains of the classical period studied with care, but likewise the monuments of the decadence, which have furnished precious materials for the history of these later periods in Rome.

The remains of sites and edifices now exposed to view are known, and the period of their construction determined. The first labors of Boni in the Forum brought to light the basis of the altar erected on the spot where the body of Julius Cæsar was burned, and beside which Mark Antony delivered the famous oration over the dead body of Cæsar, which Shakespeare has rendered familiar to all English-speaking schoolboys. In pursuit of his practice of searching beneath the surface Boni revealed the existence of the Black Stone (Lapis Niger) in the Comitium, which an old tradition described as making " a place of ill-omen, destined as a grave to Romulus, although the hero was not actually buried there." Whatever may be the origin of this monument, its importance as a landmark in the earliest traditions of the city is undoubted. Reference to this site is made by Horace in the Epodes, xvi, where, as Lord Lytton translates it, the Roman poet, lamenting the deplorable state of Italy, writes:

" Woe! on the ashes of Imperial Rome
  Shall the barbarian halt his march, a victory;
And the wild horseman with a clanging hoof,
  Trample the site which was the world's great city,
And—horrid sight—in scorn to winds and sun
  Scatter the shrouded bones of Rome's first founder."

The Black Stone is a sort of pavement, 12 feet by 9, and one foot thick, formed of black Teanarum marble, rarely found in Rome, with a few white veins, which was surrounded by a border or parapet of other marble, and which overlay several most interesting remains. The most important of these was an archaic square obelisk-like pillar, one-third of which only is left, and on its sides is incised the earliest specimen of Latin inscription in stone known to exist. The characters are mostly Greek, and they show a tendency to change towards Latin. The discovery of this ancient document, which is considered to be one of the sacred laws of the kingly period, created a sensation in the learned world. Around this inscribed stone, and beneath the Lapis Niger, other archaic remnants were found, such as the moulded tufa bases of what archæologists suppose to have been the two lions guarding the tomb of Romulus, and a cylindrical pillar which may have been an altar. All these were surrounded by a mass of mingled ashes and earth, in which a number of votive offerings was found embedded. These consisted occasionally of tiny figures of men and women in bone and in bronze, which were probably cast in here on occasion of some of the great sacrifices that must have been offered up there, and of which the ashes were thus discovered.

At comparatively brief intervals a new discovery called the attention of scholars and those interested in the past to a new activity. The excavations in the Forum gave forth the evidences of monuments, the existence of which was unthought of and considered as a fanciful dream. The real Sacra Via, lying beneath a late road, was brought to light in that part of it that passes in front of the Basilica of Constantine known as the Clivus Sacer. It is supposed that the later road or pavement, which covered it, was laid down for the triumphal entry of the Emperor, Charles V, into Rome. The original Via Sacra was found to be in excellent condition, comparatively unworn by traffic, and having dark brown stripes of color on its closely laid polygonal blocks, which some antiquarians consider as lines of rust from the iron tires of the chariot wheels which passed along its course. Again the Regia, the antique dwelling of the Pontifex Maximus, was made evident—at least in its foundations—and its secrets guessed at. The Fountain of Juturna, which had been lost to sight for centuries, was unearthed, and its clear waters exposed again to the Roman sky, just to the east of the Temple of Castor and Pollux—the Dioscuri—who are so intimately



THE FORUM OF TRAJAN.

associated with this fountain. One wonders how it came to be lost: the basin in which the waters of the fountain gather is about 17 feet long and over 6 feet in depth; the buildings around it, and the little temple and marble-headed well adjoining it, cover a considerable area. Yet it has all been filled in and covered up to such an extent that even the very memory of it had been lost. It is of this spot that Macaulay sings in his lay of the battle of Lake Regillus, that other "fabulous" story, as he conceived it.

The "Great Twin Brothers," Castor and Pollux, "who fought so well for Rome," brought the news of the Roman victory to the city, riding rapidly from the scene of the battle to the Forum.

"When they drew nigh to Vesta,
They vaulted down amain,
And washed their horses in the well
That springs by Vesta's fane."

The sites are all here to-day. Hard by—just a few steps distant—is the foundation, with a few architectural fragments, of the Temple of Vesta; the "well that springs by Vesta's fane" has been found again, and perhaps, the great novelty is the high group of three columns raised upon an elevated podium—the last remnants of the Temple of Castor and Pollux—the Dioscuri—who are so intimately Battle of Lake Regillus. An inscription on the architrave of the shrine near the well removes all doubt as to the name of the site: IVTVRNAI. *Sacrum.*

Beneath the site of the church of Santa Maria Liberatrice, which was demolished in order to enlarge the field of excavation, there came to light the remains of the Church of Santa Maria Antiqua, which was built, probably towards the end of the fifth or beginning of the sixth century, in that magnificent hall of the Palace of the Cæsars knows as the Library of the Temple of the Emperor Augustus. This church, the walls of which are covered with frescoes of the eighth and later centuries, is one of the most interesting in Rome. It furnishes specimens of artistic work of a period of which so little remains; and the fact that it is built in such a noble site suggests the terrible downfall of the Imperial City, and the continuity and restoration of it through Christianity alone.

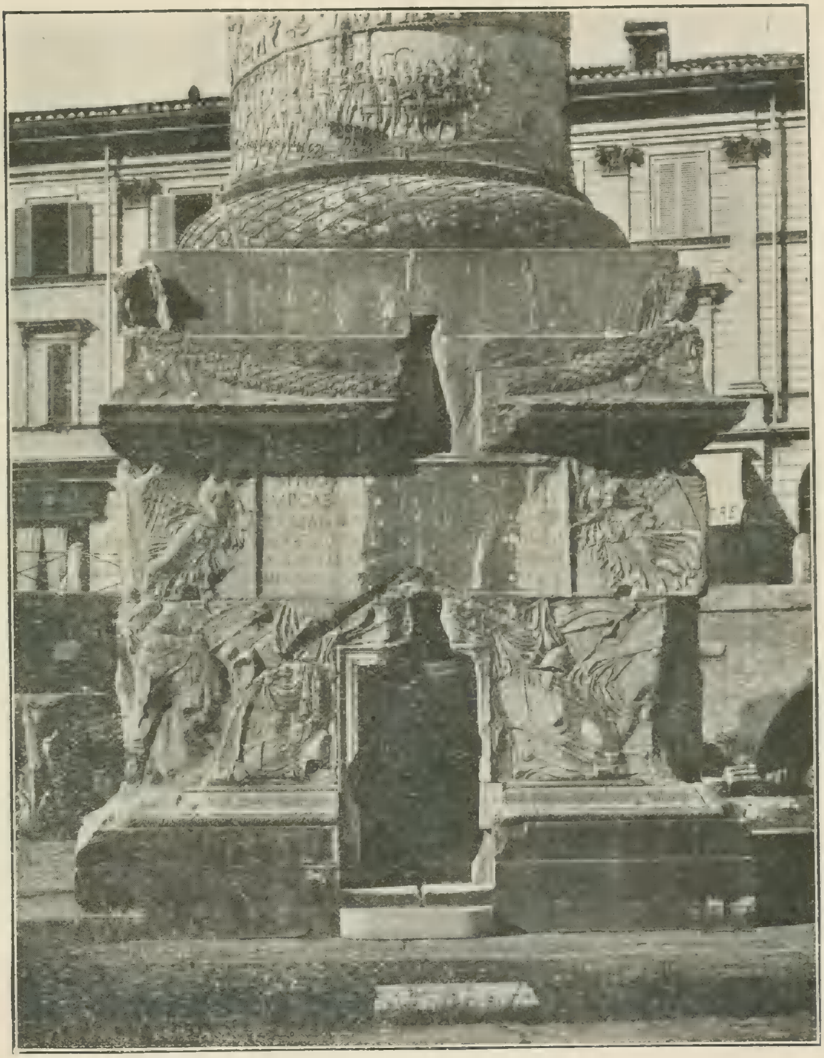
The least showy but most fascinating of discoveries was that of the group of primitive tombs begun by Boni in 1902, and continued on for a couple of years. Nearly 20 feet beneath the level of the

Forum as it was in the days of the Roman Empire, the explorer came upon an exceedingly ancient necropolis—the " Sepulcretum," as it is termed. The tombs, of which thirty-five have been found, contained the remains of bodies which, in some cases had been buried, and in others cremated. The latter are considered the more ancient. In them was placed a great vase of terra cotta containing the bones and ashes, and this vase was placed in an opening cut in the soil—a sort of hardened clay. Amongst the curiosities found in the tombs of this Sepulcretum are hut-urns, formed of black clay, sun-dried and made in imitation of the primitive dwellings of the people of Latium. Vases are plentiful of various form and size. There are also remains of food, which have thrown much light on the condition of the settlers in this vicinity long before the days of Romulus, the reputed founder of Rome. This discovery has furnished data sufficient to justify scientific minds in holding that at least five or six centuries elapsed between the period of this Sepulcretum and the foundation of Rome by Romulus on the Palatine Hill. One of the most interesting deductions made from the study of the evidences furnished by these tombs is, that the people who inhabited the hills of Rome in the vicinity of the Forum in the 12th century before the Christian era, belonged to the great Celtic race; and it was the pursuit of the possibilities that such a deduction gave rise to, that induced Commandatore Boni to visit Ireland two years ago that he might compare the ancient mode of burial in that land with that which he discovered in the Roman Forum.

It was the desire in Boni of penetrating beneath the surface that brought these and other notable remains to light, and which has furnished to visitors to Rome and to students abroad so much material for thought. Forty years ago the Forum was hidden. A double row of shade trees led from one end of it to the other—from the Arch of Septimius Severus to the Arch of Titus. Then it was easily comprehended; it presented few or no problems for solution. Here were trees, there was an arch; here a group of columns, and there the huge remains of an ancient wall half covered with wild shrubs and bowering plants. It was a picturesque scene, surrounded with classical reminiscences. The ruins that were visible were suggestive of many that were still hidden; and the fancy, untrammelled by limitations of fact, might range at will and build up for itself palaces and mansions of strange architecture and wondrous beauty. But now the scene is changed. At first glance the Forum resembles a great stony waste. The few laurel and arbutus trees that grow here and there, scarcely interrupt the aspect of desolation that seems to hang over it all. It is when you descend into it and examine it part by part, and learn the name and purpose of each, and hear the wonderful story of each fragment and broken column and shattered remnant of buildings that were once beautiful as well as famous, that you begin to appreciate its great charm and absorbing interest. Then, what at first sight was an inexplicable puzzle, a very labyrinth of shapeless fragments of marble or travertine, becomes intelligible and familiar; and the look of strangeness fades away from it, and each stone and site acquires an importance and value in the manifold story of the whole. And the memory of the day when the mystery of the Forum was first unravelled, becomes to the traveller an abiding satisfaction and an intellectual joy that is never wholly forgotten in after years.

The most recent and one of the most important of this series of great discoveries in Rome is that which was made in the Forum of Trajan, just in the vicinity of the celebrated column dedicated to that Emperor. This discovery may be described as epoch-making. Of all the great works of the past which may be said to have weathered, with least loss and ruin, the sieges, storms, and destructive agencies of eighteen long and turbulent centuries, the Columns of Trajan and Marcus Aurelius are notably conspicuous. The former of these, standing amidst the buildings of the Forum, which bears the name of that Emperor, was in need of repair, the pedestal and foundation requiring to be strengthened, and the work was entrusted to Commendatore Boni in his capacity as architect.

The special purpose of this column was to furnish a tomb in which the ashes of Trajan and of his wife, Plotina, might repose, in accordance with the honor decreed to him by the Senate which allowed him, contrary to the Roman law prohibiting intramural interments, a tomb within the city walls. The shaft of the column is encircled by a spiral band of bas-reliefs 660 feet in length, 2 feet wide at the bottom and widening gradually as it ascends, in order to counteract the diminishing effect of distance, to a width of 4 feet. These bas-reliefs round the shaft commemorate only one of the warlike achievements of Trajan—the conquest of Decebalus and the annexation of Dacia to the Empire as a Roman province, after two difficult and bloody wars, as J. Hungerford Pollen relates in his "Description of the Trajan Column." "Throughout these sculp-



BASE OF TRAJAN'S COLUMN.

tures we trace the character of the Emperor," says the same author, "and a detailed description of a notable portion of his life." Though he is regarded by historians of the Imperial ages, as the type of a military hero, yet with the exception of these sculptures, almost no history of the life and actions of Trajan remains to us. The importance of the bas-reliefs, as illustrations of the art of Roman warfare in the first and second centuries of the Christian era, is incalculable. From these the subdivisions of the army may be learned, and the nature of legions and cohorts distinguished. Here the mode of forming camps may be studied, as well as systems of fortifications, the engines and battering rams in use, the construction of bridges, the military sacrifices to the gods, the making of roads, and the forms of the various weapons and armor and instruments of music, in fact, all things concerning the ancient science of warfare;

" . . The neighing steed, and the shrill trump,
The royal banner; and all quality,
Pride, pomp, and circumstance of glorious war!"

All these are displayed in 109 subjects, or pictures, containing 2,500 human figures illustrating the various subjects of the wars. This column so sculptured, "storied," as it is said, is of the Tuscan order of architecture, and the height of the whole structure from the ground is 117 feet 7 inches: the pedestal being 17 feet 11 inches, and the statue of Trajan, by which the column was surmounted, is conjectured to have been about 20 feet high. "All the surface of the shaft," says Pollen, "pedestals, capital, base, etc., have been painted and gilt. On one side of the stylobate is a door giving access to a narrow stair which winds first round the interior of the base and so up the column by a corkscrew stair of 84 steps, each step cut out of the solid marble."

Such was the grandeur and magnificence of the monument which Trajan erected in his Forum, and which he was destined never to see. It has stood throughout the ages a landmark in the city, and a perpetual sign of great achievement, both in war and in the arts. It was to this that Boni now turned his attention, and as he began his work upon it as an architect, he also studied it as an archæologist. He found in the pedestal the sepulchral chamber in which the marble urns reposed containing within each a golden vase that held the ashes of the Emperor Trajan and of the Empress Plotina. It is needless to note that there was no trace found of their remains. Beneath the pedestal of the column a trench had been dug in the early period of the Middle Ages, and in this the explorer found a group of human bones which were sent to the Medical School for examination.

The mystery surrounding this strange discovery beneath the Column of Trajan, is cleared away when it is remembered that, at one time in the history of the city, "a modest church dedicated to Saint Nicholas," as Armellini records in his "Chiese di Roma," was built here, and in all probability a cemetery was attached to it, as was the custom of the time. The excavation made under the column for the inhumation of the dead, whose bones Boni exhumed, was evidently a portion of the cemetery contiguous to the Church of Saint Nicholas of the Column, as it was termed. Boni cites, from the Archives of Santa Maria in Via Lata, a document stipulating the letting, in 1003, of a kitchen garden with some fig trees, which have sprung up between the broken marbles in the neighborhood of the column, blackened by the smoke of a marble-burner's furnace. The document is drawn up between the Cardinal of St. Marcello and the Abbess of San Salvatore. In the year 1032, the Abbess of San Salvatore conceded to the Archpriest of St. Nicholas, to his acolytes and successors, the church placed under (or at the base) of the Column of Trajan, and the oratory on the top of the same column. The story of the various changes that the property here underwent may be followed in later archives. In 1162, the Senate of Rome replaced the nuns of S. Ciriaco in possession of the Church of Saint Nicholas, situated at the base of the Trajan column, desiring that the column should endure intact even to the end of the world; and they threatened with the penalty of death and confiscation of property whoever should attempt to work harm to this monument. And Armellini tells us that this Church of Saint Nicholas of the Column was destroyed during the Pontificate of Pope Sixtus V (1585-1590). It was this Pontiff, according to Hungerford Pollen, who first excavated the ground around it, which filled up the space to the spring of the shaft, and these clearings or excavations have been enlarged subsequently, and especially in the time of the French occupation, to the extent visible at present.

The fact that there was an oratory on the summit of the column, indicated in the document of 1032, is a notable circumstance. It is probable that some hermit, imitating the mode of life of St. Simon

Stylites, had taken up his residence here, and the winding staircase within the column contributed to keep him in touch with the world beneath. The cell which he inhabited was the sentry-box like opening on to the tiny platform beneath the pedestal of the Emperor's statue, which surmounted the column. The statue had been taken down, and it was only in the time of Sixtus V, that the colossal bronze simulacrum of St. Peter was raised here to occupy the site where once Trajan's statue, all shining with gilding, flamed in the bright Roman sunshine:

" . . . and apostolic statues climb
To crush the imperial urn, whose ashes slept sublime."

The great column also furnished signs of another use to which it had been turned. On one side of it were the clamps which held the bells that were hung here when the nuns of Saint Nicholas of the Column had turned it to account as a campanile or belfry. The construction of grand belfries forms a feature in the art of the 13th and 14th centuries, when the great revival of ecclesiastical architecture adorned Europe with cathedrals and churches of unparalleled beauty, such as the "Fléche" of Amiens, the Leaning Tower of Pisa, and the Campanile of Giotto; but the selection of this great masterpiece of pagan imperial art, as a tower on which to hang the bells of a tiny church, is a most interesting example of the utilitarian spirit of the Middle Ages.

However interesting it is to have all this forgotten lore and later revelations brought together for the illustration of this monument, the special discovery of Boni in the Forum of Trajan is of much greater importance. For centuries past it his been repeated, and the story has gone into the innumerable guide-books to Rome, and into the histories of the Roman Empire in whatsoever language they are written, that the Column of Trajan marks the height of a tongue of land that united that portion of the Capitoline Hill, now occupied by the Church of Ara Coeli, with the Quirinal Hill. The height of the column furnishes, to a modern Roman writer, the means of calculating the extent of the mass of earth removed to furnish space for the Forum of Trajan, and he makes it out to have been 24,000,000 cubic feet. The explorations of Boni in this area lead him to the conclusion that there was no hill or tongue of land cut away to make this Forum! It is well nigh impossible to find any work on Rome that does not echo the story of the hill cut away.

The solitary exception to this follow-my-leader is, so far as I know, Nathaniel Hawthorne in his "Marble Faun," where, telling of a "moonlight ramble," the personages of his story come to Trajan's Forum. The author goes on to say that "all over the surface of what once was Rome, it seems to be the effort of Time to bury up the ancient city, as if it were a corpse, and he the sexton; so that, in eighteen centuries, the soil over its grave has grown very deep, by the slow scattering of dust, and the accummulation of more modern decay upon older ruins." And he tells us that this also was the fate of Trajan's Forum, "until some Papal antiquary, a few hundred years ago, began to hollow it out again, and disclosed the full height of the gigantic column. . . . In the area before it, stands a grove of stone, consisting of the broken and unequal shafts of a vanished temple." But Hawthorne was not an archæologist, and had no knowledge of traditional statements to interfere with his unbiased conclusions!

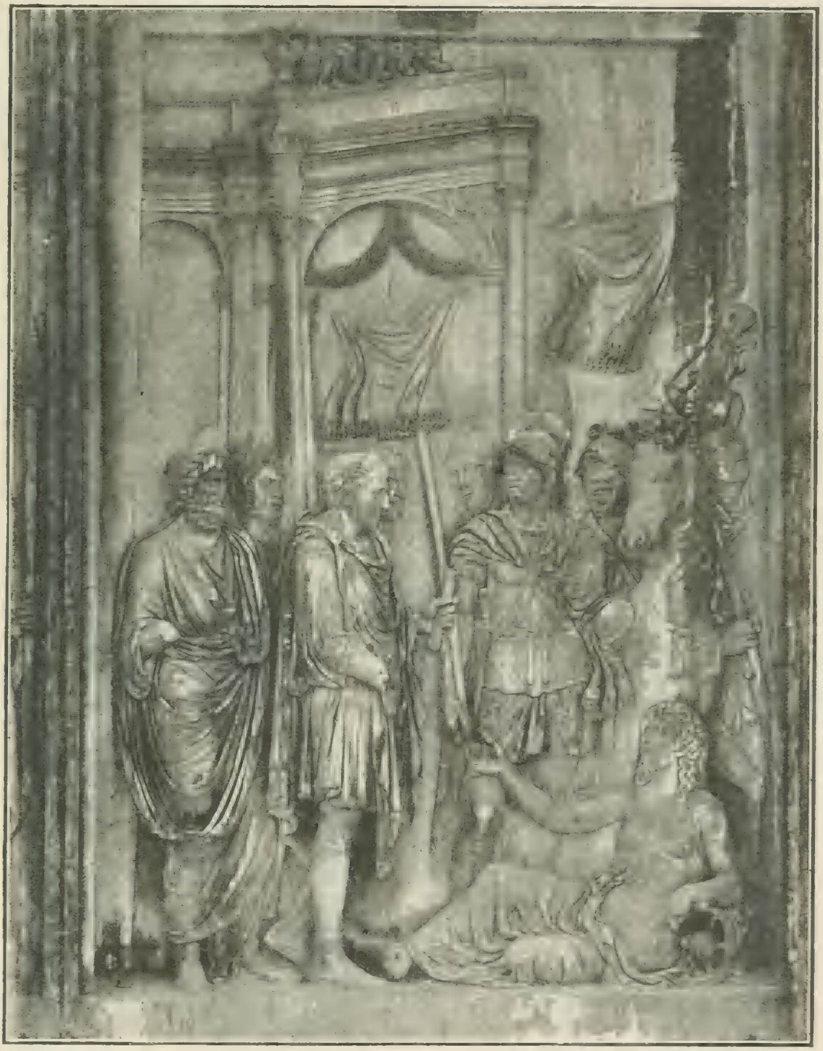
A short distance to the north of the column, and close to its foundations, Boni opened a trench. Here he came upon an ancient Roman paved road, on the blue polygonal blocks of which the formations of the column, in accordance with the ancient Roman practice referred to at the beginning of this article, were laid. That one solitary example of the construction lying beneath the foundation of this great work of the early years of the second century completely destroyed the theory of the hill cut away to make place for the Forum. The foundations of the column were laid diagonally over the road. But, as if this did not suffice to determine the comparative lateness of the column amongst the structures here, another and a deeper trench, towards the northwest of the area, revealed the remains of a portion of the city wall, dating from the Republican period, at latest, and consisting of huge blocks of tufa, laid together without mortar; and underneath these again the workmen came across a great drain, or cloaca, arched over and formed of enduring materials.

Thus the lower strata of soil here revealed the fact that, long before the column and Forum of Trajan was dreamt of, there was here instead of a hill, a low flat space, which opened in a straight line to the Pons Milvius, over the Tiber, by the Flaminian Way—a space which required to be strongly protected by the fortification wall for the safety of the city on this side, and the remnants of which wall we can now see, several feet beneath the level of the area surrounding the Column of Trajan. The road that runs beneath its foundations tells of the route followed by peaceful traffic long before Trajan was born. Perhaps it was on this very road that the warlike Emperor may have trodden on his way to one or other of his campaigns at the ends of the Empire. A bronze coin—a "sestertium" of the Emperor Nerva, the adopted father of Trajan, which was found early in February beneath the pavement of the Forum area, bears the inscription IMP-NERVA-CAES-AVG-P-M-TR-P-II-COS-III-PP, and is of the year A.D. 97. This evidence alone would be sufficient to shake all belief in the existence of a hill, or tongue of land, 100 feet high, on this site. It is plain to everyone that, if such a hill had existed, the remains beneath the level in Trajan's day would have been geological remains, rather than a coin of the Emperor preceding him, a solidly constructed highway, huge blocks of a wall of fortification, and deep beneath that an ancient and strongly built drain. The geologist Brocchi, in his work on the physical state of the soil of Rome, published at the beginning of the last century, deduced from his explorations that it was impossible that the height of the column should represent that of the cutting! "We will leave to archæologists the difficulty of interpreting in their own way the sense of the inscription, but it can never be inferred that the Capitol was at one time joined to the Quirinal," wrote Brocchi.

It is around the inscription on the base of the column that the great difficulty arises. For ever so long it has been interpreted as referring to the cutting away of the hill in order to furnish a site for the Forum and the constructions within it, including the column. The last two lines of the inscription—the others refer to Trajan's offices and honors—constitute the subject of contention. How is it possible to harmonize the evidence furnished by the excavations with the prevalent interpretation of these two lines of the inscription?—

AD-DECLARANDVM-QVANTAE-ALTITVDINIS-MONS-ET-LOCVS-TANTIS-OPERIBVS-SIT-EGESTVS.

To translate this in terms equally brief is evidently a task of great difficulty. Boni interprets it in a wide sense, seeking rather to get at what he and others consider the sense of the whole, informed also by the results of the explorations, rather than the severe meaning of the individual words. His interpretation reads somewhat like this: In order to make it clear [looking down from the top of the column] how much the hill [slope of the Quirinal below the hemicycles] and



RELIEF ON ARCH OF CONSTANTINE.

SUPPOSED ORIGIN OF THE ST. GREGORY LEGEND.

locality [that part of space which Destiny determined to give for the Forum Ulpium] was raised, [carried up, ennobled] by such works [basilica, libraries and atrium]. The phrases between brackets are those that are considered fitting to explain or enlarge the meaning of the others. Latinists, such as Comparetti, agree more or less with the interpretation Boni furnishes; but the question of the use and meaning of the words employed in the inscription must be settled by analogy, and by a long and intricate study. Boni has already done much to lighten the burden of this task. In one of the oldest guide-books to Rome which I have, "Le Cose Maravigliose dell' alma Citta di Roma," published in Venice in 1588, the portion devoted to antiquities is written by M. Andrea Paladio, and mention is made in it of the "Forum of Trajan near the Church of Santa Maria da Loreto, where is his column." And of the column it relates that it was dedicated by the Senate in honor of Trajan, and that he never saw it, for he died in the City of Seleucia, and his bones were brought to Rome in a golden urn, and placed on the summit of the said column. It then gives the dimensions of the column, but makes no reference whatsoever to the cutting away of the hill. In the still earlier standard guide-book of the more learned visitors to Rome from the 12th to the 15th century: "The Marvels of Rome, or a Picture of the Golden City," the mention made of this Forum with its column, is very brief: "The Palace of Trajan and Hadrian was built well nigh all of [marble] stones, and adorned throughout with marvellous works, and ceiled with many diverse colors; where is a pillar of marvellous highness and beauty, with graven work of the stories of these emperors, in like fashion as the pillar of Antonine in his palace." The scantiness of these notices would probably exclude any reference to the hill supposed to have been cut away. In the "Classical Tour Through Italy," of the Rev. John Chetwode Eustace, published early in the last century, a bulky work, this difficulty of the hill is completely ignored. The same is to be said of the guide-book of Mariana Starke, the pioneer of Murray's guide-books, published early in the last century—the copy I have is dated 1825, and is of the sixth edition.

The first indication of the cutting away of the hill, which I find in English writers, is in the Rev. Edward Burton's description of the antiquities and other curiosities of Rome, observed in a visit to it in the years 1818-19. Speaking of the true reading of the inscription —for a few of the letters are gone from it—he writes: "Enough remains to prove the extraordinary fact, that as much soil was cut away to form this Forum as equalled the height of the pillar. We learn this also from Dio Cassius, who says that the Emperor dug through as much of the hill as equals the height of the column, and by that means made a level for his Forum." This furnishes a clue to the reading of the inscription. Dio Cassius has set the story going a century or so after the death of Trajan, and writers of a later date have taken up his tale without excavation and examination of the strata beneath the column and the Forum. Mr. Burton evidently feels the difficulty of accepting Dio Cassius altogether, for he adds: "It does not, however, follow that the Quirinal Hill ever extended to the site of the column: the work which Trajan undertook may have been in a different part of the Forum."

And from these discoveries there arises a new thought, or rather an old memory—the association of the name of St. Gregory the Great with the Emperor Trajan. The legend, which is found in the "Fiori di filosofi e di molti savi," relates that Trajan was a very just Emperor. Having one day mounted his horse to go to battle with his cavalry, a widow placed herself before him and seizing his foot, and, weeping bitterly, "asked him and besought him to do justice upon those who had without cause put to death her son, who was an upright young man. And he answered and said: 'I will give thee satisfaction when I return.' And she said, 'And if thou dost not return?' And he answered, 'If I do not return, my successor will give thee satisfaction.' And she said, 'How do I know that? and suppose he do it, what is it to thee if another do good? Thou art my debtor, and according to thy deeds shalt thou be judged; it is a fraud for a man not to pay what he owes; the justice of another will not liberate thee, and it will be well for thy successor if he shall liberate himself.' Moved by these words the Emperor alighted, and did justice, and consoled the widow, and went to battle, and routed his enemies."

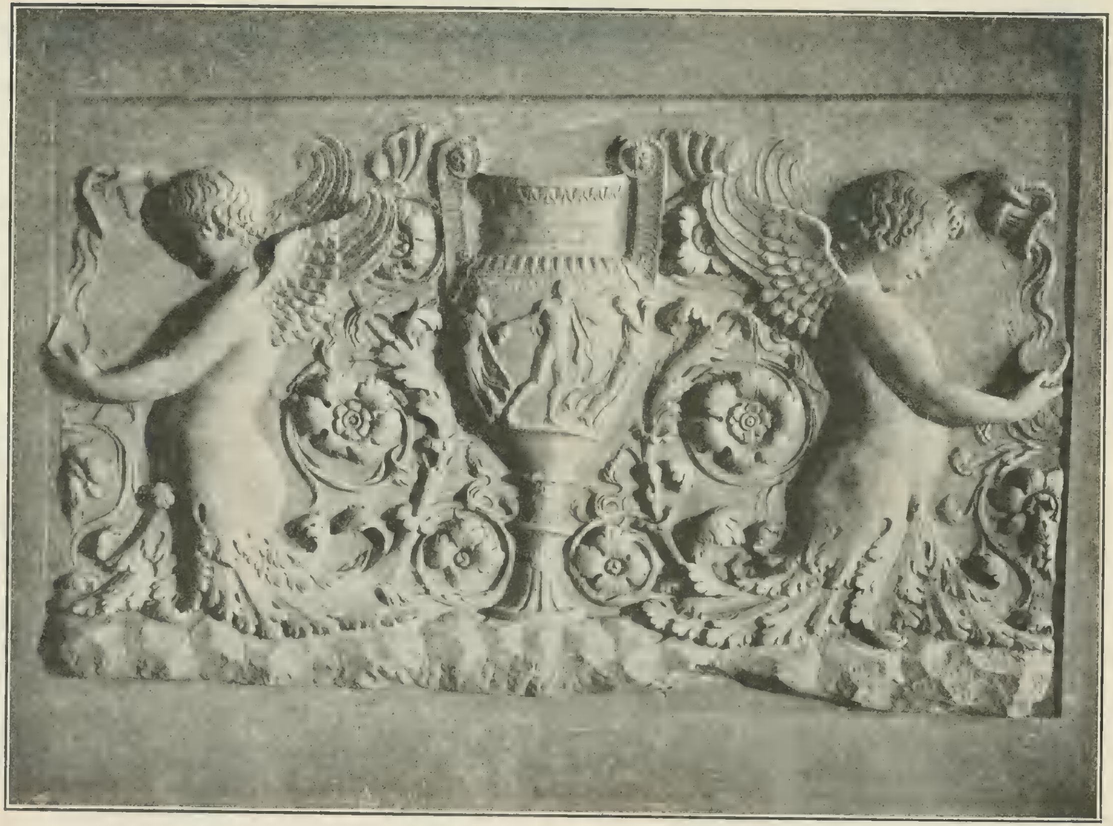
The story was a favorite in the Middle Ages. Dante saw it sculptured in Purgatory, and in the 10th Canto of his "Purgatorio," he relates it much as it is related above:

"There the high glory of the Roman Prince
    Was chronicled, whose great beneficence
    Moved Gregory to his great victory;
'Tis of the Emperor Trajan I am speaking;

And a poor widow at his bridle stood,
In attitude of weeping, and of grief.
Around about him seemed it thronged and full
Of cavaliers, and the eagles in the gold
Above them visibly in the wind were moving."

Then follows the dialogue between the woman and the Emperor. The tragedy of the situation was enhanced by representing the murderer of the widow's son as the Emperor's own son. Pope Gregory the Great's association with the incident comes up a long time afterwards, when the Pontiff hearing of this justice, saw Trajan's statue, and had the remains disinterred. It was found that he was all turned to dust, except his bones and his tongue, " which was like that of a living man. And by this St. Gregory knew his justice, for this tongue had always spoken it." And Gregory prayed God that this soul, being a pagan, should be released from hell; and this was done, and an angel spoke to Gregory, and told him never to make such a prayer again, and God laid upon him as a penance either to be two days in Purgatory or to be always ill with fever and side-ache; and Gregory chose the lesser punishment, the fever and side-ache. The various phases of this story have been turned to account by art, and pictures and bas-reliefs, miniatures and tapestries, and engravings have represented it in abundant variety. Boni traces the origin of the story to a fanciful interpretation of the subject of a bas-relief, which was on an arch in the Forum of Trajan, and was transferred to the Arch of Constantine, as other bas-reliefs were.

The group on this bas-relief, which is the penultimate on the left, as you look towards the arch from the side of the Coliseum, shows two arches, one of which is adorned with garlands, in the background, and in front of these " the eagles in the gold," which " visibly in the wind were moving," as Dante describes them, above the cavaliers. In the foreground stands the Emperor Trajan with a laurel wreath upon his head and a short baton in his left hand: the right, which is now broken off at the wrist, was held forth to the recumbent, half-draped female figure on the ground, whose left arm rests upon an upright wheel. The meaning of the group is considered as accounted for in the construction of the Via Trajana—a short cut from the Appian Way to Brindisi. The road is expressed by the female figure with the wheel; just as the railway officials in Italy to-day express their occupation by a badge representing a



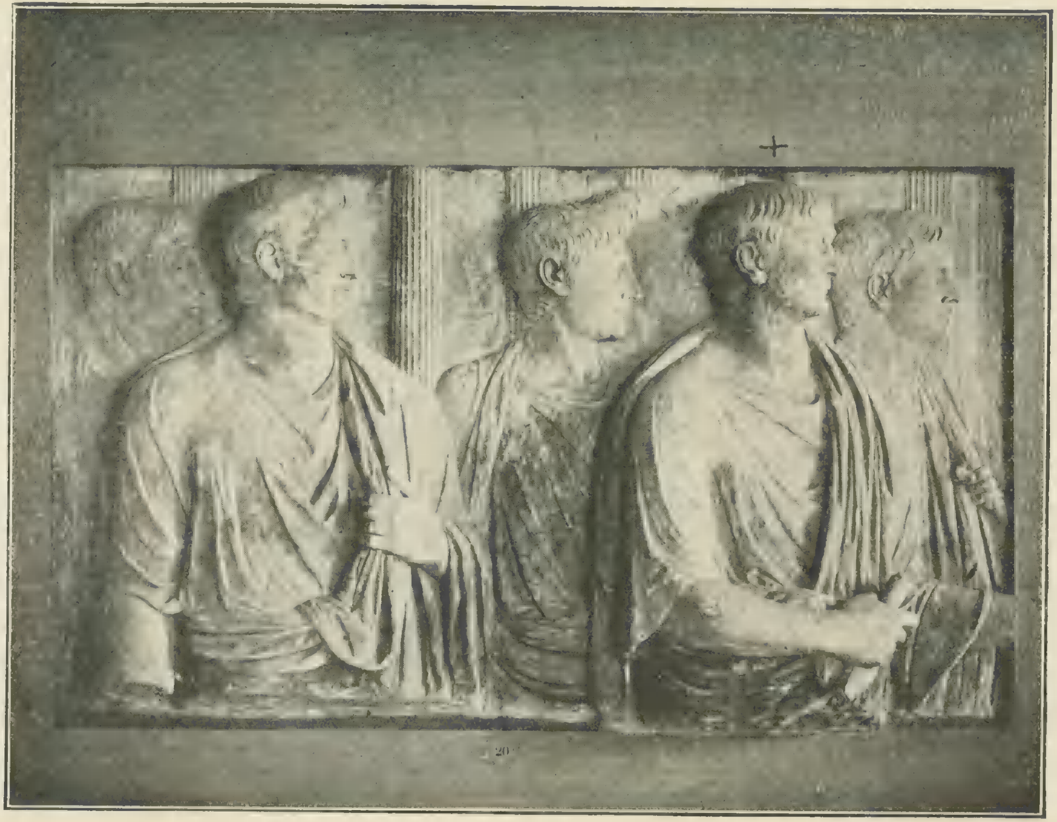
RICH BAS-RELIEF FROM THE TRAJAN COLUMN, LATERAN MUSEUM.

wheel with double wings. There is great probability in the supposition that it is from this bas-relief that the legend of Trajan and St. Gregory arose; but as it is, at best, only a matter of conjecture, the same certainty does not accompany it as accompanies the archæological pronouncements of Boni. And, as he remarks: "No other Roman sculpture records better than this bas-relief, the charming description of Dante."

The man who has been chiefly instrumental in bringing all these interesting remains to light, and furnishing to the world a rational account of them, Commendatore Giacomo Boni, is in himself quite as interesting as any of his discoveries. Born in Venice, 48 years ago, he showed, even in childhood, a disposition to excavate; and at the early age of ten he dug a hole in the kitchen garden where, after penetrating through the surface stratum of garden soil, he came upon a stratum of whitish sticky clay that aroused a terror in him; but he remembered always the change of color that he noticed then. His education was mostly received from private tutors, and was thorough. Early in his career as a student of architecture, which he chose as his profession, he made the acquaintance of Sir Thomas Deane, of Dublin, who was the means of making him acquainted with John Ruskin, the master critic of art, whose exquisite writings first opened the eyes of the English-speaking world to the charm and meaning of the greatest Italian art. A drawing was sent by the young architect to the venerable master, and Ruskin, writing from "Brantwood, Coniston, Lancashire," on the 30th August, 1881, to "Dear Signor Boni," in acknowledgment of the gift, says in his own fervid way:

"I must omit all formalities and embrace you as a most dear friend, and hold myself deeply honored in doing so—for the spirit of your great Fathers and your lovely land is on you: such a drawing I have never seen by living hand, and never by any hand, since the days of Lippi and Mantegna. It has given me new life and hope to see it, and to read what you have so sweetly and passionately written."

Such praise, and the appreciation of such a man as Ruskin, were naturally precious to Boni. In another letter, dated 30th September, 1883, Ruskin writes: "Dearest Boni. Your letters are of the highest value to me always, but this last about the Lion, chiefly so, and it came at a most happy—in the sense of *useful*, time—alas



+ PORTRAIT OF TRAJAN SURROUNDED BY LICTORS, LATERAN MUSEUM.

there is no *felicity* any more for poor Venice, for I am just adding some notes to St. Mark's Rest, of which I send you the entire series —you will see how proud your letter makes me about the Lion's Wings! (See woodcut in Correr Museum). But I hope to find some pictures of old Venice, before the French came, elsewhere." And then he recommends him to take good care of himself, adding, "for you are more precious to Italy, now, than all Venice, that's left, and to *me,* more than I can at all say, or *you* know. Ever your grateful friend, John Ruskin."

Apart altogether from the interest to Boni that such kindly letters from such a man as Ruskin may have, the world at large feels concerned in the display of feeling which is expressed in such documents. In February, 1884, Ruskin, after expressing his delight with Boni's letter, adds, "and especially by your speaking of the sky as well as the earth, for I have just been lecturing on the sky, and hope soon to send you the thing in print. . . . There must indeed be some other true Italians in Italy—you must all bend yourselves together to save her, by your goodness, gentleness, steady labor, and patient hope—through all surrounding folly and violence." Again he is writing to this Venetian young man concerning Chaucer, and some difficult word in that ancient poet; again it is of Homer he writes: he hopes "that the Homer will indeed be increasing joy and music to your life always," as he has sent his own copy of a Greek dictionary, bound in two volumes, "which used to travel with me in Italy. I shall not need it more," he adds with a certain pathos; "for though, God willing, I mean yet to see Italy again, it will not be to read Greek there." And then there follows a sentence of graver wisdom than perhaps an ardent and eager young man could understand: "You need not fear that reading Homer will be lost time, any more than reading Horace was." And again, in another letter, he declares to this young man who he knew would understand the confession: "I like Horace! He has been my *personal* Master, far more than Plato or Carlyle—he comes down low enough to help me, and goes as high as I can reach. I know most of him by heart," and then he adds that he has set two of his poems to music, "as well as I can contrive, and hope to do more. For Greek! How I wish I had life to begin it again myself with you," and then he gives directions for the study of it—"if you learn by the eye, it's all you want at first."

Amongst the qualities which distinguish the Director of Excavations of the Roman Forum, is that intensity which he brings to the work which he has in hand; all his faculties are concentrated in it. His discoveries are not the result of chance searches. The Black Stone in the Comitium, in the Roman Forum, was not discovered by accident, but, as a recent writer has it, "was searched for with the definite object of finding some traces of the monuments mentioned by Festus. Each other separate investigation of Boni has been in like manner undertaken in the Forum on the ground of some custom or tradition, or of a passage from some classical author, and this is one chief reason of the success of the explorations."

Every personage of importance in the political, social, artistic, archæological and literary world, who comes to Rome, finds his way to the Forum, and each visitor is anxious to have the discoverer describe the findings that have been made. Emperor and King, President and Prince, scientist and scholar and romance writer are thus brought into personal contact with this thinker and explorer. King Edward VII has rapidly made the tour of the Forum with Boni; Emperor William II, with more deliberation and the expression of a deeper interest, has delayed at certain monuments and given his opinion of the brave men of old whose names are attached to them. And after these two brilliant and powerful sovereigns, an aged lady leaning upon a stick, asked Boni to tell her something of these ruins in a brief manner. Her interest in them grows; the tour in the Forum is prolonged, and the lady is profuse in her gratitude. She, in a certain sense, belongs to a dead past just as much as the ruins here; she is Eugenie, ex-Empress of the French! And so the tale of minor dignitaries might be counted over until nearly every name of importance in the travelling world of to-day would be recorded as visitors to the explorations in the Roman Forum made by Giacomo Boni.

P. L. CONNELLAN.

THOMAS EDWARD BRIDGETT.

Besides the canonized Saints, who have not been wanting in any age, the Church has ever had, and not least in modern times, a multitude of men and women of talent, learning, and holiness of life, who are also in their measure and degree her joy and her crown. Such a one was Thomas Edward Bridgett the subject of this sketch.

We know tantalizingly little about his early life. With characteristic forethought and kindness he wrote some personal jottings as a contribution to his own obituary notice, in order to save the house chronicler trouble, but they are disappointingly meagre, and quite unlike the two large volumes of autobiography so common in our somewhat introspective age. It may be said, "blessed is the man (like the nation) that has no history," but it is not blessed for his biographer, even if he has only to write a short appreciation such as this.

Father Bridgett was born in the year of British Catholic Emancipation, on January 20, 1829, at Derby, where his father was a silk manufacturer. His family were in affluent circumstances till the father's sudden death seventeen years later, though even after that Mrs. Bridgett was able to make her son an allowance of $1.000 a year, and send him to Cambridge. The family consisted of one sister and six brothers. Two of the latter, besides Father Bridgett, became Catholics. A third was a well-known British consul at Buenos Ayres.

The boy's parents were Nonconformists, and he was at first sent to a Nonconformist school, Mill Hill, near London. Later on the whole family nominally joined the Church of England, and Thomas was sent to a school kept by a Swiss in Nottinghamshire, where he describes his attendance at the Anglican parish church with a young ladies' school sitting in the sanctuary and the mistresses laying their muffs on what would now be called the altar. In 1843, at the age of fourteen, he went to one of the great English "public schools," Tonbridge, founded by Sir Andrew Judd in 1553. Here the services in the chapel were, of course, Church of England, though the school was founded by a Catholic. The headmaster was Dr. Welldon, father of a still more famous headmaster of Harrow, Dr. J. E. C.

Welldon, till lately Anglican Bishop of Calcutta. Here for the first time some religious influences were brought to bear on the future priest. Up till then he had not even been baptized, and he received this sacrment from Dr. Welldon in March, 1845, when he was sixteen years old. A year later, in August, 1846, his father died.

Father Bridgett was more distinguished at school in games than in work. He was an all around athlete, could clear, it is said, twenty-two feet in the long jump.(1) and was a great swimmer. Even in old age, when a martyr to dropsy and obesity, his step was as light as a boy's. But though he did little in strictly scholastic studies, he was even then a deep reader of such history and literature as he could get hold of—tastes which were to bear good fruit in after life.

In October, 1847, Thomas Bridgett went into residence at St. John's College, Cambridge. The College was founded by Margaret Tudor, the saintly mother of King Henry VII, and the College boat club is still called "Lady Margaret" after her, with the royal scarlet as its colors. The portrait of the foundress on the walls of the "hall" or refectory, together with that of her confessor, Blessed John Fisher, Cardinal Bishop of Rochester, first turned the mind of the young undergraduate to Catholic things. He began to study Fisher's writings and his conversion had begun.

These were the years immediately following on Newman's conversion in October, 1845, and this '45 among convert Tractarians were almost as much a watchword, as the '45 of Prince Charlie had been to the Jacobites, a century before. Newman, Faber, Ward, Oakley, Dalgairns, and many another had gone over; Manning, Hope-Scott and the Wilberforces still remained with searchings of heart, but only till the Gorham Judgment five years later should give a second shaking to the tree. Oxford, always royalist and high-church, was the storm centre. but Cambridge too felt the waves of change. Cambridge in the sixteenth century, perhaps from being more readily accessible from London, had responded to the movement of the Reformation far more quickly than Oxford. In fact it had been rather wickedly said that Cambridge made Protestant confessors and Oxford burnt them, for Cranmer, Latimer, and

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(1) At least that is my recollection of the distance handed down by tradition. But memory is treacherous, and the record long jump of my own school, which it is out of the question could be beaten by Towbridge! is only twenty-one feet seven inches and a half.

Ridley, who were executed in Oxford under Mary. were all Cambridge divines. Cambridge too, to this day, is much less "Anglo-Catholic" than Oxford, still it has given a good number to the Faith. and on June 12, 1850 it gave Thomas Edward Bridgett. He had then been three years in residence. Either then, or at most a year later, he should have taken his B. A. degree, but this involved in those days an oath upholding the royal supremacy in matters of religion, an oath which no Catholic could take. So he left without a degree.

He was received into the Church at the London Oratory by the late Father Stanton, who sent the neophyte soon after to make a retreat in a house of the Redemptorist fathers newly established in England. On September 29, 1850, three months after his conversion, Father Bridgett was on his way to Belgium to the Redemptorist noviciate at St. Trond.

The Congregation of the Most Holy Redeemer, founded by St. Alfonso de' Liguori (1696-1787) in 1732, and taken North of the Alps by Blessed Clement Hofbauer who died at Vienna in 1820, was introduced into the United States in 1832, and into the British Isles in 1843. As is always the case with new Orders, in their first fervor God multiplied vocations. Among the pioneers of the English Province we find historic names, Welds, Vaughans, Plunketts, Langdales, Macdonalds, families which had helped to keep the faith alive in England, Scotland, and Ireland through three centuries of persecution. These were reinforced by many a fervent novice, both priest and layman, from devoted Catholic homes, and by not a few of the converts who, like Father Bridgett himself, came into the Church in those wonderful years. Two of these who exercised some influence on their age, the former by his apostolic zeal, the latter by his prayers, became the lifelong friends of Father Bridgett—Robert Aston Coffin, formerly Vicar of St. Mary Magdalen's, Oxford, for many years Redemptorist Provincial in England and Bishop of Southwark at his death in 1885, and Edward Douglas, of the Queensberry family, Redemptorist Consultor General and Provincial of the Roman Province, who died in Rome in the odor of sanctity in 1898.

Some of the foreign fathers, who had to do with England at that time, were also remarkable men—the General Superior North of the Alps, the Ven. Joseph Passuet, the cause of whose canonization is before the Congregation of Rites; his successor, Rudolf von Smetana; Frederic de Held, a companion of Blessed Clement, and son of the

THOMAS EDWARD BRIDGETT, C.SS.R.

Chancellor of the Austrian Empire; Vladimir Petcherine, a convert from the Greek Church, the son of a Russian colonel; the Dutch father, Bernard Hafkenscheid. well-known also in America, a friend and fellow student of Leo XIII; and many others. Father Van Antwerpen, who had led a life altogether mystical and wonderful from early childhood, and whose prayer was heard of dying at thirty-three like Our Lord, was believed to have worked miracles. Father Swinkels. the Anglo-Dutch Provincial, became a devoted Vicar Apostolic among the lepers of Surinam, and Father Victor Dechamps was to take a leading part in the Vatican Council, and as Cardinal Archbishop of Mechlin to save religious education in Belgium. Under such men, besides hospices which were afterwards given up, permanent foundations were made at Clapham in South London; Bishop Eton near Liverpool; Limerick and Dundalk in Ireland; St. Mary's, Perth, the first monastery built in Scotland since the Reformation; besides two foundations in Australia. At present the English Province, separated from Ireland in 1898, the year before Father Bridgett's death, has eight houses—all in Great Britain. The Irish Province, to which the houses across the sea were attached, has nine —four in Ireland, three in Australia, one in New Zealand, and one in the Philippines.

Father Bridgett made his religious profession on October 15, 1851, being then twenty-two years of age. After five years at Wittem in Holland, where he just missed being the fellow-student of Father Isaac Hecker, who afterwards founded the Paulist Congregation, the young scholar was ordained deacon and subdeacon by a Dutch Bishop, priest by a Belgian, and returned to England in August, 1856. It was well that the pioneers of the new province were picked men; for they were put into office very early, it being necessary to have superiors who could speak the language of the country. Father Coffin, who was already a priest and Oratorian when he entered the Redemptorist noviciate, made his vows in 1852, became superior in 1855, and remained so till called to the episcopate in 1882. In September, 1857, he made Father Bridgett, then just a year ordained, his minister at Clapham.

What are we to say of the forty-two years which follow? It is when we try to give any general idea of a life however long, spent however worthily, in religion, that we feel in despair of finding anything adequate to say. All the doings of all the convents in the world, says Mr. Dooly, could be written on the back of a postage stamp! The essence, the virtue, of the religious life, even in an active Order, is its regularity, its monotony, if we will. To do the same thing day after day hundreds and thousands of times, not out of routine, but out of love of the Heavenly Master who counts nothing small which is done out of loyalty to Him, this is the faithful service which one day by God's mercy will be crowned; but while it has its beauty and even romance, if a poet could bring them out, the beauty and romance are those of the system and type, not of the individual. The light that never was on sea or land, the peace surpassing understanding, which seems to fill the canvas of Millet's "Angelus," or his English namesake's "Vale of Rest," derives its pathos not from anything in the individual figures portrayed, but from the fact that the piety depicted is that of the thousands of simple peasants and thousands of holy nuns. It is the prerogative of the cloistered *Saints* indeed, to do ordinary things so extraordinarily well that biography has in their case some scope, but of ordinary holy men and women, once the convent door has closed upon them, there is little more to say than that they are dead, and their life is hid with Christ in God. But let Father Bridgett himself put this thought much better than I can in words, which occurs in the introduction (p. 7) to his "History of the Holy Eucharist in Great Britain," words which will serve also as a specimen of his style.(1)

"Let anyone search through the five large volumes called 'Annales Monastici,' published by the Master of the Rolls, containing the chronicles of several large abbeys in different parts of England, and reaching through many hundred years, he will not find even one page describing the daily service of the church or the acts of piety of the monks. Why should the annalist describe what everyone knew and daily witnessed? It would have seemed as natural to chronicle the daily rising of the sun and the effect of its rays upon the world. Indeed there is a singular analogy between what is said of the weather and of the Blessed Sacrament. The annalists place on record how there was an earthquake throughout England in 1089; how a comet with two tails appeared in 1097, and mock suns in 1104; how at one time the Thames was almost dried up, and how at another it overflowed its banks; how thunder was heard on the feast of the Holy Innocents in 1249, while snow fell at the end of May in 1251. They tell of eclipses, murrains, severe winters, droughts, signs and portents. But they never describe the verdure of spring, the genial heat of summer, the fruitfulness of autumn; they never describe the full river flowing peacefully, or the midnight skies covered with brilliant stars. In the same way if a church is burnt in an incursion of the enemy, if a murder is committed within the walls of the sanctuary, if the sacred vessels are stolen from the altar, if the holy rites cease during an interdict, such events are chronicled. But the daily service of the church, the fervent communions, the prayers poured out before the altar, the acts of faith and charity—all these, as a matter of course, are scarcely heeded."

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(1) [Extract .. p. 4.]

Yes, it is the extraordinary which makes history, the extraordinarily good, and the extraordinarily bad, but chiefly the extraordinarily bad! It is the extraordinarily bad which brings out the extraordinarily good, and the persecutions of the wicked which make quite the most interesting part of the lives of the Saints. It is the bad who make history, and the bad who make others Saints—if that is any consolation to them—a poor consolation if they themselves are lost.

But Father Bridgett's life was peaceful and he had not to suffer the persecution from others, though he had no doubt his share of the internal trials of God's servants, besides much sickness and physical suffering in his later years. Otherwise, however, his days were spent in the ordinary working life of his missionary Congregation, a year of noviceship, five years in the house of studies, five years as minister, fourteen as rector, a quarter of a century of parish work at Clapham, two years of teaching, thirty years of writing, forty, including the time at Clapham, of giving missions and retreats. It was by giving retreats indeed that as a preacher he was chiefly distinguished, especially by his retreats to the clergy.

Perhaps his greatest apostolic work was the founding of the Confraternity of the Holy Family, at Limerick, in January, 1868, during his first triennium as Rector of that house. This confraternity, besides twelve hundred boys, numbers between five and six thousand men, all active members, out of a city population of some thirty-five thousand. The average weekly attendance for many years has been over three thousand, and the communions made by the men in a body are some forty thousand each year, besides private communions of individuals. Most confraternities fall into extreme decrepitude after a very few years, but this one, owing to the faith of the people and the special blessing of God, is as fervent and flourishing to-day as when it first began. It may truly be called one of the wonders of the Church.

It is, however, as a writer that Father Bridgett is best known. It was in 1867, at the age of 38, that he first printed two sermons, one of which, on Catholic Ritual, expanded first into a pamphlet and then into a book. The book was called at first, " In Spirit and in Truth," but in subsequent editions the name was changed to " The Ritual of the New Testament," in order to avoid confusion with Nieremberg's work, " Of Adoration in Spirit and in Truth," then recently translated into English. Father Bridgett's biographer(1) is inclined to look on this as the author's best book. To the present writer, however, it appears to have retained too many traces of its sermon origin to rank with the historical works which follow. It is thoughtful and interesting like all the author wrote, but it is controversial, and though Father Bridgett, from his breadth and fairness, joined to solid learning, was a model disputant, yet times change, and bygone disputation soon grows somewhat remote. The ritualism the author defended forty years ago has now extended its frontiers in security far beyond the Catholic or even the Anglican Church. As in the once wild Western States, flocks now peacefully feed, where scalping parties roamed. Our warfare is no longer with old-fashioned Protestantism, now as dead as a doornail, but with " the spirit that denies," and pushes its denial even to the first premises of Christianity and of Theism itself.

It is only the controversy of great classics, such as Newman wrote, which age cannot stale. Their matter cannot die because it is transmuted by the deathless form into imperishable gold. But Father Bridgett was not a magician of style like Newman, Ruskin, and Pater, and even Dr. Barry, who can talk of anything they like and hold their readers enthralled. He wrote clear, vigorous prose, expressing clear, vigorous thought, but his real *métier* was historical research, and this he soon found out. His chief works are " Our Lady's Dowry," 1875 ; " The History of the Holy Eucharist in Great Britain," 2 vols., 1881 ; " The Life of Blessed John Fisher," 1888, and " The Life of Blessed Thomas More," his most popular work, 1891. To these we must add, " The True Story of the Catholic Hierarchy Deposed by Elizabeth," published in conjunction with Father Knox of the Oratory in 1889, and the foundation of Father Phillips' more exhaustive work, and " Blunders and Forgeries," which appeared in 1890, besides many pamphlets and minor works. All these writings show the soundest historical scholarship, together with, in the case of " Our Lady's Dowry," and " The Holy Eucharist," a perfectly encyclopedic research. He also wrote a good deal of verse, both serious and light, of considerable merit.

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(1) Life of Thomas Edward Bridgett, by Cyril Ryder, C.SS.R., London, Burns & Oates, 1906.

The fact that these works, except the Life of Blessed Thomas More, had but little sale in England, is not criterion of their value. A Catholic reading public either in England or Scotland scarcely exists—our members of the landed and professional classes are few, we have no middle class, that backbone of States, and our poor spend far too much in drink to have anything left for books. Still it is true that Father Bridgett's style was too free from ornament to be altogether popular, and the price put upon his works by the various publishers was far too high. Yet when the *advocatus diaboli* has said all that he can say the fact remains that the first four historical works, at least, which we have named are a permanent part of our English Catholic literature.

But after all what is more enduring than bronze is what we are rather than what we do. Our real work is ourselves. Better even than all Father Bridgett's external works and natural gifts was his deep and sincere piety, his true humility, his fraternal charity and kindness of heart. He was quick, and easily angered, but ever anxious, if he had been harsh, to make amends. He was very tenderhearted and easily moved by any pathetic story. He had one characteristic of the cloistered Saints, he loved the lay brothers, and was ever thinking of their good. He would delight to find something interesting to read to them, sitting in the garden on a recreation day in a summer's afternoon. With all his learning he was very pleasant to young men, especially young fathers of his Congregation, never showing the least superiority, but taking them out for walks and expeditions, and making them talk freely on a perfect equality with himself. This was not mere condescension, he was always learning from everyone, a trait of real greatness of mind in which he resembled Mr. Gladstone, with whom, on historical matters, there will be found some epistolary correspondence in his life.

It was his last sickness, however, which brought out all the hidden holiness of his soul. The illness was a long and painful one,—a terrible internal cancer which it was impossible to remove. After great agony, heroically borne, he died in his seventy-first year, with true penitence and childlike trust in God, at St. Mary's, Clapham, on February 17, 1899, mourned by his many friends among bishops, priests, and laymen, mourned above all by his brethren, by them at least not to be replaced. HAROLD CASTLE, C.SS.R.

February, 17, 1907, 8th Anniversary of Fr. Bridgett's Death.

A STUDY OF REMBRANDT.

THE Tercentenary of Rembrandt is either just completed or just beginning. In Holland it has been celebrated this year. The time is, in any case, opportune to speak of him. He is probably at the highest point of his glory now, in our own day, whether in 1907 or some other date backward or forward, within the span of our own living. As far as we can judge, the teaching of all modern art schools is, along general lines, the method of Rembrandt. In its essentials it is admirable. Later on some other may find favor with our successors, but there are in Rembrandt things so vital that, however fashions in painting may change, he will no more go out of style than Cicero or Aristotle, logic or anatomy. This is his chief and highest importance; less his work itself than how he did it. If he were only the greatest painter the Dutch school ever produced his influence might be limited, but he was, besides that, one of the painters of life without whom an unfillable gap would exist in the world's accumulated treasure of painting.

Rembrandt Harmensz van Ryn owed his first name to his christening, his second (Harmenszoon in full) to the fact that he was a son of Herman, and the last, it is said, to the river Rhine, which flows close to the mill which was his father's property, and where he was born on the 15th July, 1606 (or 1607, though preference is generally given to the former date). The Metropolitan Museum puts forth a claim that its picture by Rembrandt, "The Mills," represents the artist's birthplace at Leyden. The buildings are of red brick, picturesque and irregular; a canal runs near at hand, and, needless to say, the whole scene is intensely Dutch. It might be well to digress here in speaking of Rembrandt's first impressions, to remark how all his surroundings, the sum total of outward and inward things that would stamp his nature indelibly, contributed to his moulding in an intensely and exclusively Dutch form.

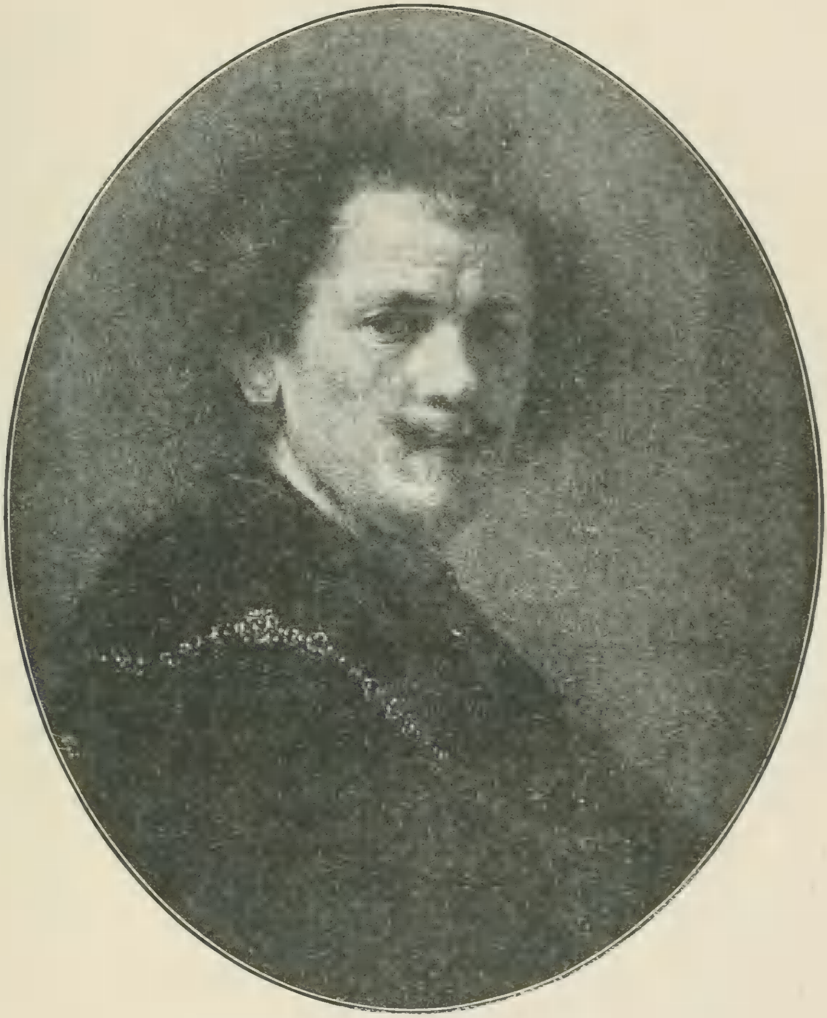
Some thirty-two years before his advent the burgomaster, Pieter Van der Werff, had held Leyden against the Spaniards, and offered his own body to the despairing citizens, who, at the last of the long siege, cried out to him to surrender. The Prince of Orange came to their rescue and, to reward their constancy, gave them a university. A new era of civic pride and patriotism, a spirit of independence, blossomed forth. At the same time it must be understood that interests and attachments were strongly local. Commerce flourished, and in the period of peace, curiously enough, a host of painters were born. Leyden itself boasts a large number. All these things should be remembered with regard to Rembrandt, for there can be little doubt that they, in part, fashioned him. He must have been fashioned, too, by the low-lying Holland landscape, the great skies and winds, the yellow sunsets. The peculiar atmosphere of Holland runs through all Dutch painting, and so also through his. The very houses of his day are standing still, solid, rather dark, curious and picturesque, with smallish windows, and their reflection often cast on the canal water. All this is a part of Rembrandt.

At that time, as a beginning to his education, his parents were sending him to a Latin school. It would seem to have been a waste of good Latin. Before long they removed him and placed him with a painter, Jacob van Swanenburg. Thanks to this move, the boy got no classics, but he probably owed his skill with the point and pencil to his familiar early use. At the age of sixteen he went to Amsterdam and studied for a while under Lastman, but, after a few months' residence, returned to his father's house in Leyden. Dissatisfaction during this tentative period, or possibly the difficulties of material life, may have determined his movements. It seems rather significant to us that he sought no new teacher, but, in the privacy of home, by dogged work, endeavored to achieve his own salvation. This is not the kind of toil that is chronicled, but it counts in the later output, and in all Rembrandt's there is ample proof of it. This labor must have been immense to win such mastery over the materials of his craft.

The first of his productions which we know are interesting, each for a different reason. The " St. Paul in Prison " (1627, Stuttgart), executed when he was twenty-one, is not amazing, but one of Rembrandt's powers, that of expression, is clearly in it. The same year we have " The Money Changer " (Berlin), and here is an effect of light and shade from the candle hidden by the hand—one of Rembrandt's numberless candles and a first attempt at the peculiar illuminations that will occupy him so much. (Howthorst and others had done these things before him.) In 1628 two Biblical pictures, " Betrayal of Samson by Delilah " (Emperor of Germany) and

"St. Peter Among the Servants of the High Priests" (Herr Otto Pein) were made. The same year, that delicate and delightful etching of his mother, a perfect gem, proved him to be the master that he was. In 1630, etching of his father, etching of the pair of beggars, showing his observation of common things, and etching of the man with the wide-brimmed hat; in these is contained all the future manner of his portrait-painting. We have slightly dwelt upon these works of his youth to prove how all the phases of Rembrandt's art were in existence even at the time of his beginnings. He draws himself, too, before the mirror, as he will numberless times again throughout his life, a young man at this date, with a solid, round face and thick nose, an incipient moustache and never the least promise of genius. He was developing ambition, however, for we find him traveling again to Amsterdam, settling there, receiving commissions for portraits and admitting pupils. In 1631 he painted the portrait in oils of his father now in the Royal Gallery, Cassel. One would say that the brushwork, leaving the surfaces rather raw, had still some crudeness, but the drawing is admirably lifelike and picturesque, the construction and modeling render the head almost tangible, the light shines on it broad, clear and steady, and the expression of patience, touched with the unconscious bitterness of suffering, makes the countenance one to remember. The same year we have the "Holy Family" of the Pinakothek, Munich. It is one of the few religious pictures of Rembrandt's that we should call really charming, because there is an air of happiness and tranquillity over the scene. As the work of a young man of twenty-five it is strong and shows maturity. In a humble room, where the carpenter's tools hang on the wall, the Mother has taken the Child from the crib and holds it asleep in her lap, while she fondles its feet. The foster-father leans over the group. The light is centred on the Mother and Child, illuminating strongly brow and bosom, hands, and the form of the infant. The expression of the Woman is one of grave modesty and serene joy. She is almost smiling. The snowy linen of the cradle adds a touch of beauty to the scene, as does the gesture of the father, resting his arm upon the cradle-hood to gaze into the little sleeping face. Of course, one must not look for idealism in this picture of a home, or, rather, in this depiction of a fair and buxom Dutch mother and somewhat ugly child. Rembrandt never had much use for beauty *per se*. If he painted people well, it mattered little whether they were handsome or not. You can see that these in the canvas are quite intimately and deeply happy. I think they are painted with reverence too, but that you should never suspect they were a holy family, *the* Holy Family, would not have troubled Rembrandt much. It is quite possible he lost this primal idea himself in the preoccupation of arduous study from life. Yet one loves the man for some quality of inherent moral loveliness in this canvas, and one is grateful to him for this face of the Virgin, maidenly and gracious, if wanting in other ways, since only too often Rembrandt's representations of her are coarse, as though his Dutch Protestantism had never heard that henceforth all generations should call her Blessed.

The following year, 1632, was marked in the man's private life by the death of his father, and in his artistic career by his painting of the famous " Lesson in Anatomy," a portrait group of surgeons around a dissecting table, which tossed Rembrandt quite high on the breath of fame. It is to this day one of the best known of his pictures, though the critics, working busily on it, have found that the corpse is not dead enough, and was only painted whitish to throw the darks in the canvas deeper in the scale of values, and that one or two of the likenesses are negligent. It cannot be denied, however, that the majority of the likenesses are superb and painted with a care and mastery that places them above all possibility of question. The fact that some forty single portraits are dated between 1632-1634 proves how much in demand the young master's productions were. He appears to be growing steadily in prosperity and, not less, in perfection of workmanship. The portrait of Rembrandt by himself (1633) in the Louvre, we mean the oval bust, bare-headed, seems to us one of the most powerful ever painted. He is not posing this time, though he is very serious and rather preoccupied, but if we ever saw him as he really looked, it is surely here. The construction has the picturesque robustness of relief modeling in clay, and there are indescribable touches in the flesh-rendering, as though the color bore finger-marks of kneading, of seeking life in it, of discovering beauties of tint and shadow and the secret of real tissues; one finds it hard to remember, so deeply has the maker gone into the depths of this hand-making, that one is analyzing painting and not sculpture. Sculptors say " color " for the touch-work and shadow that gives clay life. Rembrandt, in his colors, or, to be more accurate, in his touch-work and shadow, comes so close to the sculptor one gets the illusion of a blending of two arts. And yet the swiftness and impetu-

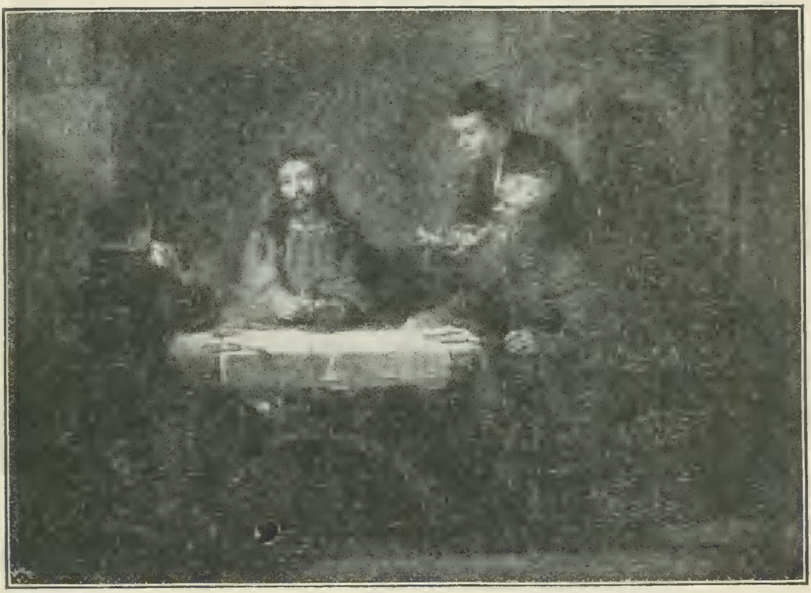


REMBRANDT, PORTRAIT OF HIMSELF
(1633, LOUVRE.)

ousness of the brush part, for all its study, makes the likeness speaking and irresistible. To our mind, this one painting, so broad, so sure and so conscientious, sets Rembrandt above and beyond any babble of human praise.

About this time he painted the laughing girl in the Dresden Gallery. Her name was Saskia van Uylenburgh (or Uilenborg), and she was to make the noon sunshine of his life. It is supposed that through her cousin, Hendrik Uylenburgh, a connoisseur and dealer in prints, Rembrandt was introduced to this old and well-known Frisian family. In the charming drawing of the Berlin Cabinet, Saskia, with a flower in her hand, is sitting for her likeness, and undoubtedly, by the glance of the eyes and by the tender mouth, the silver-point fixed in its cunning lines, the secret that she loved the artist. They were married in 1634. She had brought a substantial dowry and life went merrily. Repeated portraits show how much Saskia was in her husband's thoughts. In the joint portraits where she appears with him, their happiness is obvious. They dress themselves sumptuouly, realizing that they have a part to play in a world that demands fine clothes. It may be they take pleasure in their part. Presently they are even accused of extravagance and over-great expenditure, and Rembrandt brings suit against the slanderers, but the judge rules there is no cause. In truth, the home-life of the young couple seems to have been one of extreme simplicity, though Rembrandt indulged largely in one of the most expensive of manias, that of collecting curios and rare objects of art, Italian pictures, valuable prints, damasquined armor, costumes, curious draperies and even stuffed birds. His domestic life was one of comfort in plainness, but even the vast sums of money he earned and his wife's income could scarcely suffice to meet these extraordinary demands.

There seems to be absolutely no foundation for the accusation that Rembrandt spent his substance in dissipation. The enormous output of labor during these years of prosperity shows that he was an indefatigable worker, therefore sober and temperate. If he had a vice it was surely his craving for beautiful and artistic things, and especially for those it was hard to get. At this period he was successful, flourishing, his oil paintings highly esteemel, his etchings treasured by collectors, and we know of no cloud in his brilliant life save the death of infant children. A notable picture of 1637 is "The Angel Leaving Tobias" (Louvre). Beneath the arched doorway the women shrink back, the younger looking up with wondering eyes of reverence. The son is on his knees, the dog crouches in fear. Tobias has fallen forward with his clasped hands resting on the ground and his head low. Above them all, the messenger, with outspread arms and wings, soars away into the clouds. One might take exception to the lighting, which is fitful, untruthful and unconvincing, touching quite arbitrarily the face of the young wife, the head of old Tobias, his hands, the ground in front of him and, most vividly, the calf of the angel's leg, leaving all other parts of the painting in shadow, but in our opinion the reproach cannot be taken from Rembrandt that, generally, his pictures are eccentric in this respect. One does not know where his light comes from, or, at least, one does not know its source; it strikes where it pleases the painter, shadows in the backgrounds are where he pleases, and the focus of illumination on the canvas is always restricted, as though he poured the light through a funnel and let it rest on the object (we are thinking of the portraits now) in a disc. All the rest is darkness. Save for this caprice and in most other respects, the picture is admirable. The year 1638 gives us "Samson's Marriage," guests grouped at the board in a wedding feast. The figures are



THE DISCIPLES AT EMMAUS (1648, LOUVRE).

strong and superbly plastic. Saskia, enthroned as the bride, presides at the place of honor. Samson, sitting at ease on a divan and turning away from the table, expounds his riddle, with a gesture of absolute naturalness, to the group of men standing behind him. The chiaroscuro is robust and powerful; the light comes from the center of the table, where we may suppose a lamp to be standing, and vivifies the heavy form of the hero, casting deep shadows behind it. This seems to us in arrangement one of the most logical of Rembrandt's paintings, and the illumination strikes us as right, though from this statement we would except the wine-vessel in the foreground, which we do not think within reach of the lamp's rays. Its sparkle is therefore quite gratuitous and merely relieves a dusky corner. We can only mention a few of Rembrandt's pictures at random, as we indicate briefly the story of his life. We cannot attempt to speak of his etchings, which continue to appear without intermission, or of his studies, in pen and wash, which are treasured now as keys and notes of explanation to his pictures, and of which the value is very great.

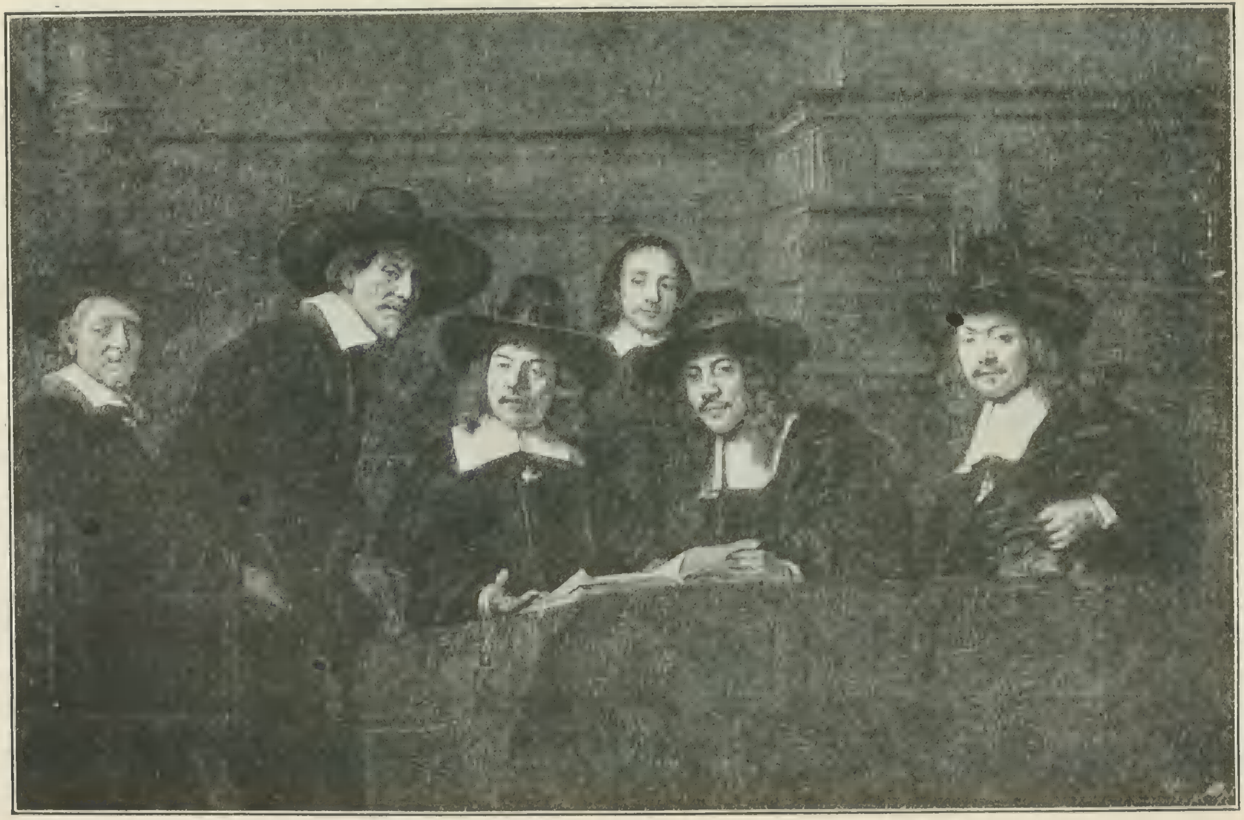
We must mention, however, his notable etching of the "Death of the Virgin." Strange as it may seem to us in some details, witness the mitre on the head of the ecclesiastic beside her, the doctor holding her pulse, the man at the table reading out of a big volume, and a few of the secondary figures which we fail to understand in relation to the central figure, yet, nevertheless, a devout spirit and a good deal of feeling infuse the composition. Rembrandt was too much a realist to put anything but physical collapse and the last faintness into the form of the dying woman, but clouds fill the upper spaces of her room and welcoming angels stand in the rift of light. We have wondered sometimes whether any connection could exist between this plate, dated 1639, and the death of Rembrandt's mother, Neeltje or Cornelia van Ryn, which is believed to have occurred about 1640. The idea is a mere thread, but Rembrandt had tenderly loved his mother, had painted her frequently, especially in her old age, and it was not unusual with him to associate his own life with the productions of his art. As Rembrandt purchased in 1640 the house in the Godenbreedstraat in which he subsequently lived eighteen years, we should also surmise that he employed in this manner his share of his mother's inheritance. A remarkable canvas of 1641 is the "Sacrifice of Manoah" in the Dresden Gallery. The composition is so simple as to be almost archaic. The two kneeling figures occupy the right end, to the left is the fire of sacrifice; high up in the extreme corner and dwindling to invisibility, the departing angel. The two suppliants have their eyes downcast; Manoah is turning away in awe with clasped hands lifted; the woman is motionless. Both forms stand out in high relief, with a strong light playing upon them, like a group in a *tableau vivant.*

This same year, 1641, the only one of the children of Saskia who lived beyond infancy, Titus, was born, and the mother's health declined. The last of her portraits depicts her as so delicate and thoughtful it is suggested Rembrandt may have done it from memory. In 1642 she died. This was the one woman whom Rembrandt painted almost invariably with a flower in her hand; she must have had the best of him and drawn his thoughts to lovely things. For long years he mourned her and would not be comforted. With her death a darkening appeared to overcast his life. Whether his sorrow made him shrink into greater privacy, or whether new painters were usurping his popularity, he was now less in demand. He worked still incessantly, but financial troubles grew and pressed upon him and his great picture of this year, " The Night Watch," or, to call it by its proper name, " The Company of Capt. Banning Kock," was not liked by his contemporaries. They may have thought its extreme picturesqueness eccentric, as in some measure it is, but historians of Rembrandt agree on the year 1642, with its death of Saskia and its painting of the " Night Watch," as the point where the artist's career of glory passed into shade. This does not mean that his powers were in any way diminished, for they were not.

The man was only six and thirty, in his prime, and the command of brush and needle in his hand grew greater every day. The world had turned from him; one cannot say exactly why. He was in debt and, possibly through grieving, careless of business matters. It does him credit that earnest and respected men, like the future burgomaster, Jan Six, remained his friends. His portraiture and biblical representation continue to occupy his whole time. Some nineteen canvases are dated or attributed to the year 1643, notable among them the masterpiece, " Jan Six." This year also brings the " Bethsabee at the Bath " (Duivenvoorde) ; 1644, " The Woman Taken in Adultery " (National Gallery) ; 1646, the " Adoration of the Shepherds," in the same collection, and, in 1649, we have those two very wonderful little pictures in the Louvre, the " Good Samaritan " and the

" Supper at Emmaus." To this period, 1648-1650, probably belongs the so-called Hundred Guilder Print, an etching of Christ healing the sick; it is of rare beauty and great artistic value, silvery in tone and the shadows soft. The appellation is said to have originated in the fact that a dealer was offering Rembrandt some rare prints for sale and named his price as one hundred guilders. Rembrandt replied by a counter offer of his one etching of the Healing and was accepted.

1650 is about the date of the fine portrait of van Coppenol, the writing master (Lord Ashburton). The " Admiral van Tromp " of the Hope Gallery dates 1653. It must be noted that about this period the breath of scandal had touched Rembrandt with regard to a serving-girl in his house. Whether just or unjust, the rumor would seem to concern Hendrickje Stoffels. The whole affair is nebulous and doubtful, but certain writers consider themselves authorized in the statement that Rembrandt subsequently married Hendrickje in 1653. His financial affairs were growing constantly more and more involved. In spite of the long list of his works in oils and etching between 1653 and 1656, his insolvency was registered the latter year. Hendrickje, who seems to have made some effort to retrieve the painter's fortunes, died without attaining her end. In 1657 his household goods were seized for his creditors, and the lonely man went with the boy Titus to live at the inn, the Keizerskroon. Finally, his house, where he had known most of happiness in spite of later sorrows, was sold (February, 1658), and some months later his confiscated household goods were lost to him by public auction. It must have been the last blow to see his treasured art collection dispersed and gone into strange hands. At the same time some arrangement would seem to have been reached which made Rembrandt independent, for he went to live in the comfortable house on the Rozengracht which is pointed out as his abode, and which was comparatively new then. There for ten years he lived in tranquillity. We must note the report that he was married a third time (to Catherina van Wyck), and the death register would confirm this by its entry regarding Rembrandt " leaves two children," after Titus and the child by Hendrickje were both dead. There is a Walpole tradition that Rembrandt traveled to England in his latter years, a quite possible movement, though he died in Holland. During this last decade the master painted his own portrait a great number of times; he seemed to feel that day was declining and that, like a good engraver, he should be taking prints of his own countenance



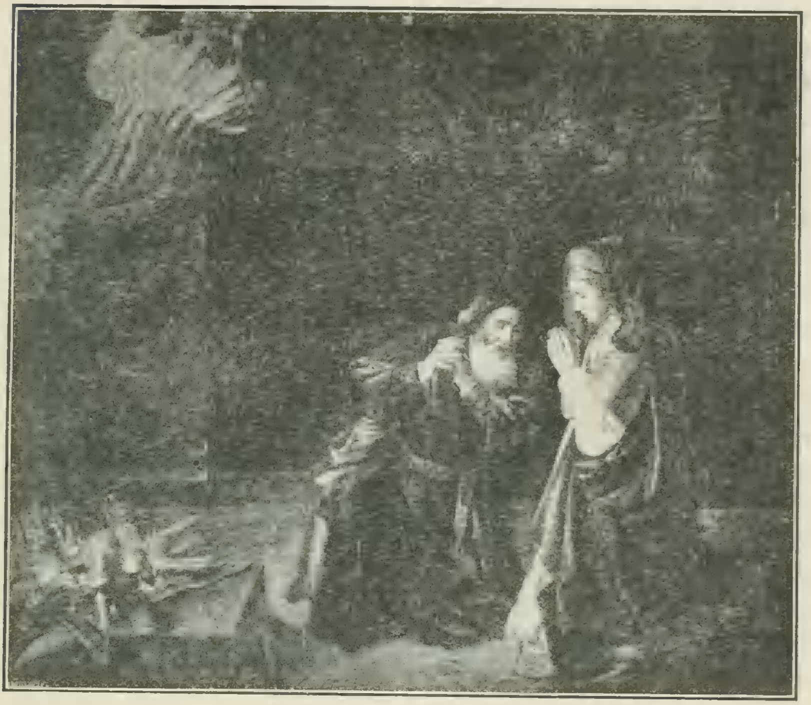
SYNDICS OF THE GUILD OF DRAPERS (1661, RYKSMUSEUM, AMSTERDAM).

before the plate grew two worn. In 1658 there is the likeness of the Pinakothek, Munich, very interesting to contrast with the Buckingham Palace likeness of 1641, for the attitude and garments are almost similar. In the latter work, however, the look of steady, quiet power is gone; the eyes are pinched, the nose has less outline, the moustache, once twisted, and the mouth under it, droop.

The master, in his touch, remembers his grand manner, but the whole thing wants neatness, and it seems to us by his look and the quality of the workmanship that the man himself is failing. At the very last, in the Double collection, he paints himself, maulstick in hand, laughing, a brave exit; we shall not see him again. Notable works of this concluding chapter are the "Burgomaster Jan Six" (life size, three-quarter), with his red hair under the black hat and his fine gray coat trimmed in gold, a masterpiece of painting from life. The Six family hold it to this day. (1656.) In 1657 the "Adoration of the Three Kings," Buckingham Palace. In 1658 (date disputed), the admirable portrait of Nicolaes Bruyningh, in the Cassel Gallery, a young head, solid of modeling, liquid eyes, a mouth that almost laughs, and hair that catches the light in its tumbled curliness. The whole thing is so living and gleaming you wonder if this man could really ever have died with so much of him left in the world still. In 1661 Rembrandt painted the last corporation picture of his that we know, one of the greatest pictures he ever painted, "The Syndics of the Guild of Drapers" (Ryks Museum, Amsterdam). One cannot call it his last effort, for there is no effort about it; it is painted with perfect ease and serenity, with perfect mastery. It is fully equal to the very best years of his prime; one cannot criticise it; the five men sit there looking out into our world, as fresh, as lifelike, as keenly interested in what passes before them as they were in Amsterdam 300 years ago; you can tell that the likenesses are perfect, and so is the workmanship in this incomparable transcript from life. This is the most important production of Rembrandt's latter years.

In 1668 Titus married his cousin, Magdalena Van Loo, a girl of good family, but the union was not fortunate, as Titus died the same year, and Magdalena a few months later, leaving a little daughter, Titia. These deaths were the last sorrows of Rembrandt's life, and would seem to have hastened his own end, for not a year after young Titus, the much more famous father followed him to the grave. Rembrandt died on the 8th October, 1669, aged scarce 63 years.

The list of Rembrandt's works, bearing witness to his industry, his



THE SACRIFICE OF MANOAH (1641, DRESDEN GALLERY).

indefatigable perseverance and his genius, is almost appalling to the student. The oil paintings in existence number at rough estimate 350; a few are known to have perished. The number of the etchings is quite equally large. These two mediums were Rembrandt's main method of expression. He reveled in oil-painting, and he is without doubt the greatest etcher of the world. His method bears his name. There would seem to be an inter-balance and reciprocal influence in his two modes of production. The fineness and finish, the value of three or four hairs sometimes put felicitously in light in an oil portrait where the rest is subdued, are due probably to the needle-habit where every single stroke counts. On the other hand, the complete sense of his picture as a whole, the chiaroscuro distributed over a large canvas (where he does it logically) we find powerfully synthetized in the best of the etchings. Occasionally, however, the plate and the canvas both suffer from the same problems of light and become erratic, and of shade manufactured to heighten the effect.

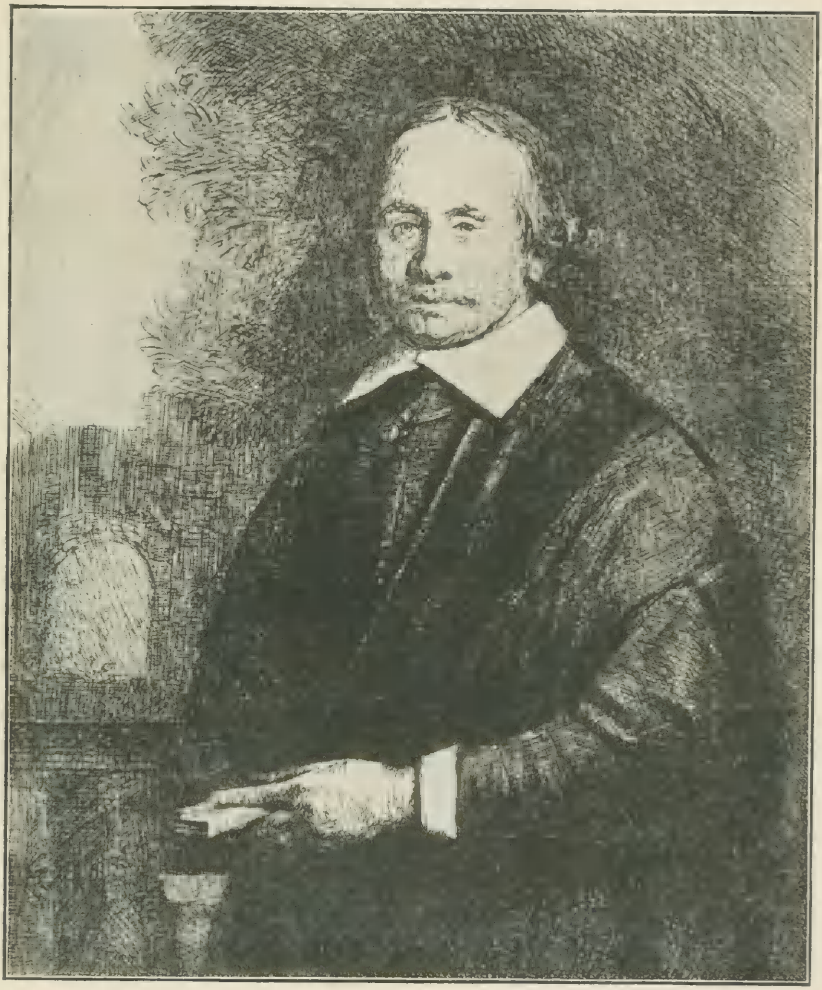
The oil paintings, to speak of them categorically, divide into three classes—portraits, mythology and Bible scenes. We have no hesitation in saying that the portraits are the most painter-like in quality, for by them we understand Rembrandt best. There he seizes upon actual realities; his power of expression is wonderful; his brush unconsciously qualifies the glance of the eye, the habitual air, the subtle character of the mouth. Rembrandt had grasped and condensed all knowledge as to life painting; his observation was unerring, his rendering masterful; he has a quite personal feeling about light; his chiaroscuro is of a part with this, the direct result of assiduous study; his shadows are transparent, and we see this best in the portraits; he had a distinct love for sober tones harmoniously related and for the peculiar limpid beauty of each. The portraits subdivide into single likenesses, double likenesses and the corporation pictures containing numerous persons. We have mentioned some of the single likenesses already. We must call attention to a few others—the famous Cassel portrait of Saskia, for instance, which Rembrandt finished with so much care (1633). It is painted in profile, and the outlines melt as they do in Rembrandt's best work. The light is diffused, no part of the features being in shadow, but it is highest on the face and neck. The lady wears a large red velvet hat with white ostrich plumes, a red velvet dress, a fur mantle around her, and jewels in her hair, ears and at her throat. In her hand she holds a sprig of rosemary. The expression is thoughtful and rather faraway. In the Vienna Gallery is one of Rembrandt's most famous pictures of his mother. The aged woman sits with her hands resting on a stick and her head slightly inclined, as though she listened. Her handsome cloak, with a cape covering the head, is closed with a rich clasp. Nun-like bands of linen enfold the brow and face and the light culminates on the forehead. The countenance itself is worn and seamed, but it is intensely alive. The mild eyes are young, undimmed and questioning. There is an air of great patience and sweetness about the dame, as though she had suffered much, but had survived with only her features wasted and all spiritual powers firmly held. Rembrandt thoroughly understood her. He knew more than objectively the set of the eyebrows, the direct simplicity of the glance, the merciful mouth. You grow to regard the man more for his studious discernment and appreciation of this woman, to whom he must have owed so much. After this page of his brush-writing you will never be able to dissect him quite so coldly again. There will be fibers in him that your scalpel will hesitate to touch. (1639.) As far as mere chiaroscuro and modeling go, we think the "Portrait of a Young Man" in the Dresden Gallery (1643) one of Rembrandt's most remarkable paintings. True, the man is good-looking, with his shock-hair, oval face and pensive eyes; but the painting is done more in values than in color, a shadow-painting of extraordinary soberness, richness and tone; the light a mere whitening on nose, cheekbone and collar; a grave and picturesque beauty in the whole canvas. Of the double portraits we shall mention only the "Shipbuilder and His Wife," turned into a genre picture by the fact that, while the old man bends over his work at the table, the wife is made to enter with a letter for him, and the little scene takes so natural and familiar an air that we forget all about the technique of two very finely painted likenesses.

Rembrandt painted four corporation pictures that we know: "The Lesson in Anatomy," for its principal personage, "Dr. Nicolaes Tulp," the chief surgeon of his day; the "Sortie of the Company of Capt. Banning Kock"; the second lesson in anatomy of "Dr. Jan Deyman" (1656, damaged by fire, and now in England), though some doubt is entertained of the authenticity of this picture, and, finally, "De Staalmeisters," or Syndics of the Drapers' Guild, noticed above. The "Sortie" or "Night Watch" has been talked and written of most. Rembrandt was commissioned to paint the guard, and, instead of painting an official canvas, he conceived of the men leaving their armory in haste and disorder. Furthermore, he almost forgot that he was doing likenesses and fell to painting the light he adored. This is no night picture. Those who saw it after its cleansing with fumes of alcohol say that the sunshine in it was brilliant and dazzling. Even the variety of color in the costumes gives the picture a rather *bizarre* air. On the whole we think it a somewhat overrated, gorgeous bit of genre, and never conceived any enthusiasm respecting it; though we are well aware that it contains much good painting and two or three portraits that redeem the rest.

The mythological subjects of Rembrandt are the least in number, as we should expect from a man whose classical education was slight, and who, in those pictures which he painted, shows clearly that his imagination had never winged through the fine air of Greek myth. The Dutch are slightly matter-of-fact, and the temperament is phlegmatic; still it would seem that the rare artistic instinct of Rembrandt would have made his mind susceptible to the influence of the poets, had he known them. Some superficial acquaintance with the legends of antiquity he does seem to have had. But take his "Rape of Ganymede" in Dresden (1635), a fat baby carried by its clothing in an eagle's talons! The "Rape of Europa," with its stout goddess on the bull and battling figures, reminds us of a modern French rendering of mythological scenes. The "Diana and Endymion" of the Liechtenstein, Vienna, is an oriental goddess appearing to a Flemish youth with slashed sleeves, but one must grant that it is a pretty picture of highly finished workmanship. How delightful, too, that the goddess' hounds should start aggressively at the challenge barked at them by the shepherd's dogs! It is a painting of great realism and strong light, while the soft radiance behind Diana gives it a fairy-like quality. We think the shadows of the background too dark, however, and not well in relation with the light, as in most of Rembrandt's imaginative pieces.

The third group of paintings, an immensely numerous one, gives us scenes from the Old and New Testament; they are accurate in detail, showing a close study of Holy Writ, and though in certain cases one may object to the coarseness of the types, in general one must grant that they are painted with earnestness and with a reverential spirit. To speak of them technically, they rank high in composition, color and expression. And we think Rembrandt must have been preoccupied with the character of his Biblical work, for we find him continually studying the Jews of Amsterdam, rabbis and ragmen, even forming friendships with them, and though he may have been attracted by them as a curious and interesting historical people, his craft was so much the mainstay of his life that he probably, chiefly, had the correctness of his delineations of Hebrew types in mind. To the mere layman, Rembrandt's knowledge of the Bible seems simply marvelous. Space forbids more than the mention of a few pictures besides those we have described already, but we may not omit the "Abraham Entertaining the Angels," Saunderson Collection, where the reverend, noble-faced old patriarch, seated at the head of his table, forms a beautiful group with the three winged youths surrounding him.

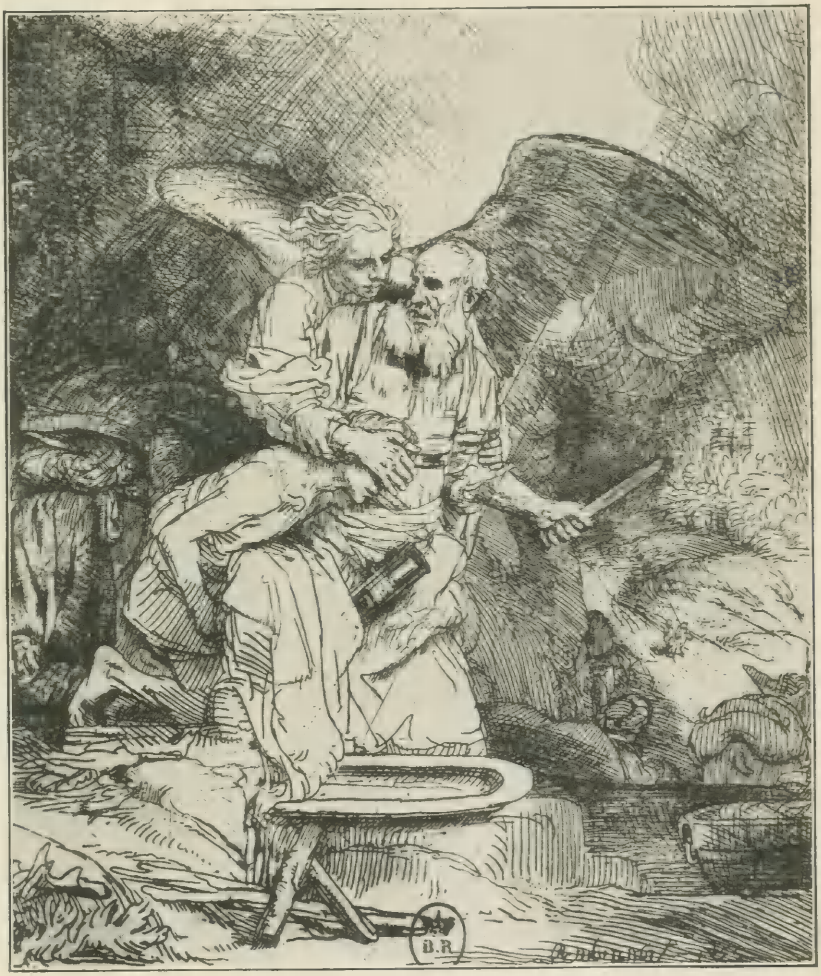
Another picture of great power is that one of the "Sacrifice of Isaac," where the father has thrown down the boy, covering his face with one hand, while with the other he brings the knife to his throat. His own eyes are turned heavenward. There is a horror of impressiveness about the overthrow of the youth and



PORTRAIT, JEAN ANTONIDES VAN DER LINDEN.

the concealing of his face. He is neither to see the blow, nor will his father see him die. The story, read so often carelessly, in this canvas bursts upon us as an appalling tragedy. The "Joseph Unjustly Accused by the Wife of Potiphar" is a group of three, interesting mainly as a wonderful study of expression and as a great technical achievement of the brush. The woman speaks to her husband, without looking at him, lying; Joseph appeals directly to God. (Berlin Museum, date 1654.) This picture ranks high among Rembrandt's works. From the New Testament there is also a long list of subjects. The "St. Simeon with the Infant Christ" at The Hague, was executed when Rembrandt was twenty-five. At thirty he painted "The Prodigal Son" of the Hermitage, St. Petersburg, a masterpiece, and in 1638 we have the charming picture of "Christ Appearing to Magdalene in the Garden" (Buckingham Palace). The figures are set in a quiet landscape, with morning breaking away behind them in the reddening east. The tomb is on the right hand; the woman weeps beside it; Christ draws near from the left beyond the rock and is at her shoulder. Magdalene turns her head without a motion of the body, to see, languidly, who comes. There is in the whole canvas a wonderful sense of the hour and scene. The shadowy spot, the breaking of day, the risen presence, the turning of the grieving face, empty of hope. One might object to the large Dutch hat and the spade in odd contrast with the shining garments of resurrection, but Rembrandt was mindful that the woman said in her sorrow: "Sir, if you are the gardener——." The same year, 1638, the painter completed his series of pictures from the life of Christ for the Stadtholder, Frederick Henry, Prince of Orange. There was a very beautiful Nativity with five other canvases representing the Passion and Ascension. All are now in Munich.

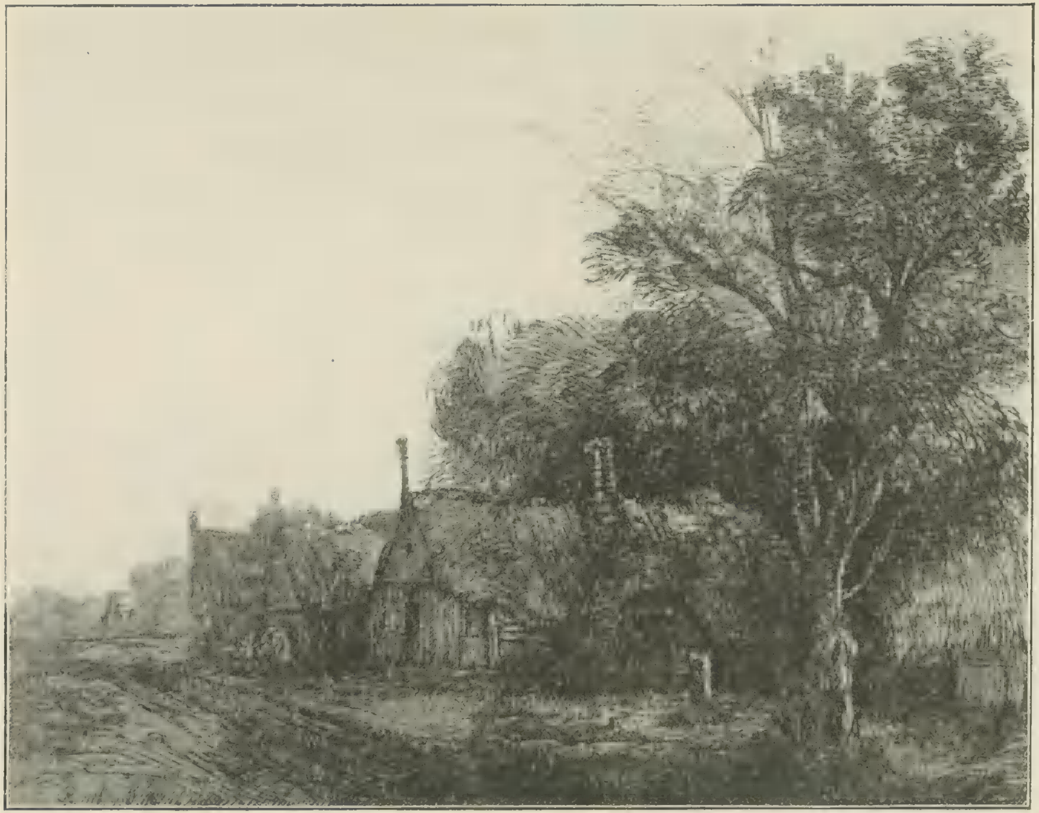
The "Descent from the Cross" is striking in its bold composition and forceful chiaroscuro. Here one can forgive Rembrandt his illogical lighting, for it is evidently a supernatural light smiting solely the white body of the Crucified, the winding-sheet in which He is being lowered, and the figures immediately engaged in the taking Him from the cross. The plastic quality of this main group, thrown out against a background of gloomy sky, illuminated to give an impression of high relief, is as fine as the naturalness of the attitudes and demeanor of the attendants, working in hasty silence and sorrow to accomplish their pious task. We will only mention, in conclusion,



THE SACRIFICE OF ABRAHAM.

three of Rembrandt's religious subjects, belonging to the year 1648-1649 (though the "Parable of the Unmerciful Servant," now in England, may date 1646). The other two, the "Good Samaritan" and the "Supper at Emmaus," are in the Louvre; small pictures painted with that sort of intimate feeling that Rembrandt breathed into his lesser canvases, as though their littleness made him stoop to them with a sort of tenderness and put into them a great deal of his secret soul. In the "Samaritan" we are brought to the door of a country inn where horses are tethered and chickens run under one's feet. The noble-faced stranger, young and bearded, is ascending the steps and looking back to the wounded man, who has just been taken from the saddle. A servant in shirt sleeves has him by the shoulders; a youth, probably the innkeeper's son, supports the knees. The servant is less preoccupied with his burden than with the wealthy gentleman who has ordered him to bring his friend in. The boy, instead, turns his head with an expression of dread and horror to look into the very face of this man, whose brow is bandaged and who has the very countenance of death. Another youth holds the horse and tiptoes to see over its back. Heads of women are vaguely seen peering out of window. The scene is very simple, so simple we are struck with its want of composition and seem to be beholding a real page of actual life. The figures are very real, too, almost tangible, the atmospheric perspective and peculiar veracity of light striking them, giving something of the impression of open air photography. The breadth of handling and intense realism are as of modern painting of life.

A great deal has been written of the "Supper at Emmaus." Painters and engravers consider it wonderful and, in general, not esteemed enough. At first blush it appears, like the Samaritan, artless in composition. In the rather bare arched hall, or dining room, of the inn, Christ sits at table with the two disciples; a serving boy approaches with a platter. Four figures and no action. The Master holds bread which he is slowly breaking; the man at His right shades a candle with his hand to look at Him; the man at His left puts his napkin on the board and looks at Him too; the boy glances at the man with the candle, one does not know why, as the latter has his back to us, but something strikes awe into the youthful face, and his bearing is reverential. The scene is so quiet you do not know why it is impressive. You try to be critical and wonder why you cannot analyze. Just four figures, nothing



LE PAYSAGE AUX TROIS CHAUMIERES.

being done, and not even an air of mystery. Candle-light on the group and away on the blank wall, and a sort of phosphorescence around one head, melting in the soft shadow. A silence that you almost feel, and this is Rembrandt's "Supper at Emmaus." I confess that I do not know why it is impressive. But if one could take the Descartian attitude of mind, pretend one does not know the Gospel, pose as not being a Christian, I believe the sense of mystery would abide. Perhaps it is in the semblance of Christ; perhaps in his gesture. The countenance, indeed, at first glance, is almost ghastly. The large brown eyes are wide open, slightly raised; the mouth is open, too, or at least the darkened lips are apart, and the fitfulness of the light makes all the contours peculiar. It has been well said that this, livid and yet luminous, is such as would verily be the countenance of one who had passed through death. The breaking of the bread, a gesture you scarcely discern, has been called by the painter Fromentin, "indescribable."

In closing this summary study of Rembrandt, we must try to account to ourselves for certain characteristics of his art which, once they are understood, will make the peculiar excellencies of it more intelligible. To begin with, his drawing; though it has been said that he does not draw at all, we shall take the liberty of saying that he draws with singular firmness, robustness and lightness of touch. The reason that he abhors hard outlines is that he thoroughly understands what he is drawing, knows the anatomy of it, knows what is bone and cartilage and flesh under the skin, understands the shape, is master of his object and indicates form by abbreviated sign. He also has, in both his drawing and painting, great breadth and sureness of vision; he tries to keep his work broad, and, in oils, it is always serene. Then there is his chiaroscuro, one of his strongest virtues, the rendering of light and shade and the keeping of each intact as far as possible, though they must merge without abruptness. Rembrandt did this well. As for light, it had no terrors for him; he considered it, probably, the most interesting, the most varied and the most fascinating thing in this world. He was studying and playing with it all his life.

And shadow was another beautiful and malleable thing wherein to study and to play. At this late day we think something of the brilliancy has sunk into Rembrandt's canvases, and it is chiefly in his shadows, or rather in their gradation as values, that we find him. We find him, too, in the limpidity and transparency of the shadows as such. It has been questioned whether Rembrandt was really a colorist, and the answer is a little doubtful. At times he would seem to be, and at others, not. What can be said of him incontestibly is that he possessed an extraordinary sense of distinction in the choice and harmonizing of tones that were sober. Beautiful browns, mellow grays, warm blacks, white that blends. When he employs these he is rich, virile, full of depth; and there is, running through their whole gamut, an under-strain of gold woven in like the glow of an October afternoon. We must repeat, too, with regard to the values in Rembrandt's painting, that their perfect inter-relation and absolute precision in scale of tone is one of his supreme glories. His power of expression we have mentioned sufficiently above.

Here ends this brief sketch of Rembrandt van Ryn, who was not only the greatest painter of Holland, but one of the world's immortals. He had no sense whatsoever of beauty in the human form, but in it he saw Life.

GABRIEL FRANCIS POWERS.

RAVELLO.

Lords of Ravello,—men of craft and might
Whose bones are dust in scattered tombs to-night
Along Amalfi's splendor-haunted coast,—
Warriors, bishops, merchants,—turbulent host
So stiff and stark on many a carven shrine
At Scala and Atrani;—Angevine,
Lombard and Norman, ye who sound no more
For war or revel round Salerno's shore,—
Come ye not ghostly back at hours like these
To high Ravello, whose proud mysteries
By crag and valley ye can solve alone?
Castles and ports deserted,—towers o'erthrown
Where once ye held ye strong 'gainst storm and foe,—
Nameless they gape to all the winds that blow.
From far below, the fisher-towns appear
Whence rise at times with wailings to the ear,
Chants as ye fashioned in the ages when
With Sicily ye crushed the Saracen.
And ere the plaints are done, the ancient bell
Of many a valley dome awakes to tell
Once more the story of the fragrant years;—
How erst by that steep footway where one hears
Now but the fountains drip, there rose the clash
Of battle-axe and falchion and the flash
Of Pisan steel against the Norman shields;
Flames lapped the bolted gates, the ripened fields.—
How once rang battle-cries from town to town
Round holy Trophimena's bones dragged down
From out Minori's shrine by pirate bands
That sought the relics for their unblest lands.
'Tis not the moon that silvers all the shore,—
Lords of Ravello, where your feasts are o'er,
But gleam of jewelled goblets that ye cast
Upon the depths as cup on cup was passed.
For here ye kissed, and poniarded and played.

Troths plighted,—yea, and sleeping friends betrayed.
Fair were the shrines ye reared, ere summoned hence,—
D'Afflitto,—Rufolo,—in penitence.
Fallen, fallen Amalfi! Gone its Doges' days
Of pageantry! None but the dreamer stays
To trace,—Ravello—in thy roofless holds
The names, the glories that the moss enfolds.
But ah,—no breath of lemon-groves, no skies
Of purple, glad your haughty kin that lies
Mid Naples' uproar, where the mass-bells swing
And sexless choristers' shrill *arias* ring
Through crowded alleys. For their long repose
Not even avails the sanctuary close,
Where, scorned beneath their pauper offspring's feet,
They frown in stone—while bells and censers greet
God's very self called earthward o'er and o'er,
And many crouch in fear and few adore.

THOMAS WALSH.

PAUL RAGUENEAU.

There is a very distinguished missionary who labored for a time in New York, but who is almost lost sight of in the throng: Paul Ragueneau. It was he who, in 1658, directed the daring escape from Onondaga, which averted the massacre of every white man in the Iroquois territory. His journey thither, a year after Dablon had sailed with his 50 colonists over Lake Onondaga, though not as romantic, has elements of tragedy in it which the other was not called upon to face.

The brief letter which contains the account of this bloody pilgrimage, is dated: " On the road from Quebec to Onondaga, August 9, 1657." At what particular point in the woods, or on the shore of the St. Lawrence on this " road " to Onondaga, he indited the epistle, which he thought would be his last, we have no means of determining.

With fifteen or sixteen Senecas, thirty Onondagas, and about fifty Christian Hurons, men, women and children, he started upon his journey. There was evidently trouble ahead, for the Onondagas were surly and protested against taking the Frenchmen and their baggage into the canoes. Indeed, although they yielded at first much of the freight was flung overboard five leagues above Montreal. " I had difficulty in getting any one to take me," says Ragueneau, " but at length I discovered an abandoned canoe on the beach which Brother Louis le Boesme and myself took possession of. With us were two Frenchmen and two Indians, the latter not being very willing to go. I had no provisions but a small sack of flour; and moreover menaces of danger multiplied as we went on. Everywhere we met with stranded Frenchmen, and saw discarded goods in the stream or on the shore. What Indians we met, received us sullenly, and we heard that the Mohawks were waiting up near Lake Ontario, to capture the Hurons. But, alas! the misfortunes of the Hurons were not to come from the Mohawks, but from the Onondagas, who had, however, been so profuse in their promises of protection.

" On the 3d of August, between four and five in the evening, we reached an island which had been designated as a stopping place. We found the Indians in a state of wild excitement. The reason was that an Onondaga chief had crept up behind a Huron woman and buried his tomahawk in her skull, because she had rejected his advances." Where that island is which this martyr of chastity dyed with her blood we do not know, nor did the Father recall her name. He was too much startled by the storm which had thus suddenly burst upon him, "out of which," he says, "the lightning bolt almost immediately fell. A general butchery of the Hurons began. My eyes were compelled to gaze on that spectacle of horror, and my heart was pierced with agony as I saw them murdered before the eyes of their wives and children. Some of them were stabbed or tomahawked in my very arms and on my breast as I tried to shield them. Seven were killed outright; and of the women, who were first robbed of all they had, I saw some with children of three or four years of age burned at the stake. I found then what consolation faith brings in the bitterest sorrows. There was not one of these poor creatures who did not receive with affection the advice I gave, as I reminded them that Christ did not promise joy in this life but in eternity.

"When night came on. I assembled the Onondagas and Senecas in a public council to speak to them about what had happened. I told them that the blows that had fallen on the heads of the Hurons had rent my heart. I had the heart of a father and the tenderness of a mother for these poor Christian Hurons, whom I had under my charge for twenty years. I loved them and they loved me; and that love could end only with death. Kill me, burn me, and let them live, if by my death I can bring them back to life; but since such wishes are vain I have these words to carry to you. The 'words' were, (1st) to stop the slaughter; (2d) to be merciful to the captives; (3d) to continue the journey *as if nothing had happened.* I used for this 6,000 porcelain beads. But the treacherous chief had the effrontery to declare that Father Le Mercier and Father Chaumonot had told him to do the deed. I replied in a loud voice that he lied, and he had nothing to answer except that I did not know all that he knew. Word came to us that on that very night our deaths would end the tragedy. But we were spared. In due time we reached Onondaga."

There, as Superior, he directed Dablon, Chaumonot and Mesnard in their labors among the Oneidas, Cayugas and Senecas, but his practised eye soon took in the whole situation. He received secret information that a general massacre was planned; that Le Moyne, down among the Mohawks, was to be released, and when the Indians in Quebec were exchanged for him, the fifty or sixty Frenchmen who were, so to speak, shut up in the heart of the country from which there was no escape, were to be butchered. Indications of this plot thickened during the autumn months, and as early as January the Indians threw off the mask. War parties were sent in all directions. There was no time to lose.

The situation was discussed with Dupuis, the Commandant. Should they attempt to escape? The officer had no choice left, for nine out of his ten soldiers had already determined to desert. Consequently the missionaries in the out station were called in gradually, and on March 20th, in the darkness of the night, the entire colony stole out in their boats across the lake to the ice-choken river, trusting to their own instinct to find the course, for no Indian could be trusted. They cut their way through the ice and reached Lake Ontario. Tossed for a time on the billows of Lake Ontario, and then flung over the rapids of the St. Lawrence, they finally, after a month's terrible battle with the elements and with starvation, reached Quebec, on April 23, seeming to all the settlement, as they passed, like ghosts from the other world. We give an extract of Ragueneau's account of the escape:

"The resolution was taken to quit the country . . . but the difficulties seemed insurmountable. To supply the want of canoes we built in secret two boats of a novel structure to pass the rapids. They were flat bottomed and could carry considerable freight, with fourteen or fifteen men on each. We had besides four Algonquin and four Iroquois canoes. The difficulty was to build and launch them without being detected, for without secrecy we could only expect a general massacre.

"After succeeding in finishing the boats we invited all the savages in our neighborhood to a solemn banquet, and spared neither the noise of drums nor instruments of music to deceive them as to our purpose. At the feast every one vied in uttering the most piercing cries, now of war, now of rejoicing. The savages sung and danced in French fashion, and the French after the manner of the Indians. Presents were given and the greatest possible tumult was kept up, to cover the noise of forty of our people outside who were launching the boats. The feast was concluded, the guests retired and were soon overpowered by sleep, and we slipped out by a back door to the boats.

" The little lake on which we sailed in the darkness of the night froze as we advanced. God, however, delivered us, and after having advanced all night and all the following day we arrived in the evening at Lake Ontario. The first day was the most dangerous. Ten or twelve Iroquois could have intercepted us, for the river was narrow, and ten leagues down the stream it leaped over a frightful precipice. It took us four hours to carry our boats around it through a dense and unknown forest. The perils in which we walked made us shudder after we escaped them. We had no bed at night but the snow after having passed entire days in icy water.

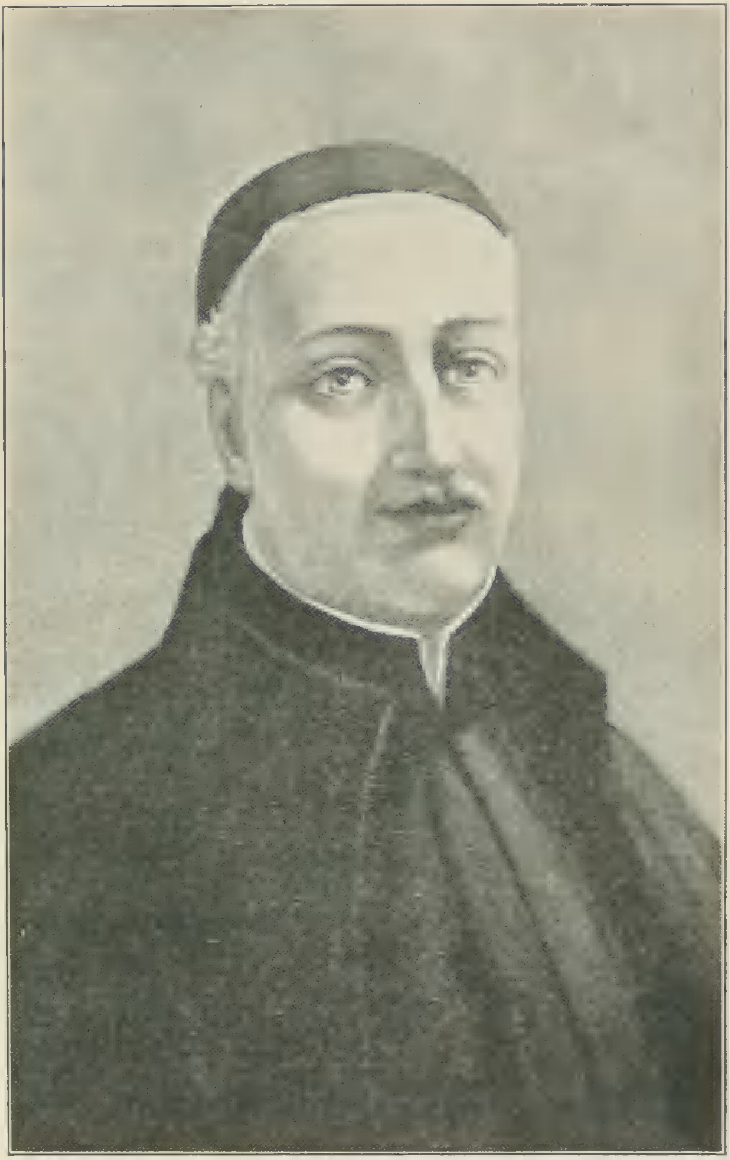
" Ten days after our departure we reached the St. Lawrence, but it was frozen, and we had to cut a channel through the ice. Two days after, our little fleet nearly floundered in the rapids. We were in the Long Sault without knowing it; we found ourselves in the midst of breakers, with rocks on all sides against which the mountains of water flung us at every stroke of our paddles. The cries of our people, mingling with the roar of the waters, added to the horror of the scene. One of our canoes was engulfed in the breakers and barred the passage through which we all had to pass. Three Frenchmen were drowned there; a fourth fortunately saved himself by clinging to the canoe. He was picked up at the foot of the Sault just as his strength was giving out and he was letting go his hold. On the 3d of April we landed at Montreal at the beginning of the night."

They found out afterwards what had occurred at Onondaga after their flight. " When night had given place to day, and darkness to light, the barbarians awoke from sleep, and leaving their cabins roved around our well locked house. They were astonished at the profound silence that reigned there. They saw no one going in or out. They heard no voice. They thought at first that all were at prayer, or in council, but the day advancing and the prayers not coming to an end they knocked at the door. The dogs which we had designedly left behind answered by barking. The cock's crow which they heard in the morning, and the noise of the dogs, made them think that the masters were not far off, and they recovered the patience which they had lost. But at length the sun began to go down and no person answering either to the voice of men or the cries of the dogs, they scaled the house to see the condition of our men in this terrible silence. Astonishment now gave place to fright. They open the door; the chiefs enter, descend to the cellar and mount to the garret. Not a Frenchman made his appearance, dead or alive. They thought they had to do with devils. They saw no boats; but never imagined we could have been so foolhardy as to face the rapids and run the horrible dangers in which they themselves, who are so expert in shooting the cascades, often lose their lives. They were convinced that we had walked on the waves, or fled through the air. Perhaps, it was suggested, we were hiding in the woods. A search was made but no one was found. They then fancied we had made ourselves invisible, and just as we had so suddenly disappeared, we would just as suddenly pounce upon their village and destroy it."

The exodus took place on March 21, 1658. It was the end of the first attempt to plant the Church in New York.. The mission had lasted only two years, but it was not altogether a failure. During that time the missionaries had baptized 500 children, who died shortly after; they had converted 400 victims who were burned at the stake; had ministered to a great number of Christian captives; and had sown the seeds of the faith in the minds of many of the far Western Indians who had come down to Onondaga.

In the massacre on the St. Lawrence we heard Father Ragueneau entreat the Iroquois to spare the Hurons whom he had loved for 20 years. During all that long period he had already labored in the terrible missions near the Lakes. He had gone there as early as 1637. He was born in Paris in 1605, and was therefore only 31 years of age when he landed in Canada. As a teacher in his native country he was brilliant enough when only a scholastic, to be the preceptor of the great Condé, the warrior who, with Turenne, had won so much glory for Louis XIV, and the affection of master and pupil was strong enough for Ragueneau to rely on, when as late as 1666, he wrote to ask the Prince for troops to protect Canada against the terrible Iroquois.

Brébeuf had returned to Canada a few years before. He had come over in the French squadron which brought back Champlain to take possession of the country from which he had been driven four years previously. Landing at Quebec they were met by 140 canoes which carried 700 Hurons who had come down to ask for missionaries to live with them near the great lake which bears their name. Brébeuf was chosen for the work, and in the following year he, and Davost, and Daniel were in that far-off wilderness almost discouraged at first by the brutal treatment to which they were



PAUL RAGUENEAU.

subjected and the hardships they were compelled to endure. On their way out they had become separated from each other. Davost was robbed and abandoned on a desert island; Daniel was beaten by his guides and left to find his way alone to some Indian camp, while Brébeuf reached the shores of what is now Thunder Bay, whither he had gone in search of a village, where he had been four years before. But he found it deserted, and he then struggled on through the woods to Ihonatiria, which was on the Eastern shore of Penatanguishene Bay some miles further on.

There he began his work, and about six kilometres from that point on a little promontory which juts out on the west coast of the Huron peninsula, fringed all around with sombre pine forests, the mission of Ossossane was established. There Ragueneau began his apostolic work, along with Garnier, the future martyr.

Those who are familiar with the life of Brébeuf know the awful experiences of those early years of the missions; how to add to their sorrows, a dreadful pestilence swept over Ihonatiria and the adjacent villages; how the medicine men had resorted to all sorts of incantations to put an end to the plague; how hideous and obscene dances in which the plague-stricken took part to charm away the evil turned the villages into what seemed almost like abodes of the damned; and how when the conjurers failed they turned upon the missionaries and accused them of being sorcerers whose more potent spells made the native medicine useless. Defying danger, Brébeuf and his companions walked into the wigwam where a council was being held to deliberate on their death. To awe the savages they sat down next to the most blood-thirsty among them. " Show us the cloth that produces the malady," cried the savages. " I have none," answered Brébeuf. " It is your sins that have brought this curse upon you," and amid their howls and execrations he strove to give them some idea of Christianity. It was all useless, and as he was going back in the dark to his own cabin, a huge Indian fell dead at his feet; a tomahawk had cloven his skull. " Was that for me?" he coolly asked of the murderer. " No," was the answer, " you can go."

Then came a meeting of all the Indians of the district at the place where Ragueneau was stationed. It was to discuss again the death of the missionaries, though ostensibly for some other object. Brébeuf had come to Ossossané. He was the Superior then, and in Ragueneau's bark cabin the little group of heroes knelt and prayed.

Their time had apparently come and they wrote what they thought was their last message, to their friends. It was signed by each and placed in the hands of a trusty Indian who carried it to Quebec. It was dated the 28th of October, 1637, and runs thus:

"We are perhaps on the point of shedding our blood and offering the sacrifice of our lives for our good Master, Jesus Christ. It is a singular favor which His goodness confers upon us to make us endure something for His love. May He be blessed for evermore for having chosen us among so many thousands of others to come to this country to help Him to carry His cross. May His holy will be done in all things! If He wishes us to die now what a happiness it is for us! If He reserves us for other trials, may He be likewise blest! If you hear that He has crowned our little labor here, or rather our desires, bless Him; for we desire to die for Him, and it is He who gave us the grace to do so."

"This superb monument of courage and love," as Rochemonteix calls it, "has affixed to it the names of Jean de Brébeuf, François Le Mercier, Pierre Chastelain, Charles Garnier, and Paul Ragueneau. A postscript added that Father Pierre Pijart and Isaac Jogues in the residence of St. Joseph were in the same sentiments."

So convinced were they all of their approaching murder, that after the fashion of the Indians, they invited the sachems and braves to the farewell banquet; the banquet of death. The savages came in throngs, curious to see how these European sorcerers would face their doom. In the middle of the repast Brébeuf rose amid the group of the Fathers who were there with him, and began to speak. He did not extol his own courage, as was usual on such occasions, but explained to his hearers the perfections of the Great Spirit. The Indians listened in gloomy silence. They uttered not a word of approbation; nor gave any sign of relenting, and when the banquet was over they withdrew, cold and evidently unimpressed.

To all appearances the storm had not spent itself. But the victims began a novena of Masses in honor of St. Joseph, the patron of the mission, and before it was over they were aware that the danger had passed for the moment. The great disaster came twelve years later.

When Jogues was being tortured and killed in New York, in 1646, Ragueneau was Superior of the Huron Missions, and lived at St. Mary's on the Wye. The mission at that time counted 18 priests, two of whom were with Ragueneau at St. Mary's. Father Daniel was at St. Joseph's; Brébeuf and Lalemant at St. Louis and

St. Ignace, neither of which was far away; and to the south among the Tobacco Indians, Garnier and Chabanel were at work. The rest were scattered in different places not necessary now to mention. As a Superior, Ragueneau seems to have been ideal. "We have excellent and capable laborers here," wrote Brébeuf to Father General, "but they are very inferior to Father Ragueneau, especially in matter of government." The work of conversion of the Indians was also satisfactory, for Ragueneau wrote: "I never thought that fifty years of work would have achieved what I have seen of piety, devotion and sanctity among the Indians." Father Jogues' blood in far-off New York was beginning to produce its fruit. These were his Indians of St. Mary's who were being converted.

Such was the happy condition in which they dwelt for two years, when on July 4, 1648, Daniel, who was at St. Joseph's, was startled at sunrise by the cry "to arms." The Iroquois were upon them, and the Hurons, who had been in the chapel praying, were already in mad flight, though some stood their ground, and made a stand at the palisades. While the battle was going on, Daniel hurried from cabin to cabin to absolve the dying, and to baptize the catechumens. Returning to the chapel where the old men and women and children were gathered, he gave them a general absolution, and by aspersion baptized those who asked for it.

Outside the yells of the Iroquois were rising higher. The assailants had scaled the palisades, and set fire to the cabins, and were already engaged in massacring every one they met. "Hurry in that direction," said Daniel, to the panic-stricken people in the chapel, "the way is still open," while he went back in spite of their entreaties. He faced the on-coming Iroquois, who astonished at his audacity, halted for an instant, and then poured on him a shower of arrows, ending their work by a shot from a musket. He fell at their feet and they stripped him of his clothes, dipped their hands in his blood and flung his lifeless body into the flaming chapel. This self immolation saved hundreds of his people, who in the momentary pause made their escape. But nevertheless the Iroquois took 700 prisoners, and setting fire to the village, which was soon a heap of ashes, they hurried away to their own country, only to return after the wretched Hurons had been led to believe that no further danger was to be apprehended.

They came back next year on the 16th of March, a day most memorable in the annals of the mission. One thousand Iroquois had gathered from the various parts of New York, and crept stealthily up to the mission of St. Ignace, which was under the care of Brébeuf and Lalemant, but from which both of them were just absent, being engaged at the adjoining post of St. Louis. St. Ignace was given over to the flames, most of the inhabitants were massacred, and some fugitives hurried with the news of the tragedy to St. Louis. But the Iroquois were close behind them. The priests were seized, and carried in triumph to St. Ignace. The horrors of their martyrdom have been too often described to call for repetition here. When the tragedy was over, the bodies of the martyrs were carried to St. Mary's, where the Superior, Father Ragueneau, interred them with the reverence which their heroism and sanctity demanded. The remains of Father Daniel, who had died the year before, were never recovered. They had mingled with the ashes of his humble chapel.

Necessarily, during all this terrible time, St. Mary's was trembling for its existence. Though it was fortified it could not hope to withstand the ever increasing power of the Iroquois, who were now coming nearer and nearer. Another difficulty presented itself. The number of fugitive Hurons who sought shelter there made the question of their sustenance one of startling importance. Would they have to abandon this last defense?

In the beginning of June, 1649, two months after the death of Brébeuf and Lalemant, twelve Huron chiefs came to beg Father Ragueneau to transport the mission to St. Joseph's Island out in the Bay. The Fathers would have preferred Manitoulin, which is far up on Lake Huron, the same place which is now occupied by the successors of these missionaries. It seemed a safer and more desirable place, but yielding to the persuasion of the sachems it was determined to emigrate to St. Joseph's; and so on the 14th of June, putting all their live stock, and provisions, and effect upon rafts, and on boats, they rowed away from St. Mary's after setting fire to the beloved mission which had cost so much sacrifice and labor, during the ten years of its existence, but which one hour reduced to ashes. The ruins are yet to be seen. In the interest of history and religion it ought to be made a sanctuary.

Arriving at St. Joseph's, Frenchmen and Indians set to work to dig ditches, fix the stockades, and build a fort, which they made mostly of stone. It was 123 feet long and sixty wide with two bastions at the southern end. On the southeast shore of the island you can still trace the lines of the old fortifications, the site of the chapel and the residence of the missionaries. Father Felix Martin, the famous old rector of St. Mary's, Montreal, who visited the place in 1845, published a description of it which he appended to his translation of Father Bressani's *Relation*.

Work was carried on with such vigor that when winter set in they were secure from attack; and on March 13, 1650, Ragueneau was able to write to Rome: "Never have we gathered such fruits of our labors; never has the Faith struck such deep roots in the hearts of the Indians; never has the Christian name been so glorious as in the midst of the ruins of this unhappy nation. Last year we baptized 3,000 Indians."

But the sky was already growing black. Hardly was the fort completed when Indian runners brought the news of two more disasters down to the south of them among the Tobacco Indians, where Father Garnier and Chabanel had been stationed. The Iroquois had appeared, but confident of their strength the Petuns, or Tobaccos, had gone out to meet them. Their excessive confidence was their ruin, for the evil Iroquis, taking a roundabout course, slipped by them, and falling upon the undefended town massacred all its inhabitants. When they arrived Garnier was teaching catechism in his cabin. He might have escaped but that thought never came to his mind. On the contrary he hastened from hut to hut to baptize the children and absolve the dying. While he was hurrying on with his work two musket balls stretched him out in his gore; but in spite of that, while bleeding to death, he struggled to his knees to crawl over to a dying Huron who was asking for absolution. The Iroquois saw him and a tomahawk clove his skull. After they had satisfied their fury the warriors who had gone out to meet the foe, came back, and saw with horror the ruins of their cabins, and the mangled bodies of their wives and children. All day long they sat on the ground, motionless statues of bronze, their heads bent, their eyes fixed on the earth. Not a cry, not a tear betrayed the agony of their hearts.

A few days before this massacre Father Chabanel had been called back to the headquarters at St. Joseph's Island. Several Hurons went with him. While they were halting in a forest in the dead of night, and when his companions were all buried in sleep, Chabanel heard the noise of approaching feet. It was the Iroquois returning from the massacre. He awakened his Hurons, but they all fled in terror, leaving him alone with an apostate Christian. He was never seen again, and the renegade afterwards confessed that he had murdered him. His death and that of Garnier ends the list of the heroes who died for the faith in Canada. No doubt the intelligence of the tragedy dispelled the bright hope that Ragueneau was cherishing for the Church of the Hurons.

The Hurons outnumbered the Iroquois and could easily have beaten back their foes, but they had lost heart. Ten thousand of them had already perished; other thousands were absorbed by neighboring tribes, and multitudes in a starving condition came to the missionaries for food. Soon a pestilence reaped a harvest of death among them. The famine was so great that even the dead were disinterred and eaten; and worst of all when spring set in, the Iroquois reappeared. The unhappy Hurons were vanishing from the earth. At last everything had to be abandoned, and yielding to the entreaties of the Indians, Ragueneau turned his face to Quebec and led the wretched remnants of the once great tribe down to the city on the St. Lawrence which had scarcely enough to sustain its own inhabitants. Three or four hundred naked and famishing Hurons, men, women and children, presented themselves at the city gates. There was consternation among the inhabitants; but the colony was Catholic, and in that supreme test of its charity it did not fail to give a splendid example of self sacrifice in saving these wretched outcasts. The Fathers and nuns begged everywhere for food and clothing during the long winter, until spring melted the snows, and then the poor unfortunates were gathered under the care of Father Chaumonot on the Isle d'Orleans.

It was to be expected that a man of such prominence as Ragueneau would immediately attract attention on his arrival at Quebec. It did, but only to his misfortune.

From the year 1647, the Jesuits had occupied a seat in the Supreme Council of the colony, an honor which had been accepted after considerable hesitation. Father Le Mercier was the first to hold that place, and when he went to France, Ragueneau, whom he had appointed Vice Rector of Quebec, naturally succeeded him. But as the duties of his office brought him into frequent contact with the Governor, De Lauson, a strong personal friendship developed between the two men, with the unfortunate result, however, that whatever the Governor did was ascribed to Ragueneau, so that a good deal of discontent and jealousy was engendered, especially among those who had to be severely dealt with. The Jesuits themselves objected, and forwarded their complaints to the Father General, who forthwith ordered the Provincial to remove Ragueneau to another field of labor, and hence, in October, 1656, the Superior of Quebec wrote to Rome that "in obedience to orders, he had transferred Father Ragueneau to Three Rivers, notwithstanding the strong protest of the Governor." There Ragueneau was laboring when a second command sent him to the Onondaga mission. It was a fine test of virtue, but he was found equal to it; for though no one has written so much about the Canadian mission—he is in fact the author of the greater number of the *Relations*—not a word appears in his voluminous publications and correspondence, which shows that he resented in the least what might seem unnecessarily harsh treatment for one who had scarcely yet recovered from the sufferings which he had undergone among the savages of Lake Huron. Not only did he obey, but he undertook the new work with enthusiasm. His submission is all the more admirable as we find a letter written by him in 1658 to the General who had asked for information, that he thought "Father de Quen, the Superior, was naturally weak, and lacking in prudence; and that better natural parts would be desirable in one occupying his position." Ragueneau's obedience was along supernatural lines. It is worthy of note that Father Poncet, who was one of those to object to Father Ragueneau's politics, was himself removed from his office for analogous reasons some time later.

When Ragueneau returned to Quebec with the wreck of the Onondaga mission, he became again an unwilling source of discomfort to his superiors. He was again marked out for honors by the civil authorities, and we find in the State Papers of the Great Condé, a letter from M. du Bois d'Avajour dated Quebec, October 13, 1661, which informs His Highness that he had put "at the head of the Council for the service of the King and the good of the country the Reverend Father *Ragnaush*, who has the honor to be known to Your Highness."

These dignities which were again thrust upon him without any fault of his were still displeasing to his superiors; for we find that when Bishop Laval, who was his devoted friend, returned to

France in 1662, in the interests of the colony, Father Ragueneau was his companion. America never saw him again. All the rest of his life he remained in France acting as Procurator of the Missions, which he had served so well. He died in Paris September 3, 1680. Besides the four volumes of the *Relations* which he edited, he has left also the Life of Mother Catherine of St. Augustin, an Ursuline Nun. His missionary career in New York was brief, but he occupies a splendid place in its list of heroes.

T. J. CAMPBELL, S.J.

CHARLESTON.

BEAUTIFUL Charleston seems to the stranger in her gates, who, however, sometimes dreams dreams that are unsubstantial, to be sitting in sorrow by the sea, deploring her departed glories. Far out toward the Atlantic, and always before her eyes, lies the chief monument of her dead hopes in the battered walls of Fort Sumter, which in the storm of '63, under the two years' cannonade from war ships and land batteries, were beaten down till they resembled a hill-side of tumbled stones sloping to the beach. The fort has been kept there year after year just as its garrison left it on the day when their heroic defense ended and they struck their flag to the fleet rather than let Sherman continue his march to the sea. No wonder that Charleston cherishes it, and speaks exultingly of the exploit long after the bitterness of strife has been forgotten; for although there are still, here and there, some perfervid inscriptions on the monuments, for the people of the South are eloquent, yet just as Secession Hall, where the Act of Separation was read and ratified, has disappeared in fire, and new structures have taken its place, so the fierceness of ancient days has given way to kindlier feelings in the hearts of a naturally kindly people.

There are other reminders also of lost glories—though some will not admit it—not of war but of trade. Not often do ocean steamers plough the waters of its peaceful harbor, even though the channel has been widened and deepened for the largest ships; and along the river-front are decaying wharves and long lines of warehouses, which are dilapidated and empty. But your sanguine Southerner will tell you that you are looking at passing conditions. They are preparations for the new.

In former times, when Cotton was King and dictated terms to the nation, that source of wealth was carried from all parts of the South to the great fleet of sailing vessels which were waiting in Charleston Harbor to convey it to every part of the world. Then the wharves were busy places and the storehouses groaned with abundance. Subsequently the tramp steamer dispersed the fleet; and later on, commerce tired of transporting the raw material, and finding it cheaper to build factories near where the cotton grew, established industrial centres in the interior, where the whirring mills with their thousands of operatives make the wanderer almost fancy he is in a New England village; a condition inconceivable in aristocratic Charleston.

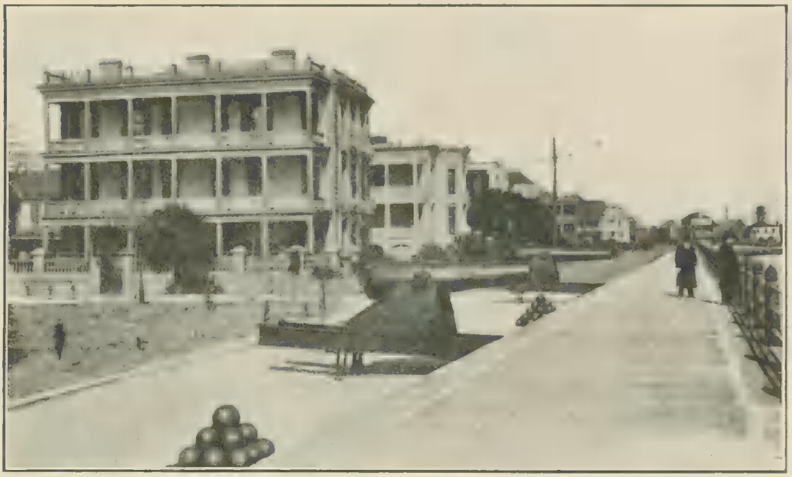
But what will take the place of cotton? "Phosphates" is the answer, for South Carolina is rich in those deposits, and there is hope too that the agricultural products of the back country will help to revive the city trade. The Navy Yard also has come to it with its vast dry-dock to give work to multitudes in building ships. There are other prospects also.

Nevertheless it is hard to conceive Charleston, in spite of her position by the sea, as altogether given over to commerce. Her temper is not hard and exacting enough, nor will she easily relinquish ideals. And it is even now a surprise to see how the populace is nowhere astir in the early hours as in places where the fever of trade is in the blood. In fact some sections of the city, at all hours of the day, observe a silence that is almost sabbatical. Not unfrequently also, there seems to be a quiet protest against industrial activity by the way the telegraph and trolley poles are planted, not on the sidewalk but on the street-side of the curb. Possibly it is out of respect for pedestrians, for the sidewalks are narrow, but it is a menace every thirty feet or so to hurrying wheels. Perhaps also the city is too picturesque for business. As far back as 1773, Josiah Quincy, of Boston, wrote in his diary, that "the town is beautiful, and in many respects magnificent, and far surpasses anything I have ever seen or expect to see in America." It still has an attractiveness and charm that no other city in the Union possesses. The streets are not wide, and most of the houses thrust their gable end to the thoroughfare so as to let the almost universal balcony, which is often wider than the house itself, and invariably looks to the South, catch a glimpse of the beautiful bay. Often high walls of brick and stucco ward off the houses from the passerby, but not inhospitably, for nowhere is hospitality exercised with such grace and generosity as in Charleston. It is almost a cult there. Moreover, handsome colossal gates, some of them relics of very olden times, are frequent, through whose lattice or railings you can see long stretches of luxuriant gardens, rich in clambering vines with a riot of brilliant flowers, and paths not precisely trim or scrupulously freed from grass, but pleasant to look at because art has not excluded nature. There is an old world suggestion also in the borders that are com-

THE BATTERY, CHARLESTON.

monly used, not box-wood or flowers as elsewhere, but bricks set sidewise and moulded into triangles, making crenellated defenses apparently meant to stay in all sorts of weather.

Apart from the two or three business streets—perhaps there are more—such features meet you everywhere. But most attractive of all and quite unusual in an American city is " The Battery," at the junction of the Cooper and Ashley rivers. It is not a military post, as its name would imply, though there are formidable cannons planted there with inscriptions proudly proclaiming them to be Federal prizes—Keokuk, Iowa, being especially immortalized by the spoils of its warship. Those instruments of war merely ornament the peaceful esplanade, which is covered with magnolias and palmettos and live oak to afford beauty and shade to the walks. From either end the eye can follow the course of the rivers, or take in the broad expanse of water to the low hills opposite, or where the forts guard the entrance to the ocean. On its northern side are spacious mansions of a kind not now built in cities; their light tone heightened by the rich green of their trees and the vivid colors of the flower gardens at their feet, and of an architecture which it is hard to fix; for it suggests Italian and yet there is something Spanish about it, and possibly a commingling of old Santo Domingo memories which the French fugitives from that island brought with them, and a final touch which the rich Southern planter no doubt bestowed. But whatever it is, it forms a picture which is delightful



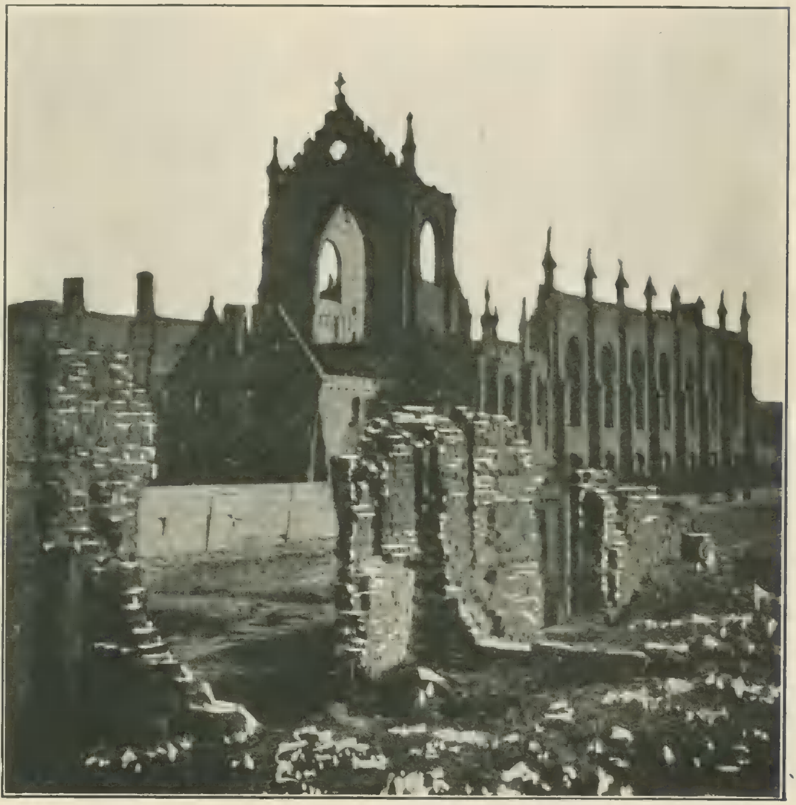
RELICS OF THE CIVIL WAR.

to look upon and to remember, long after one has left it. Though similarly situated it is the very obverse of New York's Battery, which is given over to commerce. Charleston's is more considerate of the better feelings.

Most visitors care little for the new in Charleston. The glistening white marble Custom House—a Greek temple to the divinity of business, which would look better as the centre of a grove than facing the untidy wharves, is only the sterotype structure that you meet at every step in Washington. Nor is there an attraction in banks, and business buildings and new post offices. They are all needed, of course, but can be seen anywhere. There is much more interest, for instance when one is tired of the whirl of great cities, in the long line of the Old Market, where the welcome buzzards perch, and are religiously protected for the service they do for the city; or the old Post Office, which was erected in Colonial times with material brought from England, in whose walls Pinckney, and Rutledge, and Lowndes, and Lawrence read the Declaration of Independence, and from whose steps Washington addressed the people when the war was over; or again the old Episcopalian Church of St. Michael's, which was a target for Federal shells during the bombardment without ever once being hit; or St. Philip's, whose beacon sheds its kindly light on the mariners far out at sea.

There are not many monuments to be seen. Earthquakes, wars and cyclones have left the city but little time to think of them, but we can gaze at Calhoun high up on his pillar, or reflect on the humbler Sergeant Jasper at the Battery pointing to Fort Moultrie, whose flag he saved and where he refused an officer's commission, because he could not read or write; or we can puzzle over the strange thing in Washington Park, which we are told is a statue of William Pitt, whose flowing robes and posture are confusing and whose face it is hard to make out. It is mutilated, for it is minus an arm, but the missing member has purposely never been restored for it was shot off when the British bombarded the city in 1780. There are other monuments also. One deserving of mention is that of the Irish Volunteers. Near it is the tomb of Michael P. O'Connor, "advocate, orator and statesman," who was elected to Congress with Wade Hamilton, and who is very dear to his old college at Fordham. He was one of its most distinguished alumni.

Possibly some day Charleston will erect a statue to Bishop England. Religious misunderstanding has hitherto made that impossible, but there is no reason why the past should be the measure of the future. He is one of South Carolina's greatest men. For while yet a youth he was among the leaders of Catholic Emancipation in Great Britain. When appointed Bishop of Charleston he refused to take the oath of allegiance to the King of England, a prerequisite for Episcopal consecration there. He was going to be an American citizen, and he refused to wear the yoke. Arriving at Charleston in 1820, he found two priests, a few despised emigrants, and some French refugees representing the Church over which he was to preside. He not only built up Catholicity in Georgia and the Carolinas, by the priests he educated, the churches he erected, the schools he established, the asylums he founded, the publications he issued, the wonderfully eloquent and learned discourses he delivered in all parts of the Union, but according to Chancellor Kent "he revived classical learning in the South;" he almost suppressed the practice of duelling by his pleas and his leagues; he won the admiration of men of all creeds and of no creeds by the heroism he displayed in the frequent visitations of yellow fever which found him night and day at the bedside of the plague-stricken; he gained the distinction of being the first Catholic clergyman to address the House of Representatives in Washington; he was honored twice with the dignity of Apostolic Delegate to a foreign country; he refused the mitre which was offered him in his native land; he crossed

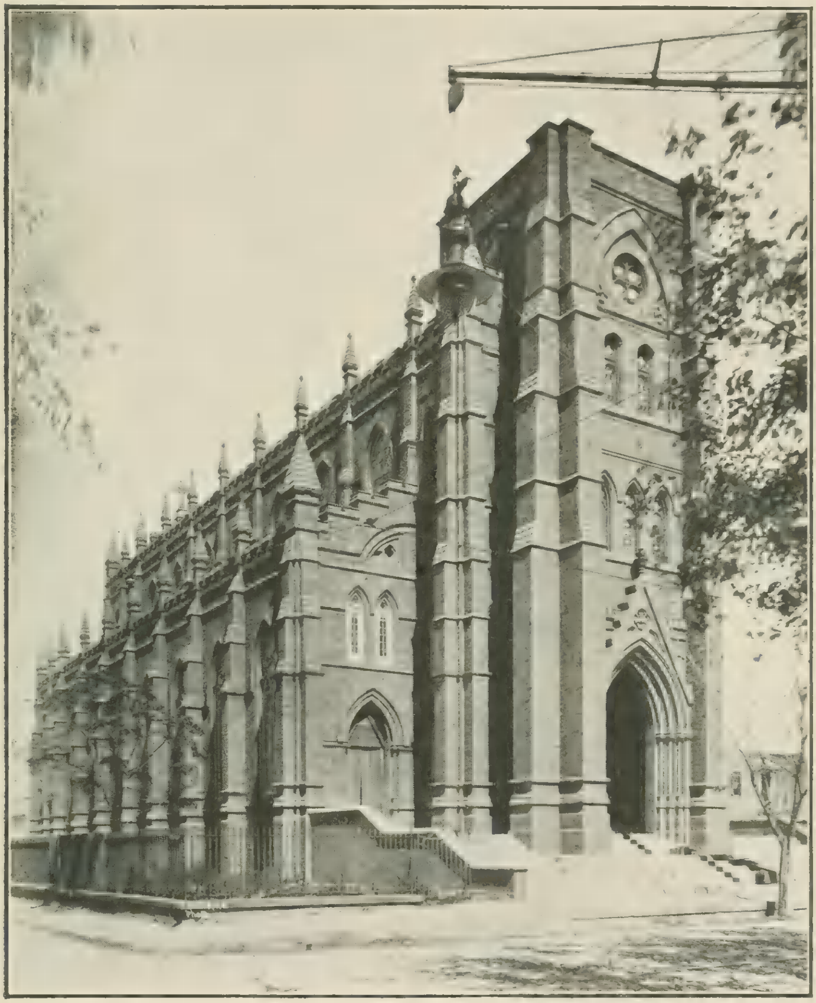


RUINS OF THE CATHEDRAL, AFTER THE EARTHQUAKE.

the ocean again and again in the interests of Christianity, and finally in 1841, in the steerage of a sailing vessel, while ministering to the dying emigrants, he caught the malignant disease which was destroying them, and died of it shortly after setting foot in his beloved Charleston. An orator, a scholar, a philanthropist, a patriot, an apostle, a martyr, he has surely won his title to recognition. At least he will have a resting place in the splendid cathedral which his third successor, Bishop Northrop, has just had the happiness of consecrating to the service of God.

The new cathedral is very unlike the one in which Bishop England officiated. His was a shanty. It was his ascetic successor who built the first St. Finbar's in stone, but the work consumed his strength and God mercifully called him away in time. For before the Federal shells began to fall on the city, Bishop Lynch, whose episcopate was one of trial and hardship as befitted one of his massive mould, saw the beautiful structure go up in fire when the disastrous conflagration of 1861 swept over the doomed city. Since then, side by side in unmarked graves, enclosed by a humble paling, the three great bishops of Charleston have rested, almost in the open, and near to the dismal ruins which, from 1861 till 1890 lifted the charred and weather-beaten remnants of the arches and columns which had been spared by the conflagration, had stood the shock of the earthquake, or escaped the breath of the cyclone. Close by the three graves is a vacant grotto made of stone, which, tradition says, were part of the ballast of an old English ship in Colonial days. They love old things in Charleston. The great men are buried there waiting for some nobler acknowledgments of their worth. Of course the poor Catholics of Charleston could do no better than wait for a monument. They had not even a proper cathedral, though the city boasts of four other Catholic churches. A temporary structure which, by courtesy, they called the Pro-Cathedral, had done service all those years, but that too had passed through earthquake and cyclone until the stars could be seen through its open walls. Finally after thirty years had gone by in poverty and want, the cornerstone of a new structure, which was to make the old one live again in every line and feature, was laid in 1890 by His Eminence Cardinal Gibbons.

That ceremony was a great event for Charleston, but it was not until seventeen years afterwards that the prelates of the South were summoned to assist at the completion of the church which, to the amazement of all, is not only dedicated but consecrated; an old



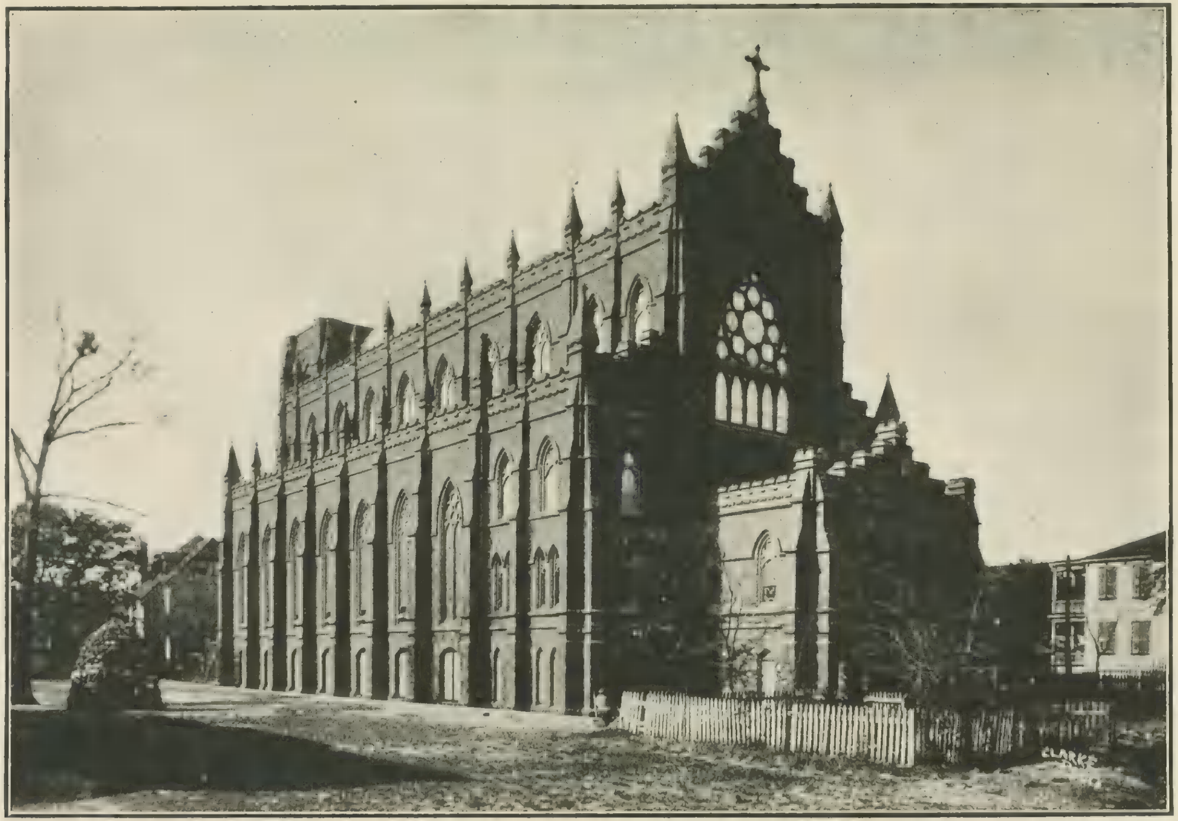
THE CATHEDRAL OF ST. JOHN THE BAPTIST, CHARLESTON—FRONT ELEVATION.

Charlestonian coming to the rescue and obliterating every vestige of debt on the sacred edifice. Privileged mortal!

It will be a source of the greatest satisfaction for the admirers of that venerable, self sacrificing and sincerely apostolic architect, Patrick Kelly, who built more than 400 churches for God alone and with never a thought of personal remuneration, to know that the plans of the new cathedral are the same as he drew for Bishop Reynolds fifty-seven years ago. He had come, as it were, out of the grave, long after he had gone to his well merited reward, to lift his beloved church from the ashes under which it had so long slumbered. The Charleston architects who carried out his plans deserve our gratitude.

There is something extremely satisfying, both in the interior and exterior of the cathedral. It is not large, but there is pitch to the apex of its vaulted roof of 60 feet that produces the impression of distance as you look from the altar to the entrance, and succeeds in giving to what would be otherwise an ordinary church the appearance of a real cathedral. To the ordinary observer the lines are absolutely perfect. We quote from the technical description of it.

" Built of Connecticut brown stone, tool chiselled, the architectural plan has been throughout to conform to the pure Gothic, taking the trend of the German of the fourteenth century as a general theme. This close adherence to the most beautiful of architectural schools has brought about a result that is appreciated the more when studied. The buttressed walls, finished with pinnacles, each detail being carried out in all relative work with increased dimensions, there is no disturbance of ideas—the walls, supports, cornices and ornamentations follow in true sequence the first suggestion, and the flying buttresses, connecting the walls of the clerestory with the roof over the side aisles, are reduced copies of their massive prototypes supporting the sides and front of the building. The grand and beautiful main entrance, with its multiple of brown stone columns and high, pointed arch, amplified in an elaborate angle and surmounted by a cross, leads into a vestibule about twenty feet square. This is immediately in the centre of the building. At either side are the doors to the side aisles, smaller but corresponding to the centre. Over the main entrance is shown, first, a group of three windows, next above two, forming part of the window effect of the pointed arch again, a circle enclosing four circles divided by a cross.



THE CATHEDRAL OF ST. JOHN THE BAPTIST, CHARLESTON—SIDE AND REAR VIEW.

Over the side entrances windows in pairs are shown and terrace effect takes the side walls to meet the clerestory.

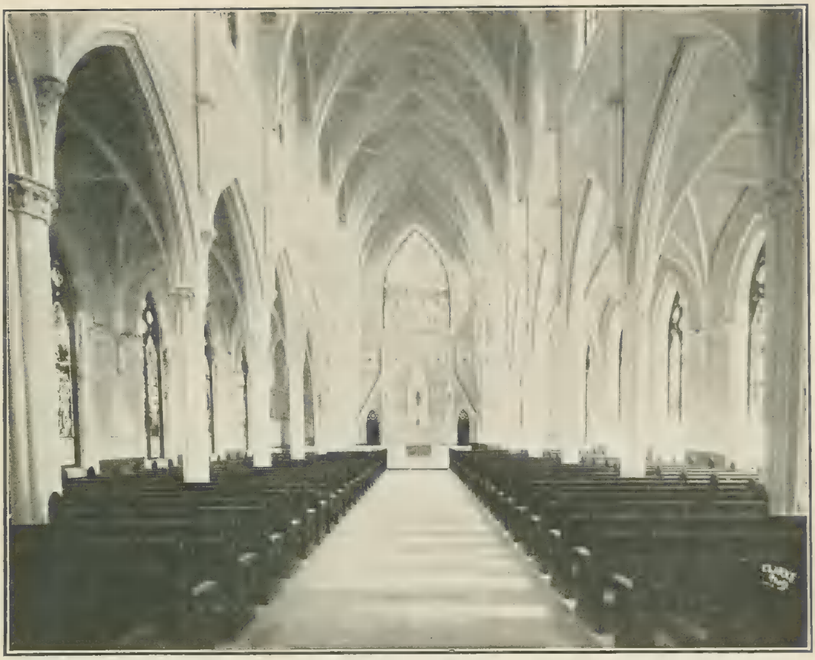
"The approach from the street is by a brown stone terrace, with Tennessee marble landings and plaza, the Cathedral being recessed about twenty feet. Heavy copings define the limits and lend solidity to the approaches.

"Passing through massive, swinging double doors, the entrance is made through the marble tiled vestibule, showing the doors on either side leading to the choir gallery. Right and left are the confessionals, in carved Flemish oak. The theme of the building is evident, for the Gothic prevails in all of the furniture, as in the building. A little further inside, and standing directly beneath the choir gallery, a semi-circle, extending over the main aisle, a broad view is had of the interior. Directly in front, but about one hundred and twenty feet away, is the main altar, an exquisitely beautiful art work in the purest white Vermont marble. The floor is of white marble and the altar railing a chaste and ornate design in the same material.

"Passing to the centre and turning to the south the choir gallery is seen with the gilded pipes of the magnificent Skinner organ, rising in graceful sequence from the ornamental woodwork. The pews, on a slightly raised wooden flooring, are in Flemish oak, with Gothic posts and end pieces, form a relief for the eyes almost dazzled by the whiteness of the walls. The glorious colors from the memorial windows, great and small, are a little higher up, and following with the eye the clustered columns, past their capitals of acanthus leaves to the groined arches that terminate sixty feet above the marble tiling of the aisle.

"The writer who called architecture 'frozen poetry' seems not to have been far wrong, for there is rhythm in every line, grace and beauty and meaning in every period of this stately structure. The softest gray, brought out in the 'sand finish' of the walls, is intensified by the sheer white of the plaster finish in cornice, corbel and column. The dimensions and details are forgotten in the contemplation of this splendid work—the skill of the designer, and those who have followed his pencil and wrought with infinite care and consummate skill, leave no mark upon the scene; it satisfies, fills and elevates in its purity and beauty, a fitting place for the 'worship of God in the beauty of holiness.'

"Some of the dimensions will be of interest: The Cathedral is



MAIN AISLE AND ALTAR.

about 200 feet long, measuring from the main entrance to the rear of the vestry. The nave is 150 feet long by 80 feet wide. From the tile floor to the apex of the vaulted roof is 60 feet. The main aisle is 10 feet wide and the side aisles 5 feet wide each. The main altar and the two chapels, with altars to the Blessed Virgin and the Blessed Sacrament, occupy the entire north end of the nave, the vestry being directly in the rear and the sacristy below. Throughout the building the wainscoting, to the height of five feet, is of three colors, in highly polished Tennessee marbles. The clustered columns, supporting the clerestory, have marble bases. There are about fifty windows, varying in size from the lancet groups in the front to the main windows twenty feet high, each of which is a memorial and a work of art. At appropriate intervals on the walls along the side aisles are the frames in white plaster for the 'Stations of the Cross.'

"The Cathedral is lighted at night by several hundred incandescent electric lamps, distributed in groups with antique copper fixtures. The seating capacity of the pews is about seven hundred, and probably as many more can find room in the aisles. The bishop's throne and all furnishings are elaborate and handsome.

" Plans for the spire have been drawn, and at some future time this feature will be added to the beauty of the exterior. At the present the square tower effect seems proper and satisfactory. The extreme height from the foundations, including the basement story, is within a fraction of one hundred feet."

The stained-glass windows are remarkable for their number, richness and variety. They represent the entire life of Our Lord, and are mostly copies of the great masters. High up in the clerestory are the minor pictures, chosen not at random, but with the purpose of teaching the universality of the Church by the saints of every class and race who are represented. They and the larger illimuninations below are in exquisite taste, but notable among them all is the one over the high altar. It is a rose window properly given to St. John the Baptist, now the sole patron of the church. Angels are grouped around, and below in fine lights appears Da Vinci's Last Supper. It is an inspiration.

Notable also is the beautiful chapel of the Blessed Sacrament; the gift of one who has been lavish in her generosity for the adornment of the House of God. It is on the left of the main sanctuary, and attracts the eye immediately by the graceful marble altar which has been affectionately dedicated to the memory of one who is very dear to Charleston, Mgr. Quigley. The entire chapel is luminous with stained glass; the one above the altar representing the Supper at Emmaus, and all the others referring in one way or another to the Blessed Sacrament. Before this altar most of the prayers in the Cathedral will be said, for it is the Repository.

The act of faith which prompted the building of this sanctuary has been repeated again and again throughout the Church. The magnificent main altar, the shrine of the Blessed Virgin, the windows, the throne, the altar vessels, etc., are all gifts, either of individuals, or families, or societies, or parishes, who are eager sometimes beyond the limit of their earthly means, but of the desires of their Catholic hearts to have a share in this tribute to the Almighty.

The papers of seventeen years ago tell us that Charleston was delighted with the splendor of the ceremony when the Cardinal laid the cornerstone of St. John's. But the city never saw a more dazzling pageant then on the morning of April 14, 1907, when the long line of scarlet and purple, and white and gold glittering in the

OCEAN VIEW, THE BATTERY.

bright sunshine which had already brought out a wealth of foliage and fragrance from tree and flower, proceeded on its way to the beautiful church, which was waiting for the first oblation of the Lamb of God within its walls. The sacrifices, and ceremonies, and symbols, and sermons, conveyed their message to the hearts of the assembled multitude, but over and above all that, it is consoling to reflect, that even for those who do not enter its portals there will always be appealing sermons in every stone of what it is scarcely an exaggeration to say is the fairest structure that Charleston can boast of.

EDITORIAL.

THE NEW THEOLOGY.

THE New Theology of R. J. Campbell, M.A., Minister of the City Temple, London (New York, Macmillan Co., 1907), is an exposition of the tenets of a religious movement which has been gathering head for the last fifteen years or so, and is at present rather widespread among those who, as Mr. Campbell tells us, find that "there is a curious want of harmony between our ordinary views of life and our conventional religious beliefs"; and that "we live our lives upon one set of assumptions during six days of the week and a quite different set on Sunday and in church." The New Theology makes a further assumption, namely, that the week-day assumptions are paramount. It proposes therefore to remove the want of harmony, not by readjusting our week-day presumptions to our Sunday assumptions, but by inverting the process, that is to say, by restating "the essential truth of the Christian religion in terms of the modern mind." By yet another assumption the author finds that the modern mind views life under and through the assumptions of monistic idealism. The purpose of the book, therefore, is so to interpret the facts and dogmas of historical Christianity as to enable modern minds to profess adherence to the formulas of Christianity, and permit them at the same time to deny the truths which those formulas were originally meant to convey.

The fundamental principle of the New Theology is one which bears on the relation of creatures as such with the Creator, namely, the dependence of the finite on the infinite. Every instructed Catholic knows, as the teaching of his faith, that God, the Creator, the Infinite, is omnipresent, immanent or indwelling in all things, perpetually conserving them in being, continually sustaining their powers and faculties, concurring with them in all their activities, and unceasingly manifesting through them some aspects of his divine attributes. The immanence of God in this sense is a truth which Catholic theologians teach in the classroom and from the pulpit, and which Catholic ascetics and mystics use in their highest contemplations. St. Ignatius of Loyola, for instance, in the crowning meditation of his Spiritual Exercises, uses this truth to move the exercitant to the most perfect love of God. The New Theologians make it the basic principle of their system; but distort it particularly in two respects, first, by exaggeration, and secondly, by defect.

In the first place the immanence of God is so construed as wholly to overshadow his transcendence. The fundamental and essential distinction between the finite and the infinite is practically denied, or obscured by a tendency to Pantheism. Mr. Campbell, for example, declares: "When I say God, I mean the mysterious Power which is finding expression in the universe, and which is present in every tiniest atom of the wondrous whole. I find that this power is the one reality I cannot get away from, for whatever else it may be, it is myself." The obvious meaning of this passage is that, although there may be some uncertainty regarding the nature of this Power, there is none regarding its essential identity with Mr. Campbell himself. Thereupon, after confounding transcendence in space with transcendence in being, he caricatures the Christian doctrine by attributing to ordinary Christians the belief, that God not only ontologically transcends the universe, but that he is locally "stationed somewhere above and beyond" it. "How can there be," he asks, "anything in the universe *outside* of God?" . . . "There cannot be two infinities, nor can there be an infinite, and also a finite *beyond* it." If the words "outside" and "beyond," which I have italicized in the citations, are taken in a spatial sense the question is childish; if in an ontological sense, the author's implied doctrine seems to be pantheistic, namely, that the finite and infinite are essentially one, and that being is predicated of both univocally.

The second distortion of Catholic truth concerns the active indwelling of God in the higher faculties of the soul. This is practically confined to the will, which is regarded as the faculty that reaches reality as it is, and is practically denied to intellect, to which is assigned the function of interpreting in the conceptual order, as best it may, the reality as reached through will. So far as the will's impulse to good in conduct or to a right way of living is concerned, God's immanence is emphasized; so far as the intellect's impulse to truth is concerned, God's immanence is minimized. God reveals himself to man not by intellectual truths, but through the voice of conscience. That is to say, God manifests his active indwelling in our souls to us by the movements of our wills toward the right, and by intellect only in so far as it pronounces moral judgments responding to these movements. Religious dogmas are merely formulas in which man endeavors to give conceptual expression to the nature of the ultimate reality which is the source of the religious experience of the will; somewhat as the Atomic theory, for instance, is an intellectual framework in which scientists arrange for the time being their chemical experience. There is this difference, however: chemists may finally construct a theory which will fit their experience, but man will never succeed in constructing a dogmatic theory that will be an expression of facts regarding God. All that he can do is, either individually or collectively, to elaborate for himself some conceptual explanation of his ethical emotions and conscientious impulses towards right living. God may himself be intelligence, but if He is, He never directly, either by an internal or external revelation, manifested Himself and His attributes to the intelligence of His creatures. Our beliefs and creeds have, therefore, no absolute truth. They are our present interpretative guesses regarding certain divine facts manifested obscurely through conscience. The only truth they contain is a metaphysical or poetic truth, or, in the euphemism of the New Theologians, they are prophetic truths. They do not signify something that actually and literally is or was, but merely the groping effort of the intellect to cast its religious emotions into scientific shapes. The doctrine of the divinity of Christ, of the incarnation, of the atonement, of the eucharistic presence, conceal beautiful spiritual truths, but do not express literal facts. They are developments of Christianity in terms of the occidental mind. Had Christianity developed in an oriental thought medium, among the Hindus, for example, it would have been doctrinally different, but equally as true as it is amongst us.

These, it seems, are the radical ideas of the New Theology. Many consequences, of course, follow, if these are admitted; many more, in fact, than the New Theologians as a body have ventured to draw. Mr. Campbell's exposition of the subject is satisfactory for one reason: it is a candid, outspoken, though rather declamatory, presentation of a creed, the advocates of which do not always hate obscurity and evasions.

But Mr. Campbell is a pulpiteer rather than a philosopher. His treatment of his subject is of the pulpit, pulpitish; oratorical rather than logical; imaginative rather than rational; dogmatic rather than argumentative. When he does descend to reason with his readers, he does not always avoid being a scold. He tells us for instance that "there is a beautiful spiritual truth underneath every venerable article of the Christian faith." Then, after caricaturing the literal truth of some of these "venerable articles," his rather inelegant comment is: "Faugh! it is all so unreal and stupid." In fact, a caricature and a "Faugh," in one shape or another, are the usual premises of his argumentation, when he is refuting the historical meaning of Christian dogmas. This style of treatment may be impressive to those who gather around the pulpit of the City Temple, London, and look up to Mr. Campbell as a prophet; but for the rest of the wide world, who do not estimate the value of his message by his personality, it is apt to sound pretentious and arrogant. As a frank, cocksure avowal of belief by one of the New Theologians the book may prove interesting. It is of little value as a reasoned, philosophic exposition of their creed.

SHAKESPEARE IN GERMANY.

The student of the history of German literature is aware that about the middle of the eighteenth century a strong reaction began to set in against the slavish imitation of French taste in literature that had prevailed in Germany for a hundred years. To turn German thoughts and literary aspirations into other and more wholesome channels, some men pointed across the Channel to a kindred people, which, while Germany had been exhausting its strength in religious strife and had been laid waste by wars, had created an immortal national literature.

The first distinguished man who spoke with the authority of genius to Germany of the greatness of Shakespeare, was Lessing. The movement was carried on by the intelligent enthusiasm of Herder, who fired Göthe with the ambition of becoming the German Shakespeare, and it bore ripe fruit in the Romantic school of poetry, to which we owe the translation of Shakespeare into German. August Wilhelm von Schlegel and Tieck, themselves poets of no mean ability, enriched German literature with a classical translation of the great Englishman's dramatic works. It is a classical translation, but it is a *translation*, and every man of letters knows that classical literature loses much of its music, of its lustre and fragrance, in a translation. Lines as these—

"But look, the morn in russet mantle clad
Walks o'er the dew of yon high eastern hill,"

and there are hundreds of others like these in Shakespeare, are the translator's despair. Schlegel also set up an immortal monument to Shakespeare in his "History of Dramatic Literature." Between 1797-1801 he translated sixteen Shakespearean plays, to which, in 1810, he added Richard III; the rest were translated under the supervision of Tieck. Schlegel's translation conquered Germany for Shakespeare. Since his days the English dramatist is regarded as a German poet, as "our" Shakespeare. His aphorisms, pregnant sayings, winged words, like Göthe's, are on the lips of every educated person; a German Shakespeare Society, with branches in most cities, has been flourishing for many years; in schools and universities, as well as in this society, Shakespeare is intelligently read and studied in the original English. Many selections for school and family have been published in German. Herder of Freiburg has published a family edition in five volumes (second edition, 1902) containing nineteen plays. In no other country is Shakespeare so universally read as in Germany. Not only are his plays read, but they are also brought out on the stage. It is a very remarkable fact, which may surprise American readers, that in Berlin, for example, Shakespeare is played every day. We have for this very purpose examined the daily play-bills of the Berlin theatres for several years. We have found that every day in one and usually in two, often in three, and sometimes in four theatres, Shakespeare is given. The comedies, the tragedies and the historical plays are put on the boards. Often when one of the plays has been studied anew, it holds the stage for a whole season. In an incomplete list lying before us going from September 21 to December 7, 1904, we find Shakespeare fifty times in thirteen different plays. On October 30, in four different playhouses, were given the Winter's Tale, the Merry Wives of Windsor, Hamlet, King Lear; on November 4, the Merchant of Venice, King Lear, Hamlet; on November 5, the Merchant of Venice, King Lear, the Merry Wives of Windsor, Hamlet.

When therefore last April, Mr. Beerbohm Tree, the celebrated English actor, brought his company to Berlin for a series of Shakespearean plays, the expectation of Berlin lovers of Shakespeare was great, and the reception of the distinguished visitors was marked not only by international courtesy but by genuine cordiality. The emperor, the court, the élite of Berlin theatre-goers, crowded the Royal Opera House, which had been placed at the service of the London players from April 12-18. The verdict of Berlin theatrical critics was, however, on the whole unfavorable to the English actors. Dr. Paul Lerch, the able theatrical critic of the *Germania,* says: "This is not Shakespeare, but Shakespeare made palatable, as it appears, to London audiences, by an excessive luxury of decoration, by impertinent intercalations of music and of the ballet, so as to divide the attention of the audience. It is turning Shakespeare into melodrama. The Englishman seems to be ashamed to show passion, he declaims in a cold, monotonous voice; the expression of his feeling, even at moments of supreme passion, does not go beyond the bounds of conventionality. Even Mr. Beerbohm Tree, the star who towers above the rest, a refined artist and a man of great culture, even he could not rise above conventionality and routine. These actors seem to have been asleep half a century. Their interpretation of Shakespeare grazes the surface; it does not delve into the depths of Shakespeare's gold mines." After hearing Hamlet, this critic sums up as follows: "We have nothing to learn, we have drawn no intellectual gain from our English guests. We have seen how modest must be, in England, the demands made on dramatic art, if this company represents its highest achievement. Justice requires, we are told, that we recognize racial differences, and the peculiarities of artistic expression flowing therefrom. Very well. But these qualities are foreign to us and will remain foreign, because our hearts cannot come into touch with them. And if we refuse to be robbed of *our* Shakespeare, were it even at the demand of international politeness, no one will blame us."

THE APOSTLES AND THE ASCENSION OF CHRIST.

O holy Shepherd, dost Thou leave
Thy flock in these dark vales below
All desolate to grieve,
Whilst through the ambient azure, lo!
Thou mount'st where death and sorrow cannot go!

And they so blessèd in the past
Who now are so afflicted sore,—
Thy little ones,—outcast,—
Possessed of Thee no more,—
Where shall they turn, if never as of yore?

What now remains to greet their eyes,
To which Thy loveliness was known,
That they can longer prize?
Ah, unto them who knew Thy gentle tone
All other voices have discordant grown!

The waves that threaten on the deep—
What hand shall curb? who now assuage
The blasts and bid them sleep?
Thy guiding lamp withdrawn, what starlight sage
Shall lead the bark to harborage?

Alas! Swift cloud unpitying,
That can'st no longer our brief joys endure,
Whither thy silv'ry wing?
How rich art thou that soar'st with bliss secure!
How beggar'd dost thou leave us—how obscure!

THOMAS WALSH.

FROM THE SPANISH OF FRAY LUIS DE LEON.

THE CHRONICLE.

HOME NEWS.

The Supreme Court.—Mr. Justice Brewer has rendered an opinion of the highest legal importance in the case of the State of Kansas vs. the State of Colorado, in the matter of the Arkansas River. The Court holds that by Section one, Article three, of the Constitution, the entire judicial power of the country is granted to the courts, without limitation or restriction. This judicial power, the Court holds, extends to "all controversies justiciable in their nature, the parties in which or the property involved in which may be reached by judicial process." This power granted by the Constitution, the Court decides, can be restricted only by limitations "expressed in the Constitution." The opinion is considered to be in support of the contention made by Senator Spooner that Congress, after creating a court has no power to limit its judicial action.

The Hierarchy.—The *Pallium* was conferred upon Archbishop Blenk, of New Orleans, by His Eminence Cardinal Gibbons, April 24, in the presence of sixteen Bishops and four Archbishops. The ceremony was held in the Cathedral of St. Louis, in which the Archbishop had received his first Holy Communion, and in which he had also been consecrated Bishop of Porto Rico. The Cardinal was the celebrant of the Pontifical Mass preceding the investiture. After the Communion of the Mass, the *Pallium*, in its silver box, was placed on the altar. At the close of the Mass, the Archbishop, fully vested, except mitre and gloves, knelt before the Cardinal and renewed his oath of fidelity to the Holy See, then the Cardinal arose and taking the *Pallium* from the altar, placed it on the shoulders of the Archbishop, who then ascended to the platform of the altar and gave to the kneeling throng of prelates, priests and people, the solemn pontifical blessing. The sermon of investiture was delivered by Archbishop Glennon of St. Louis. The *Morning Star* issued a fine *Pallium* number.

The Bishop of Galveston, the Right Reverend N. A. Gallagher, celebrated the twenty-fifth anniversary of his consecration, April 28, 29, and 30. The High Altar of the Cathedral was consecrated on June 28. A mass-meeting was held on June 29 and, on June 30, Bishop Gallagher celebrated Pontifical Mass in the presence of nine Bishops. The jubilee sermon was delivered by Archbishop Blenk. The jubilee number of the *St. Mary's Cathedral Calendar* contains valuable historical notices.——April 27 was the eighty-fifth birthday of the venerable Archbishop Williams of Boston, Patriarch of the American Hierarchy.

Clergy.—Right Reverend Mgr. Bernard O'Reilly, Prothonotary Apostolic, died on April 26, at the age of eighty-seven, at Mt. St. Vincent-on-Hudson, New York. Mgr. O'Reilly was the author of 24 books, including the *Life of Pope Pius IX.* and the *Life of Pope Leo XIII.* During the Civil War he was Chaplain of the Sixty-ninth Regiment of New York.

Troy Seminary Alumni held their annual reunion on April 19, in the old Provincial Seminary, Troy, N. Y. Archbishop Farley, Bishops Colton, Cusack, Gabriels, Garrigan and Tierney, with nine Monsignors and 200 priests, were present at the reunion.

Taxation of Colleges.—The Senate of Massachusetts at the session of 1907, passed a bill to tax college property occupied as residences of professors. This action, so contrary to the traditional policy of the State as a friend of education, met with general disapproval. A petition signed by the heads of all educational institutions in the State was presented to the House of Representatives, which voted to reject the bill, by a majority of nearly ten to one. The measure was regarded as the first step towards a complete system of taxation of all college property, and its defeat has given general satisfaction.

Federation.—Archbishop O'Connell in his address to the Federation of Suffolk County, Mass., quoted the words of Pope Leo XIII, on the need of united effort of Catholics for the common good and to oppose the violence of enemies. He urged strongly the Federation of Catholics for the common good, "for the peace, prosperity and the happiness of America." "The Federation," he said, "is a power for the nation's good, and for God's glory." The New York County Federation held its annual convention on May 15. New officers and delegates to the national convention at Indianapolis were chosen. Reverend B. Guldner, S.J., of Fordham University, spoke on the German Centre party and its action on legislation. Right Rev. Mgr. Lavelle congratulated the Federation on the part of Archbishop Farley. John J. Delany, Esq., spoke on the religious situation in France. He said also that on a recent visit to Germany he found the Protestant churches almost deserted, and the Catholic churches filled. The resolutions endorsed the position of the Irish Bishops on the so-called Home Rule bill; congratulated the Centre Party on its success, and offered sympathy to the Holy Father in his efforts to ameliorate the condition of the persecuted Catholics of France.

Jamestown.—President Roosevelt in his speech inaugurating the Jamestown Ter-Centenary gave a sketch of colonial history, and called attention to the dangers that threaten the nation from corporate wealth and its abuse, as well as, from anti-social agitation against all property. "This great republic of ours," he declared, "shall never become the government of a plutocracy, and it shall never become the government of a mob." Before the speech, the President reviewed the great fleet composed of thirty-eight American and twelve foreign warships.

The May Strikes.—The strikes of teamsters in Boston, of street railway men in San Francisco, and of longshoremen in New York, have attracted universal notice. The longshoremen's strike is still continued as we go to press. Briefly, their demand for forty cents an hour for day work and sixty cents for night work has been granted by the coastwise steamer companies. The companies operating the ocean steamships refuse all attempts at conciliation. The number of strikers out of work is estimated as at least ten thousand; their loss each week the strike lasts is two hundred thousand dollars. A private detective, shooting at random, killed an innocent bystander in the strike at Hoboken, in New York harbor.

"Dollar Wheat."—The Government May report of the condition of the wheat crop, shows a decrease of 88 million bushels, a falling off of 7% since the estimate made one month ago. The weather conditions in the wheat-growing country since the publication of the report are such that a greater decrease in the June report is now feared. These facts brought the price of wheat in Chicago up to $1.03 on May 13, and, on May 17, July wheat brought $1.08 in New York. Reports on the latter date from Missouri, Kansas and Winnipeg say that the wheat is in poor condition.

Submarine Boats.—The attention of the country was called to the stability of the new submarine boats which have been subjected to various trials by a naval board during May. The boats are the *Lake* and the *Octopus*. The most striking of the many tests to which the boats were submitted was their submergence for twenty-four hours at a depth of forty feet. The men on board felt no inconvenience, and the captains declared that, with the supply of compressed air and oxygen on board, they could have remained under water, without inconvenience, for at least three days.

ENGLAND.

The Colonial Conference.—The Conference held in London from April 15 to May 14 does not seem to have given general satisfaction, nor to have resulted in great benefit to the Colonies. The matter of a preferential treatment of the Colonies, strongly urged by Sir Alfred Deakin of Australia, did not meet with the approval of the Government of Great Britain. The Conference is to convene at intervals of four years; each self-governing Colony is to have one vote at these meetings, and a permanent staff is to be organized in the office of the Colonial Secretary.

Sir Robert Bond of Newfoundland demanded protection for the fishing industry; when this was refused by the Earl of Elgin, he charged the British Government with deliberately neglecting Newfoundland for the sake of American interests.

Sir Wilfrid Laurier's resolution, providing for a fast mail from Black Sod, Ireland, to Halifax, and for fast mail steamers to Australia, China and Japan, sailing from Canada, met with a favorable reception from the various governments concerned.

The Temple-Cowper Religion.—The attempt to penalize the teaching of the Catholic religion in schools built by Catholics has aroused the most determined opposition. If the McKenna bill, which provides for the Cowper-Temple religion only, becomes a law, all Catholic children will be withdrawn from school on the same day. They will return to school when they have *Catholic schools in which the Catholic religion is taught by Catholic teachers under Catholic control.* The words in italics define the Catholic claim as announced by Archbishop Bourne at the Westminster meeting, May 5, 1907.

An Epoch-Making Book.—On Saturday, April 20, was published by Longmans, Green and Co., "The History of the Society of Jesus in North America, Vol I," by Thomas Hughes, S.J. This first volume of the work upon which Father Hughes has been engaged for the past twelve years is not yet announced by the American publishers, although a month has passed since its appearance in England. Father Hughes' work will consist of two series, one containing the history proper, in a continuous narrative, according to the sequence of events; the other series will contain the documents upon which the narrative is founded. One of the documents is published in the April number of the *American Historical Review*, of New York.

Disarmament.—One of the subjects to be urged upon the Peace Congress at The Hague, in June, is the decrease of naval armament. England has quietly defined its position by ordering two new warships of the great Dreadnought type to be built at once. To a nation whose "drumbeat follows the sun in his course," hardly any other answer is possible. The practical application of the saying that "Commerce follows the flag," will outweigh, in national policies, all arguments urging disarmament.

Catholic Federation.—The first annual dinner of the Catholic Federation to which the Archbishop and Bishops have given such hearty support, was the occasion of an urgent appeal made by His Grace, the Archbishop, to all Catholics to unite in defence of Catholic rights. The Hon. Charles Russell, President of the Federation, stated that its object was to draw together in union all Catholics, "for the protection and defence of our Catholic faith." Besides His Grace, nine other Bishops were present at the meeting. Pope Pius sent his blessing to the Federation.

IRELAND.

The Irish Council Bill.—Mr. Birrell has introduced the promised bill to secure a measure of Home Rule for Ireland. A Central Council, of 106 members, 82 of whom are to be elected and 24 are to be nominated, is provided. The nomination is to be made at first by the Crown, and afterwards by the Lord-Lieutenant. The bill seems to be doomed to failure as was Mr. Birrell's Education Bill of last year. Cardinal Logue, Archbishop Walsh, and several of the Irish Bishops have denounced the bill. The *Irish Homestead* pokes fun at it, and the English Tory press, with some of the Liberal Unionist organs, joins the Orange journals in condemnation. The *Spectator* fears that the new Council, "if it is ever called into existence, just like Tammany Hall, (which, after all, is an Irish-Celtic institution), will provide for its own friends, and maintain its own political ideals." Is not that delicious? Will not Mr. Dooley come to our aid and show us that Tammany is truly-Anglo-Saxon in its ideals? The treatment of the Colonies by the Mother Country, in the conference which was in session when the *Spectator's* comment was made, would have furnished an excellent example of Anglo-Saxon ideals.

The fate of the Council is settled. The National Convention meeting in Dublin on May 20-21, has unanimously rejected the bill. The Convention demanded "A Native Parliament with a responsible executive having power over all purely Irish affairs."

The Royal Commission on Congestion.—Father Joseph Meehan of Crevalea has given some interesting evidence before the Commission. He showed how the small farmers, as well as the large, would benefit by organization and co-operation. He described vividly the home and outdoor life of the small farmers of Leitrim. Father Meehan is especially interested in aiding the development of the "Connacht Mineral Area," on which he writes in the May number of the *New Ireland Review.*

CANADA.

Sunday Papers.—Thousands of copies of American Sunday newspapers were denied admission into Canada, on the first Sunday of May, under the provisions of the new "Lord's Day Act," which makes it unlawful for any person to sell or distribute any foreign newspaper in Canada on Sunday.

Area and Government of Canada.—The Dominion has an area of nearly four million square miles, the population is now nearly six million, of whom the greater part are Irish, English and French. The Dominion Parliament consists of two Houses; the eighty-one members of the Senate are appointed by the Governor-General, the 216 members of the House of Commons are chosen by popular vote. The exports and imports are valued at five hundred millions a year. Centralization of government is provided for in the Constitution of 1867, which decrees that the provinces shall have only such powers as are expressly delegated, all other powers are reserved to Parliament. The question of State rights is thus definitely settled. The lessons learned from the Civil War in the United States are taught in the fundamental charter of the Dominion.

Canadian Shipping.—The inquiry to be made by the Home Government with regard to the all-British and Canadian line to the Orient, may be influenced by the mishaps to Canadian shipping caused by the late severe weather. Steamers were caught in the ice in Cabot Strait in May. Some steamers were obliged to put in to Halifax and land passengers and freight; others were frozen fast in the ice. The government ice-breaking steamers were themselves frozen in. The sealing fleet with its catch, far below normal, 240,000, was caught in the ice and some of the ships were badly damaged.

GERMANY.

The Hague Peace Conference and Disarmament.—On April 30 a great debate took place in the Reichstag on foreign affairs. The first speaker, Baron von Hertling, a distinguished member of the Centre party, said that the Reichstag should more frequently discuss foreign affairs, and advocated the acceptance of a resolution brought in by the Centre (which received a majority of votes at the end of the debate), demanding that the Chancellor should furnish to the Reichstag from time to time authentic information on foreign relations. "If the Reichstag," continued the speaker, "more frequently discussed foreign relations it would have the advantage of correcting the ignorance of foreigners about political conditions in Germany. In the foreign press one meets not seldom the curious impression that Germany is ruled by an autocracy. A voice that came from America recently says in explicit terms that the decision of peace or war lies in the hands of the German Emperor. These foreigners are not aware that as Germany is not a unit as a State, but a very complicated federation of States, so it has no autocratic government; and that a government in opposition to the will of the people would be impossible in Germany." After discussing the relations between Germany and France and between Germany and England, the speaker took up the question of disarmament. "The question of disarmament has been reopened on the eve of the Hague Conference." Referring to the words of President Roosevelt that it would be a national crime not to be ready for war, and to the statements of English ministers that England must always maintain her position as mistress of the seas and be able to meet a combination of any two maritime powers, he pointed out that as there is no question anywhere of disarmament in the full sense of the word, but only of partial disarmament, the insurmountable difficulty is to find a common measure or just proportion of this partial disarmament. "Consider," said the speaker, "the unique position of the United States, or of England in her 'island fortress,' whose soil has not for centuries been trod by the foot of a foreign conqueror, and compare with it the situation of Germany in the heart of Europe, hemmed in by eight foreign States; consider Russia extending over two continents, or Austria-Hungary—what formula could be found to do justice to them all? I regard the question of disarmament at best as an academic question, and I hold that the peace of Europe is best served if this question is, for the next few decades, relegated to the rear. If the question should come up for discussion in the Conference, Germany cannot prevent it, but my opinion is that the German delegates should decline to take part in the discussion." Baron Hertling was followed by the Conservative Winkler, the National-Liberal leader Bassermann and by Prince Hatzfeld of the Free-Conservative party, who all expressed their agreement with the views of the distinguished member of the Centre party on the question of disarmament. Then rose Prince Bülow, who immediately took up the question of disarmament. "The German Government," said the Chancellor, "has found no formula which would be suitable to do justice to the geographical, economical, military and political conditions of different States and could serve as a basis for an agreement, and I am not aware that any other government has been more fortunate, hence I do not expect any practical result from the discussion of the question; on the contrary, I fear that the discussion might imperil the success of the Conference on other questions. Hence we shall let those Powers that hope for a good result carry on the discussion without us."

Trial of the Governor of the Cameroons.—One of the nasty scandals that were discussed last fall in the Reichstag was the conduct of Jesko von Puttkamer, governor of the colony of the Cameroons in West Africa.

Immorality, falsification of official documents, peculation and tyranny were charged against him. The colony had become a by-word and was nicknamed Puttkameroon. The government for very shame was forced to act and recalled the governor to Berlin to stand trial. The trial has just taken place and the sentence of the court was a "rebuke" and the payment of a fine of 1,000 marks. The court has dealt leniently with this representative of civilization in darkest Africa. It seems, at least in the opinion of the court, that the most serious charges could not be sufficiently substantiated to warrant conviction. Public opinion is at variance with the court.

The Strike of the Polish School-Children in Prussia.—The strike of the Polish-speaking school children in the Kingdom of Prussia seems to be on the wane, though it is by no means at an end. The Prussian government severely punishes the children, fines and imprisons parents, priests and journalists in large numbers, enforces compulsory school attendance beyond the age of fourteen, expels from the higher schools (Gymnasium) the brothers of the children who are on strike in the elementary schools, withdraws state subsidies from municipalities where the strike exists, and deprives men of municipal offices for the sole reason that the strike is maintained in their town or village. One judge has discovered a new kind of absence from school. A child that refuses to recite prayers or answer catechism questions in German is regarded as absent from school, and the parents are fined for the child's absence from school without excuse. Even anti-Polish papers find that this sentence caps the climax of absurdity and injustice. The German Catholic press, while it disapproves of the strike as pedagogically demoralizing, ceaselessly points out to the government the injustice, the folly and the fiasco of its anti-Polish policy.

Two Impressive Funerals in Berlin.—"Two imposing processions," says the *Germania*, "marched on Sunday, April 14, through the streets of Berlin, the one in the north, the other in the south; two manifestations so overwhelming as are seldom seen even in the capital. Two men were carried to their graves in whom were embodied diametrically opposite principles. The first cortege was headed by the sacred sign of the Redemption, the Cross of Christ, Who has brought to the world true salvation; the wreaths in the other exhibited the significant red color, the symbol of those who preach a phantastic redemption of the world. A remarkable coincidence: in the north of Berlin the priest of Christ was honored, a man who had consecrated his life to faith and works of Christian charity; in the south a leader of the godless party, whose watchword is revolution. Father Raymundus Lentz, the plain Dominican, and Ignaz Auer, the well-known Socialist leader, two men of nearly the same age, were carried to rest on the same day and at the same hour."

Fr. Lentz was a native of the Rhineland, born in 1849; ordained priest in 1873, he suffered persecution and exile during the Kulturkampf, and entered the Order of St. Dominick in 1883. In 1893 he came to Berlin, where he built the beautiful Church of St. Paul belonging to his Order. In 1895 Cardinal Kopp erected the district of St. Paul's into a parish and appointed him first pastor of a flock of more than 20,000 souls. He was an eloquent, energetic, zealous, devout priest, greatly beloved by his people, and well known and very popular all over Berlin.

Ignaz Auer was born in Bavaria in 1849, of Catholic parents. He learned the trade of a harness maker, and during his wanderings as a journeyman saddler fell in with the Socialists. He was one of the self-made men in the party, and could hold his own against Singer and Bebel. He was an able speaker, possessing the gift of racy Bavarian humor. He was not as fanatically anti-religious as some of the Socialist leaders. His funeral was made the occasion of a tremendous political demonstration. It is estimated that 150,000 persons lined the streets through which the funeral marched and that probably 20,000 persons walked in the procession.

Socialists in Berlin.—Berlin proper sends six members to the Reichstag; all of these are Socialists except one. Of the suburbs, Niederbarnim, Charlottenburg and Potsdam, the two former are also in the hands of the Socialists. At the last election the Socialists in these nine districts cast 430,000 votes, the anti-Socialists 285,000, from which it appears that the former hold more than their proportion of seats.

Reform of Higher Schools for Girls in Prussia.—The Minister for Public Instruction has published the plan agreed upon for the reform of the higher schools for girls. Religion and German are to remain, as heretofore, the central subjects of education. Greater weight than formerly will be given to the training of the intellect by a more thorough teaching of grammar and mathematics. When a girl has successfully absolved the course of nine years in the common schools, she can enter either a higher school, which is akin to the Gymnasium and prepares her for the University, or a Lyceum, in which her education is rounded off without reference to the University.

FRANCE.

A Ridiculous and Sacrilegious Parody.—The most glorious pageant of old in honor of the Maid of Orleans, participated in by all the citizens of Orleans, witnessed by tens of thousands of people from the nearest "departments," ushered in by the ringing of church bells and the booming of cannon, was this year, owing to the blunders of Mr. Clemenceau and the weak-kneed Mayor of Orleans, a ridiculous and sacrilegious parody. According to a correspondent of the *Gaulois*, it was a feast in the desert. No need was there to reinforce the Orleans constabulary by a detachment of police from Paris and a troop of gendarmes and chasseurs from Vendôme. All this display of armed force as a precautionary measure against a possible uprising of the people of Orleans was all in vain. The only vengeance the indignant Orleanese took to protest against Mr. Clemenceau and their timid Mayor for allowing a handful of Freemasons to spoil their traditional feast, was to take no notice of and no participation in the civic feast

And thus the military parade, enhanced by the marching in line of a handful of Freemasons, was left to the admiring gaze of the few peasants who had come to Orleans from the neighboring hamlets.

ASIA.

Japan: Count Okuma's Resignation.—One of the most noteworthy events in the current record of Japanese politics is Count Okuma's retirement from office as leader of the Japanese Progressive party, of which he has been the founder. According to Mr. Toyabe, a leading publicist of Tokio, Count Okuma's resignation has been brought about by an amendment to the constitution, whereby a committee has been substituted for a leader as the directing organ of the Progressive party. That this revision of the constitution was looked upon by Count Okuma as an open betrayal of himself by his party and as the only assignable cause of his resignation is clear beyond the shadow of doubt. The retirement of this great party leader, compared by some to Gladstone, has been deplored by the Japanese press in general, irrespective of party.

Negotiations between France and Japan.—Official confirmation has been obtained by the Associated Press of the report that negotiations are in progress between France and Japan towards an understanding guaranteeing the political and commercial interests of the Powers in the Far East. France has recognized that her possessions in Indo-China and Siam, as well as her commercial interests in the Far East, would be extremely vulnerable in the event of war, and deemed it wise to conclude an arrangement with Japan, which is willing to guarantee French interests in return for the recognition of the Japanese claims in Korea and Formosa. Taken in connection with the Russo-Japanese understanding and the Anglo-Russian agreement, both of which are supplementary to the Anglo-Japanese, Franco-Russian and Anglo-French alliances, the Franco-Japanese entente creates a combination in the Far East and a new grouping of the Powers in Europe of extreme significance. It constitutes, in effect, another signal evidence of the success of Great Britain's diplomatic manœuvring for the isolation of Germany.

India: Development of Portuguese India.—According to the London correspondent of the *Times of India*, an agreement of some importance has been reached between the British and the Portuguese governments which will be the means of greatly developing commerce between British and Portuguese India. The Portuguese Government is thus carrying out the programme set out some years ago by Col. Machado, who, after doing so much for the development of the East African territories, was given the control of Portuguese India. The school of politicians and economists, who regard all East Africa as an eventful appanage of India, are much interested in the revival of Portuguese trading enterprise in the Indian Ocean.

University of Madras.—Ever since the establishment, in 1856, of Departments of Education in the various provinces and of Universities in the Presidency towns, a most phenomenal stimulus has been given to education. The result was an increase in the number both of educational establishments and of pupils such as has rarely been witnessed. These numbers, to give but one instance, have risen in the Madras University from 1 college with 302 students in 1855 to 40 colleges with 6,539 students in 1905. In fifty years degrees have been conferred on over 8,000 graduates in Arts, and nearly 1,700 graduates in Law, 300 in Medicine, 100 in Engineering and 500 in Teaching, a record that may surely be regarded with legitimate satisfaction.

The Jesuit College at Mangalore.—According to the *Bombay Examiner*, the average number of students on the rolls in 1906 was 512, as against 449 in the previous year. The classes closed with 513 students of different denominations, as follows: Christians, 441; Brahmins, 38; Non-Brahmin Caste Hindus, 29; Mohammedans, 3; Parsees, 2. Of the 32 candidates presented for matriculation 15 passed, thus securing a percentage considerably higher than that of the Presidency. In the F. A. Examination, the College had the rare distinction of passing all its candidates. For the B. A. Degree Examination the College sent up 15 candidates in English out of whom 11 passed. Of the 15 students in the Second Language Division (Sanskrit, Latin and Canarese) all were successful, one occupying the first place in the Presidency in Canarese. In the History Branch 8 passed out of the 13 sent up. The year 1907 has opened with bright prospects. The number of students on the rolls is 617, showing an increase of 105 over the corresponding date of last year. The students are distributed as follows: College Department, 71; High School Departments, 182; Lower Secondary Department, 364.

The Plague.—Mr. John Morley, Secretary of State for India, in his report to the House of Commons, stated that from September, 1896, to March, 1907, 5,012,000 Hindus had died of the plague. In January the number of deaths was 58,436; in February, 98,397, and in March, 171,522. During the first week of April the plague reached a record of 73,000 cases, resulting in 62,000 deaths.

Persia.—Amin es Sultan, former Grand Vizier, has accepted the post of President of the Council of Ministers and Minister of the Interior, with the understanding that the Shah will consent to co-operate with Parliament in accordance with the Constitution.

On May the second all the Ministers took the oath of fidelity to the Constitution and to the Shah.

China.—The Peking corespondent of the *Times* announces that the able and reforming Minister, Tang Shao Yi, has been appointed Governor of the Mukden Province. He consequently relinquishes all the posts that he holds in Peking. A leading article, commenting on the affair, refers to the ascendency of the reactionary party and the denunciation of foreign influence by Progressives and Conservatives alike. Our diplomacy, says the article, will probably be severely taxed to defend British interests in China, while the spread-eagle style is indulged in even by enlightened Chinese.

Advices from Shanghai state that the conditions in the famine region are growing worse and that relief is inadequate. Ten millions of people are suffering and three millions are starving and are uprooting the growing crops for food. Probably five thousand people are dying daily. The Viceroy of the province has telegraphed his thanks for foreign relief and says that it has dissipated the anti-foreign sentiment.

Geography of the Chinese Empire.—Among the recipients of prizes which are annually awarded by the Commercial Geographical Society of Paris is Father Richard, a Jesuit missionary of Kian-nan. His two volumes on the geography of the Chinese Empire contain a wealth of information, drawn from the best sources, on the physical geography of China, on the various provinces and cities, on the agricultural and mining resources and on the actual economic conditions of China. Of all questions the one treating of the climate of the Empire, based as it is on the data furnished him by Fr. Loidrey, S.J., of the Jesuit Observatory of Zi-ka-wei, is of the greatest importance and deserves the highest encomium.

Discovery of Bismya in Ancient Babylonia.—Among the remarkable things discovered recently in Central Babylonia is a blue soapstone vase, richly engraved with human figures and inlaid with ivory and precious stones. Upon the three fragments of this vase are represented at least thirteen human figures, either entire or partly broken away. The two central figures are musicians playing upon their five and seven string harps. Behind the musicians marches a person of importance, believed to be the king. Behind him are two other figures. Before and above the musicians are figures represented as running to meet the procession. The field of the picture is the blue stone of the vase; the figures are partly composed of inlaid materials, all of which, with the exception of a few pieces of lapis lazuli and a piece of ivory were missing out of the deep grooves into which they had been set. The style of art of the ancient temple, with some of the peculiarities of the headgear and the dress of the figures on the vase is said to point to about 4500 B. C.

A Century's Mission Work.—According to a recently published work entitled "Un Siècle de l'Eglise de France," the conversions to the Church in the nineteenth century number twenty-six millions. This has been due in no small measure to the organization of the Society for the Propagation of the Faith, which to-day is the main support of our missionaries the world over. When this society was first organized eighty-three years ago, Catholic missionaries numbered but 1,000. To-day the number of priests, brothers and nuns engaged in missionary work has risen to 65,000.

AFRICA.

Egypt: Lord Cromer's Resignation.—After more than twenty years of a brilliant career as agent and consul general in Cairo, and as such the privileged counsellor of the Khedive of Egypt, Lord Cromer, resigned his position, to the satisfaction, it is said, not only of Abbas II, but also of the English residents themselves. That Lord Cromer worked wonders in Egypt during the many years of his administration, by transforming that country into an integral portion of the British Empire in all save the name, no one dares deny. But that he should have thereby incurred the displeasure, and even the hatred of the Khedive, of the exploiting pashas, of the corrupt money-lenders, of the slave traffickers, of the many concession hunters, of the pleasure-seeking tourists, and of every parasite of misrule, is a matter of surprise to those only who are unacquainted with the conditions which prevailed at the time of his appointment to office and to the marked improvement which he brought about in those conditions. "No man," is the tribute paid to him by the *Spectator* of April 13th, "has ever served his country and the Empire with more devotion and more wisdom, and none has achieved a greater success as the result of his work and his self-sacrifice. His first, his inspiring thought has always been to govern in the interests of the government. Will it tend to the good of Egypt and of the Egyptians? has been the touchstone by which he has tried every question of administration and statesmanship that has come before him. He controlled his conduct from the beginning by the sense that he was a trustee, and was answerable for the discharge of his trust."

Lord Cromer has been succeeded by Sir Eldon Gorst, who although less brilliant a man for administrative capacity, will not, owing to the marvelous changes brought about by Lord Cromer, be likely to prove as disagreeable a personality as his predecessor.

The Transvaal: General Botha's Opposition to Imperial Tariff.—General Botha's strong protest at the Colonial Conference against any attempt to rob the respective governments of the Imperial Colonies of their freedom in tariff matters came as a surprise to the Premiers of New Zealand, Natal and Cape Colony, who had strongly endorsed the views of Mr. Alfred Deakin, Prime Minister of Australia. General Botha claimed perfect competency for his government to raise tariffs against British goods as well as against those of other countries, if it was found that that policy was for the interests of the Colony.

Central Madagascar: A Mission of the Fathers of the Society of Jesus.—The following consoling figures mark an important advance in the work of civilization and conversion by the Jesuit Fathers of the Province of Toulouse, in Central Madagascar:

With an increase of but one missionary between the years 1894 and 1904, of 44 Brothers, of 60 Sisters and of 833 native school teachers, the number of pupils educated during that interval has increased from 26,839 to 76,538; the number of Catholics from 41,135 to 128,175; the number of churches and chapels from 370 to 1,179; the number of schools from 443 to 1,358; the number of adult baptisms from 1,197 to 6,475, and the number of infant baptisms from 2,888 to 15,791.

Zanzibar.—Portugal has renounced the right of exercising consular jurisdiction at Zanzibar in favor of Great Britain.

Morocco: Mulai Hafig's Coup D'Etat.—According to the information received at Tangier, May 6, from Morocco City, the whole of the southern part of Morocco is said to be in a state of rebellion. After the populace of Morocco City had proclaimed Mulai Hafig, brother of the reigning Sultan, to be Sultan of Moroco, Mulai released the prisoners from the jail, arrested the murderer of Dr. Mauchamp, whose assassination caused the intervention of France in Morocco, and restored the old governor of the city. It is reported that many of the local officials have sent word to Sultan Mulai Abd-el-Aziz, who is at Fez, that they will no longer recognize his authority.

Latest Trouble Between France and Germany.—The report that the Sultan's Commissioner had signed a contract with a German firm for the construction of public works, including a marine boulevard and a new system of drainage at Tangier, has naturally stirred up public opinion to a considerable extent. "On the face of it," was the comment of the London *Spectator*, "it looks as though the German Legation and the Sultan had agreed to ignore Articles 106 and 107 of the Algeciras Protocol, which stipulate that such contracts can only be granted by adjudication." The explanation of the German press was that the arrangement was made directly between the Sultan and the German firm, and that it was therefore outside the jurisdiction of the Protocol. Fortunately enough, this whole matter, which might have resulted in serious trouble between France and Germany, has come to a speedy and satisfactory end. The German and French Offices have agreed that the matter shall be referred to the Tangier Sanitary Council, of which the diplomatic corps are members. "This solution," remarks the *Spectator*, "is one of the best recent signs that Germany and France are in the mood of conciliation."

SOUTH AMERICA

Argentina.—Great interest in South America has been produced by the visit of the warships to Jamestown. One of the daily papers gave an account of the long course required in the Argentine navy. Five years of service afloat in the training ship must precede the entrance of a boy into the Naval Academy. When he is admitted, he must spend four years more in acquiring the theoretical knowledge deemed necessary for his profession. Senor Blancas, Argentine Minister to the Holy See, was received on his official visit to the Vatican, with military honors. He presented his credentials and had a private audience with the Pope. He then visited the Cardinal Secretary of State.

Brazil.—The Hague delegates have been chosen by all the South American Republics. Doctor Drago will be one of the delegates from Argentina. While the squadron from Brazil was at Hampton Roads, the Rear Admiral and Captains were guests of President Roosevelt and Secretary Root, in Washington. Brazil will send Senhors Barbosa and Lisboa as delegates to The Hague. Prince Luis was not permitted to land at Rio Janeiro. He published a note to the Brazilian people denying that he had ever given up his citizenship in Brazil. He was well received in Buenos Aires.

Chile.—The religious observances of Holy Week were carried out with more than usual splendor in Santiago. The President of the Republic sent a telegram to Valparaiso, stating that he would not leave Santiago to transact any business during Holy Week. On Wednesday, Thursday and Friday, multitudes of people filled the churches. On Holy Thursday great crowds visited the various repositories, which were richly adorned. Very many made the Way of the Cross. On Good Friday, the Three Hours' Agony, with sermons on the Seven Last Words, was observed in 20 churches. The processions in the streets on Holy Thursday and Good Friday were attended by thousands. Church notices filled one whole page in *La Union*, one of the Catholic daily papers of Santiago. Senor Don Jose Tocornal has been chosen as leader of the Conservative Party to succeed Senor Rafael Errazuriz Urmeneta, now Minister to the Holy See, from the Republic of Chile.

OCEANICA.

New Zealand: Woman Suffrage.—It is now some twelve years ago that the women's franchise into power went into effect in New Zealand. Great things were naturally expected by the New England women as the result of their political emancipation. And yet, though the women's suffrage seems to have had a pretty fair trial, it has so far, on the testimony of a New Zealand woman voter, who writes anonymously in the London *Public Opinion*, brought about none of the changes which had been expected of it. Beyond placing women on an equal political footing with men, and proving to the world in general and to the New Zealanders in particular that women are as capable of voting squarely as men, woman suffrage has obtained for the women of New Zealand no advantages which they would not have obtained were they voters or not. "So far women in New Zealand have not brought about the very things which the franchise should naturally enough have made them instrumental in obtaining. They have not, writes the New Zealand woman voter, taken up questions of vital importance to their sex, to bring about any improvement more than do women in England. "They have not brought about a wise educational system for girls, although the state school system of the present day disregards the sex of its pupils and trains them as inferior commercial machines; they have not righted the divorce laws; they have not legislated for the assistance and protection of helpless and poverty stricken mothers of young children; they have not agitated for the care of the youthful inhabitants of the gutter; they have not used their power to bring in some simple, true form of religious instruction in schools; they have not solved the comparatively simple question of the domestic servant—simple if it were made an honorable profession, for which state training is necessary. They have made no material difference in the welfare of their sex. The power to do this lies in the hands of enfranchised women, yet they are idle, openly idle in the lea of the forespent line."

LITERARY NOTE.

CARDINAL STEINHUBER'S LETTER ON IL RINNOVAMENTO.

The Eminent Fathers of this Sacred Congregation of the Index had at their last meeting to treat of a review called *Il Rinnovamento* recently started in the city of Milan. Not being wont, except for exceptional reasons, to put on the Index separate issues of reviews in course of publication, the Eminent Fathers have determined not to adopt this method of condemnation in the case of the numbers hitherto published of the said review. But they cannot refrain from expressing to your Eminence the deep regret they have felt at seeing published by men calling themselves Catholics, a review notably opposed to Catholic spirit and teaching.

They especially deplore the disturbance which such writers are causing to consciences, and the assumption with which they pose as masters and almost as doctors of the Church. And it is painful to see that among those who seem to wish to arrogate to themselves a magisterium in the Church, and to teach the Pope himself, are to be found names already known for other writings dictated by the same spirit, such as Fogazzaro, Tyrrell, Von Hügel, Murri, and others. And while men like these speak in this review with such self-conceit of the most difficult theological questions, and of the most important affairs of the Church, the editors declare that it is *lay and non-confessional* and make distinctions between official and non-official Catholicism, between the dogmas defined by the Church as truths to be believed, and the immanence of religion in individuals. In short, it is not possible to doubt that the review has been founded with a view of fostering a most dangerous spirit of independence from the authority of the Church, and the supremacy of private judgment over that of the Church herself, and of erecting itself into a school to prepare an anti-Catholic renewal of minds.

The Eminent Fathers condemn severely this anti-Catholic spirit, which finds expression amid manifest errors in the review in question, and they desire your Eminence to summon the editor of the said review to desist from this undertaking so misguided and unworthy of a true Catholic; and they desire, moreover, that your Eminence be good enough, as soon as possible, to make public this judgment of the Sacred Congregation of the Index.

While I have the honor to make the communication to your Eminence, I most humbly kiss your hands, and am glad to profess myself

Your Eminence's

ANDREA CARDINAL STEINHUBER, Prefect.

THOMAS ESSER, O.P., Secretary.

SCIENCE.

The Planet Mars and Its Canals.—Through the telescope of the astronomer the planet Mars has attracted the attention of "the man in the street." Is Mars inhabited? Telescopic observations have revealed, or appear to have revealed, the existence of strange markings, parallel lines in pairs which radiate from the polar caps where the supposed Martian seas exist. The regularity of these "canals" seems to suggest art, not nature, as their source, and if so, who are the Martians?

On May 11, Prof. Todd, of Amherst College, and his assistants sailed for South America, taking with them the 18-inch telescope of Amherst Observatory, and a specially designed camera. The interesting planet will be quite near the earth in June, only 36,000,000 miles distant, and Dr. Todd hopes by eye and photographic record to answer some of the Martian questions.

The telescope is to be mounted high up in the Andes, 13,000 feet above sea level, probably near Lima. This elevation and this place are sought not to be nearer Mars but to have a clear steady atmosphere, which means "good seeing" with high-power eyepieces. Mars will be nearer the earth in 1909, 35,000,000 miles off, and in 1924 the planet will again swing our way. So there are two more chances to solve the riddles in the near future.

In this connection we note the article on "Illusions of Vision and the Canals of Mars," by Prof. A. E. Douglass of the University of Arizona. (Pop. Science Monthly, May). "It is right and natural," says Prof. Douglass, "that we should first regard these faintest of markings as realities upon the planet. The writer can certify to their apparent genuineness, for he has pictured numbers of them in half a dozen favorable oppositions since 1892. To him they were real until time proved that in the faintest markings, astronomers failed of satisfactory agreement."

Prof. Douglass has studied the origin of these inconsistent faint canals "by the methods of experimental psychology," and he comes to the conclusion that the eye can be deceived and has been deceived in many cases, and many of the Martian markings are only visual illusions. It is to be hoped that Dr. Todd's camera, with favorable conditions and free from imagination, will settle the question this June.

Erosion at Niagara Falls.—The six-mile recession of Niagara Falls from Queenston to their present position has long been regarded as a natural time-scale, a kind of standard which might help geologists to "guess at" the antiquity of the earth.

Mr. C. K. Gilbert in a bulletin issued by the U. S. Geological Survey reviews the work of former observers for the past 65 years. Most of the wearing away takes place at the Horseshoe Falls; the rate between 1842 and 1875 was nearly four feet a year, during the next twenty years, about six feet a year.

The present average annual rate of recession of the American Fall is about two and one-half inches. The total time of recession has been the subject of much speculation and is placed between the rather widely separated limits of 5,000 and 50,000 years. On this point Mr. Gilbert offers no opinion, for the annual rate varies very much with the physical character of the limestone table which carries the water flow and with other difficultly measurable conditions.

Meat Extracts.—Dr. P. Martens in *Pure Products* reviews the development of the manufacture of meat extracts, an industry based on the research work of the celebrated Justus von Liebig.

The nutritive value of meat broths has been considerably overrated; the opinion that soups and broths were a perfect substitute for meat is not held at all to-day. Meat extracts are only condiments and stimulants; their main value lies in their property to stimulate the nerves and to aid digestion; they relieve the feeling of exhaustion and hunger though they do not satisfy the hunger proper.

Much of the meat extract is put up in South America. In Uruguay 200,000 cattle are killed every year for the manufacture of meat extract, one animal supplying material for 10 or 12 pounds of extract. The methods employed are kept secret, but the general lines of the process are as follows:

The meat, freed as much as possible from bones, fat and gristle, is finely chopped and extracted with cold or only lukewarm water. This extract is heated to boiling whereby the albumenoids are coagulated and precipitated; after filtration and skimming, the liquid is evaporated to a sirupy consistency in a vacuum, and is then ready for the market.

Synthetic Copper!—A few weeks ago the Baltimore *Sun* printed a startling article based on an alleged cablegram from Sir William Ramsay to Dr. Remsen, President of the Johns Hopkins University. The *Sun* report announced that Ramsay "had succeeded in accomplishing what no other chemist has ever been able to do—the segregation of one element from another, and the production of copper by the synthetic or combination process from the elements sodium, lithium and potassium. A combination of these elements when treated with radium vapor gives as a product copper sulphate, which is readily broken down into copper."

The writer then discussed at length the effect of this discovery on the Baltimore copper trade. This article appeared in prominent New York papers, and finally came to Sir William Ramsay's notice. His statement explains the matter: "The only possible way I can account for the origin of the hoax about a synthetical process of copper making is that somebody gave a tremendous twist to something I said in a lecture two days ago before the Chemical Society, in which I discussed the effect of radium emanations on copper. The whole lecture was dry and unintelligible to the lay mind, and I never at any stage reached a point where I even said it was possible to manufacture copper synthetically."

Cloth from Paper.—In the "good old days" all our paper was made from cloth, now most of it and the worst of it is made from wood, and soon our cloth is to be made from wood-paper.

Some months ago American trade papers spoke of a new material, "made in Germany," for wearing apparel, the chief constituent of which was paper. The U. S. Department of Commerce and Labor instructed the American consuls in Saxony to inquire into the matter, and their report is printed in the *Scientific American* Supplement, May 11.

After years of experiment and study, Emil Claviez, the noted Saxon inventor, has produced a paper yarn, xylolin he calls it, composed of 95 per cent. of cellulose (as in wood pulp), and 5 per cent. of cotton. This yarn or thread, tightly or loosely spun, of all thicknesses, has been woven, in all kinds of looms, into almost every conceivable fabric, and tested until it has become an important commercial success.

The thread is not brittle, does not stretch or shrink, and will take any color; it combines the good qualities of cotton and linen at one-third the price of cotton and one-tenth the price of linen. Rugs, mats and carpets, dust proof and moth proof, bagging, "canvas" shoes and slippers, outing hats, workingmen's jackets and blouses, and towels are numbered among the finished products; 7,000,000 of these towels were sold in Germany last year, costing only 2 cents apiece wholesale.

Factories are in operation in Saxony, Bohemia, and England; a full line of samples has been sent to the U. S. Bureau of Manufactures, and mills will soon be erected here. The process is fully protected by patents in all countries.

A New Glass.—Nature, April 25, chronicles the making of a new glass by F. A. and C. L. Lindermann. Lithium biborate, a compound similar to sodium biborate, ordinary borax, when fused, produces a clear glass which is quite transparent to light of very short wave length. This glass offers slight obstruction to Röntgen rays, which it lets through ten times as easily as ordinary glass. The physical constants of this new glass are as follows: Refractive index, (D-line., 1.5389; specific gravity, 2.2; hardness (ordinary scale), 6; cubical expansion coefficient about half that of ordinary glass. This new optical "preparation" can be cut and polished without difficulty, and will probably be of great value in physical research laboratories.

THE MESSENGER

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No. 5

THE RELIGIOUS PERSECUTION IN FRANCE

A. De Mun

LOVE (Verse).

Timothy Wilfred Coakley

RIPLEY CASTLE AND ITS MARTYRED SON (Illustrated).

Dom Bede Camm, O.S.B.

CHARLES STANTON DEVAS (Illustrated).

CHAUMONOT.

T. J. Campbell, S.J.

ON THE PIAZZA DI SPAGNA, ROME (Verse).

Thomas Walsh

SIR EDWARD ELGAR

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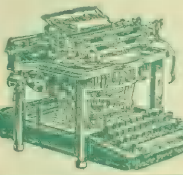

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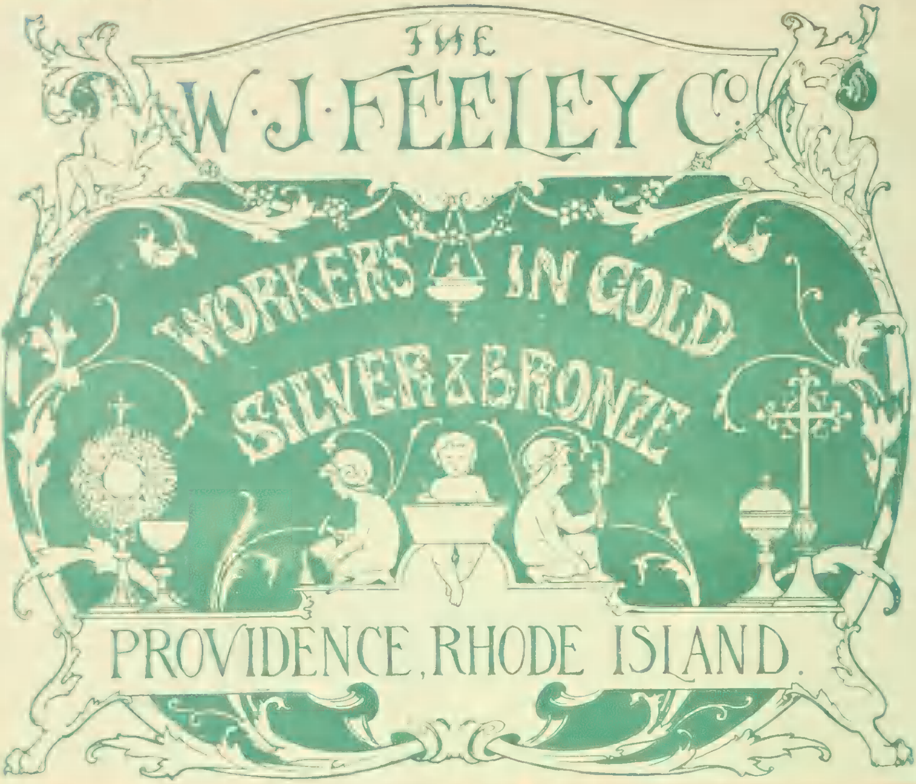
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